Acta Apostolicae Sedis

Volume XXXIII (1941)
Commentarium Officiale — The Official Acts of the Holy See

The Holy See

(Sancta Sedes)

An English translation of the Latin edition
Romæ: Typis Polyglottis Vaticanis, 1941

Note on this translation. This English text was produced by a machine-assisted translation pipeline from an OCR transcription of the source Latin edition. The draft translation was made by a specialised translation model, assisted by a dedicated ecclesiastical-Latin knowledge base which supplied Douay–Rheims wording for Scripture quotations and verified place-names and terminology. It is an unofficial reading aid and has *not* undergone formal scholarly revision; occasional errors will remain, particularly in the dense citation apparatus. Marginal references of the form [*Latin ed. p. N*] indicate the corresponding page of the source edition, for alignment with the original scans. Blank leaves and unreadable pages have been omitted.

[*Latin ed. p. 1*]

ACTS OF THE APOSTOLIC SEE, OFFICIAL COMMENTARY, YEAR XXXIII, SERIES II, VOLUME VIII, PRINTED BY THE POLYGLOT PRESS OF THE VATICAN, 1941.

[*Latin ed. p. 5*]

Ann. XXXIII, Vol. 2, 1st January 1941 (Series I, Vol. VIII) - No. 1. ACTA APOSTOLICAE SEDIS. OFFICIAL COMMENTARY. ACTS OF POPE PIUS XII. SERMON WHICH OUR HOLY FATHER, POPE PIUS XII, GAVE ON THE TWENTY-FOURTH OF DECEMBER, IN THE YEAR 1940, ON THE EVE OF THE NATIVITY OF OUR LORD JESUS CHRIST, IN THE PRESENCE OF THE MOST EM. PP. CARDINALS AND THE MOST REV. LORDS BISHOPS AND THE OFFICIALS OF THE ROMAN CURIA. "Thanks, Venerable Brothers and beloved Saints, thanks, we say to you with all the outpouring of Our heart, for the precious gift of your presence on this eve of the Holy Nativity; thanks, with deeply moved and intimate gratitude, for your noble wishes and for your fervent prayers for the Church and the Pope; wishes and prayers, of which the venerable Dean of the Sacred College, so close to Our heart and so worthy of Our esteem and Our affection, has become an authoritative and eloquent interpreter. This abundance of Christmas gifts descends into Our soul all the more sweetly, as more painful are the times in which we live. May Our paternal sentiments, Our wishes, accompanied and strengthened by fervent prayers to God, be your response for the coming feasts and for the new year; to you, whom the Lord, in His benign providence, has called to be at Our side, wise and faithful advisors, tried and ready for the service of the flock of the Lord; to you, who, as members of the Roman Curia, deeply feel and understand the great mission of collaborating and participating, each in his own office and in his own sphere, in the universal pastoral solicitude of the Vicar of Jesus Christ. Upon all of you together, and upon each of you in particular, ministers and guardians of the city situated above the mountain, upon all of you, to whom, more than to..." Matth. V, 14.

[*Latin ed. p. 6*]

6. The Acts of the Apostolic See – the official commentary – calls upon everyone to embrace and practice the Lord's admonition: "Let your light shine before men." We implore the eternal High Priest, in this grave time of events, both for the Church and for the souls entrusted to her, that which He Himself requested from the Father for His Apostles in a solemn and holy hour: "And now I am not in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name whom thou hast given me." Not that I desire them to be taken away from the world, but that they may be preserved from evil... Sanctify them in truth. This morning, Venerable Brothers and beloved sons, the admirable liturgy of the Holy

Translated by churchlatin.ai, a product of Boyne Archives

Church has elevated the spirits of her priests with the grand words of the Roman Martyrology: "...From the founding of the City of Rome, in the seven hundred and fifty-second year, in the forty-second year of the reign of Emperor Octavian Augustus, with the entire world at peace..." Jesus Christ, eternal God, and eternally the Son of the Father, desiring to consecrate the world with His most pious coming, conceived by the Holy Spirit, ... was born in Bethlehem of Judea, made man by the Virgin Mary. When the solemn tone of this joyous message, which unites Rome with Bethlehem, the most pious birth of the Savior of the world with the remembrance of the nativity of that illustrious Rome, which in its highest and most sacred destiny, not with the glory of arms, but with the victories of divine grace, will equal Olympus; when this auspicious announcement of the coming of the heavenly King, in the age in which the entire world was at peace, resounds again in the ears of the faithful of Christ, it awakens and stirs in millions of souls of all peoples and nations the memory of redemption from sin. Like a divine universal symphony, a hymn of joy rises from all languages to the heavens, a song of adoration from humble and grateful hearts: "Christ is born for us: come, let us adore Him." Immortal hymn of freedom for the exiled sons of Eve! Who almost forget the pain of the lost paradise through the fault of the progenitors; the thorns and tribulations that the earth, profaned by sin, produces from the fall of Adam; and before the heavenly Child in the manger of Bethlehem, and the Virgin Mother of the newborn Emmanuel, they prostrate themselves in the dust, moved and filled with holy wonder at the marvelous designs of divine Providence.

[*Latin ed. p. 7*]

Under Pope Pius XII, whether the world is at peace or at war, the comforting truth of the Lord's words: "Your heart shall rejoice, and no one shall take your joy away," *who can better hear and experience it than he who, with a sincere heart, a purified will, and an open mind, listens to the hymn of peace offered to men of good will, directed to the earth from the manger, the first chair of the divine Word incarnate?* He who understands the meaning of this hymn, he who has tasted even a single drop of the sweet nectar that it contains, of truth and love, knows where to find refuge amidst the disordered succession of events, the pains, and the anxieties of the turbulent present; and he will remain equally far from a reckless optimism that ignores reality, as from the tendency, even less apostolic, that inclines towards a cowardly and depressing pessimism. Does he not know that the life and action of the Church, just as the life and action of the Redeemer, are always beset by satellites of the jealous and anxious power of error? But he will not forget that the mysterious star of grace shines from heaven and will continue to shine upon souls who yearn for the cradle of God, to guide them from error to truth, from deviation to faith in Christ the Savior. Aware of the dark audacity of evil that prevails in this life, the true follower

Translated by churchlatin.ai, a product of Boyne Archives

of Christ feels within himself a living spur to greater vigilance, both for himself and for his brethren who are in danger. Certain of God's promise and the final triumph of Christ over his enemies and his kingdom, he feels inwardly strengthened against disappointments and failures, defeats and humiliations, and he can communicate the same confidence to all those he encounters in his apostolic ministry, thus becoming their spiritual bulwark; while offering encouragement and example to those who are tempted to yield and despair in the face of the number and power of the adversaries. And let infinite thanks be given to the Lord! For even today the Church is not lacking in these chosen, holy, and strong souls—whether they come from the ranks of the clergy or from the ranks of the laity—who, with a heroism that is often ignored by the world, with a fidelity that never wavers, amidst others who fall into cowardice and weakness, put into practice the exhortation of the Prophet: "Comfort the weak hands, and strengthen the feeble knees. Say to the fearful: Be strong, fear not; behold, your God will come, and will redeem you, O Jerusalem." *[Isaiah 35:3-4]* But alas, among Christians, there are too many who, under the daily burden of sacrifices and trials of every kind, in a world that... *[John 16:22]*

[*Latin ed. p. 8*]

The *Acta Apostolicae Sedis* – Official Commentary – indicates that those who stray from the faith and morality, or at least from the fervor of Christian faith and morality, lose that spiritual vigor, that joy and security – both in the interior practice of the faith, as in its public profession – without which a true and vital communion with the Church can never long endure. You sometimes see them, perhaps without realizing it, fall victim to and become intermediaries for conceptions and theories, thoughts and prejudices, which, arising in circles foreign to or hostile to Christianity, threaten the souls of the faithful. Those of this kind suffer when they see the Mother Church, – to which, at heart, they would like to remain faithful, – misunderstood before the praetorium of Pilate, or among the servants of Herod in a mocking guise. They believe in the mystery of the Cross; but they forget to meditate upon it and apply it to our times. In the bright and consoling hours of Tabor, they feel close to Christ; in the sad and dark hours of Gethsemane, they too easily become imitators of the sleeping disciples. And when the authorities of the earth lay their hand upon their outward power, as the ministers of the Sanhedrin did with Jesus, behold them withdrawing with timid flight, or, which is the same thing, shunning frank and courageous resolutions. All this wavering, Venerable Brothers and beloved sons, cannot and should not surprise or trouble us; much less should it lead us to forget the exemplary fortitude of spirit and the moving fidelity with which countless of our sons, thanks to divine help, continue to cling and remain anchored, more steadfast than all storms, to the solid rock of their faith and to the Church of God, guardian, depositary, and infallible teacher

Translated by churchlatin.ai, a product of Boyne Archives

of truth. And therefore, with heartfelt gratitude to the Most High and with paternal pride for the crown of so many and such noble sons of every condition and class, we do not hesitate to affirm that the awareness, the fervor, the unconditional and sincere devotion to Christ and to His kingdom have grown visibly in many, precisely where the profession of the faith entails sacrifices, never before recognized. But whatever the relationship may be, known only to God, between victories and defeats, between souls won and souls lost, it is no less true and undeniable that the external and internal condition of the present age creates and imposes gigantic demands on the apostolate, not only during this formidable war, but even more so for the day when, when hostilities are over, the peoples will have to dedicate themselves to healing its deep wounds of the bitter social and economic legacy, when the nations ravaged by the war will emerge with spiritual wounds, needing, if ever, constant and vigilant care, which will serve to avoid and diminish its pernicious effects.

[*Latin ed. p. 9*]

Acta Pii PP. XII 9 - With tragic and almost fatal persistence, once unleashed, the conflict proceeds on its bloody path, accumulating ruins, sparing neither venerable temples, nor notable monuments, nor institutions of charity, and, in the easy oblivion of the dictates of humanity, in disregard of the customs and conventions of war, it sometimes goes so far that an era less troubled and agitated than ours will one day note its events within the most painful and obscure pages of the history of the world. Our thoughts turn with anguish to the moment when the most sorrowful chronicle of so many sufferings – of bodies torn apart, of souls in anguish, of the wounded, prisoners, refugees, the oppressed, the hungry, the languishing, the scattered – a chronicle that is today ignored or only partially known, will be made entirely manifest. But what we already know is enough to constrict and tear at the heart! For the women and mothers of many nations, we seem to hear the resounding cry of the Prophet, which the sacred liturgy recalls during the octave of the holy Nativity: "A voice was heard in Rama, weeping and much lamentation: Rachel weeping for her children, and she would not be comforted, because they are no more." But among the many misfortunes derived from this immense conflict, one in particular has weighed heavily, and still weighs, upon Our heart: that of the prisoners of war, made all the more acute for Us, inasmuch as the possibility granted to Our paternal solicitude to go to the aid of those where the number is greatest and the misery most pitiful, calling for effective help and comfort, has been so limited. Remembering what We ourselves, in the august name of the Most Holy Pope Benedict XV of blessed memory, were able to do during the previous war to alleviate the material and moral sufferings of numerous prisoners, We hoped that this time too, the way would remain open for the religious and charitable initiatives of the Church. However, if in some

Translated by churchlatin.ai, a product of Boyne Archives

countries Our intention has been frustrated, it has not been entirely in vain, for We have been able to send at least some material and spiritual signs of Our concern to a portion of the Polish prisoners; and more frequently to prisoners and internees in Italy, especially in Egypt, in Australia, and in Canada. Nor did We wish that the holy day of Christmas would dawn upon the world without, through the work of Our Representatives, sending to the English and French prisoners in Italy, the Germans in England, the Greeks in Albania, and the Italians scattered in various regions of the British Empire, [aid].

[*Latin ed. p. 10*]

10. Acta Apostolicae Sedis - Official Commentary, principally concerning Egypt, Palestine, and India, and other places where Our encouraging and benevolent remembrance might be made manifest. Eager to share in the anxieties of those trembling families concerning the fate of their distant and unhappy relatives, We have undertaken and are actively pursuing and developing another work of no small magnitude, to seek and transmit news, wherever it is possible and lawful to do so, not only of a great number of prisoners, but also of refugees and those whom the present calamitous events have sadly separated from their homeland and their homes. In this way, We have been able to feel the beating of thousands of hearts close to Ours, stirred by the tumultuous emotions of their dearest affections, or in the anxious tension and dread of uncertainty, in the joyful rejoicing of regained security, and in the profound sorrow and quiet resignation concerning the fate of their loved ones. Nor is it less comforting to Us to have been able to console, with the moral and spiritual assistance of Our Representatives, or with the contributions from Our charitable funds, a large number of refugees, of expatriates, of emigrants, even among the "non-Aryans"; to the Poles, Our assistance could be particularly generous, as to those for whom the contribution of the charity of Our children in the United States of America made Our paternal concern easier.

A. Venerable Brothers and beloved sons, it is now a year since We made from this place certain declarations of principle concerning the essential prerequisites for a peace that is in conformity with the principles of justice, equity, and honor, and therefore capable of lasting. And although the subsequent course of events has postponed its implementation to a later time, the thoughts then expressed have lost nothing of their intrinsic truth and relevance to reality, nor of their value as a moral obligation. Today, We find Ourselves confronted with a fact that has a significant symptomatic importance. From the passionate controversies of the parties in conflict concerning the aims of the war and the regulation of peace, a nearly unanimous opinion emerges, which asserts that both Europe before the war, and its public institutions, are undergoing a transformation such as to mark the beginning of a new era. Europe and the order of states, it is affirmed, will

Translated by churchlatin.ai, a product of Boyne Archives

not be what they were before; something new, something better, something more evolved, something organically healthier, freer, and stronger must replace the past, in order to avoid its defects, its weaknesses, its deficiencies, which are said to have manifestly appeared in the light of recent events.

[*Latin ed. p. 11*]

Acts of Pope Pius XII. It is true that the various parties diverge in ideas and aims; however, they concur in the aspiration for a new order, and they do not consider a pure and simple return to previous conditions to be possible or desirable. Nor does the mere desire for new things sufficiently explain these currents and sentiments. In the light of the experiences of this time of travail, under the crushing pressure of the sacrifices it demands or imposes, new knowledge and newly arising aspirations subjugate minds and souls. A clear understanding of the shortcomings of the present. A resolute aspiration towards an order that secures the legal norms of state and international life. That this ardent desire should be felt with greater intensity among the broad strata of those who live by the work of their hands, who are always, in peace and in war, more likely to taste the bitterness of economic, state, or international discord, no one should be surprised; even less should the Church be astonished, which, as the common Mother of all, better feels and understands the cry that spontaneously springs from the tormented soul of humanity. Among the conflicting systems, linked to the times and dependent on them, the Church cannot be called upon to take sides for one direction rather than another. Within the universal value of divine law, whose authority has force not only for individuals, but also for peoples, there is ample room and freedom of movement for the most varied forms of political conceptions; while the practical affirmation of one political system or another depends to a large and often decisive extent on circumstances and causes that, when considered in themselves, are foreign to the purpose and action of the Church. Guardian and mistress of the principles of faith and morals, She has only the interest and the desire to transmit, through her educational and religious means, to all peoples without exception the clear source of the heritage and values of Christian life; so that each people, in a manner corresponding to its own characteristics, may avail itself of the knowledge and ethical-religious impulses of Christianity to establish a society that is humanly worthy, spiritually elevated, and a source of true well-being. More than once, the Church has had to preach to the deaf; now, harsh reality itself preaches, and to its cry: "Learn," ears are opened, ears that were previously closed to the maternal voice of the Bride of Christ. Times of distress are often, more than times of prosperity, rich in true and profound teachings, in such a way that pain is often a more effective teacher than easy success. *Tantummodo sola vexatio intellectum

Translated by churchlatin.ai, a product of Boyne Archives

dabit auditivi* (Wisdom, Sirach, XXVIII, 19).

[*Latin ed. p. 12*]

From the *Acta Apostolicae Sedis* - Official Commentary:

We hope in God that the entire human race, as well as each nation in particular, will emerge from this present painful and bloody period wiser, more experienced, and more mature; that it will be able to discern with clear eyes the truth from deceptive appearances; and that it will open and turn its ear to the voice of reason, whether pleasing or not, and close it to the empty rhetoric of error; that a conviction will be formed, which takes seriously the implementation of law and justice, not only when it comes to demanding the fulfillment of one's own rights, but also when it is necessary to satisfy the just demands of others. Only with such dispositions of mind can the seductive expression "new order" be given a beautiful, worthy, and stable content, based on the norms of morality; and the danger will be avoided of conceiving and shaping it as a purely external mechanism, imposed by force, without sincerity, without full consent, without joy, without peace, without dignity, without value. Then, a new hope can be given to humanity, a tranquil purpose that responds to noble aspirations, and the hidden and overt, oppressive and ruinous power of chronic discord, which now weighs upon the world, will disappear.

But the indispensable prerequisites for such a new order are:

1. The victory over hatred, which today divides peoples; therefore, the renunciation of systems and practices from which it constantly receives new nourishment. Indeed, in some countries, unrestrained propaganda, which does not shy away from manifest distortions of the truth, shows, day by day, and almost hour by hour, the opposing nations in a false and outrageous light to public opinion. But whoever truly desires the well-being of the people, whoever yearns to contribute to preserving from incalculable damage the spiritual and moral foundations of future cooperation among peoples, will consider it a sacred duty and a high mission to ensure that the natural ideals of truth, justice, courtesy, and cooperation for the good, and especially the sublime supernatural ideal of fraternal love brought by Christ into the world, are not lost in the thoughts and feelings of men.

2. The victory over distrust, which weighs like a depressing burden on international law, rendering any true agreement impossible; therefore, a return to the principle: *Iustitiae soror incorrupta fides* (Faith, the sister of justice, is uncorrupted); to that fidelity in the observance of agreements, without which a secure coexistence of peoples is not possible, and especially the coexistence of powerful and weak peoples. *Fundamentum autem* – as ancient wisdom proclaimed (Horatius, Odes,

Translated by churchlatin.ai, a product of Boyne Archives

I, 24, 6-7).

[*Latin ed. p. 13*]

Acta Pii PP. XII, 13: "Fides iustitiae est, id est, constantia et veritas dictorum et conventorum." (Faith is the justice, that is, the constancy and truth of words and agreements.)

3. The victory over that pernicious principle which holds that utility is the foundation and rule of rights, that force creates right; a principle which renders every international relationship unstable, with great detriment, especially for those states which, either through their traditional fidelity to peaceful methods, or through their lesser military potential, do not wish to, or cannot, contend with others; therefore, a return to a serious and profound morality in the norms of association among nations. This, of course, does not exclude the pursuit of honest advantage, nor a suitable and legitimate use of force to protect peacefully acquired rights when they are violently attacked, or to repair their injuries.

4. The victory over those germs of conflict, which consist of too great divergences in the field of the world economy; therefore, a progressive action, balanced by corresponding guarantees, in order to arrive at a settlement which gives all states the means to ensure to their citizens of every class a decent standard of living.

5. The victory over the spirit of cold egoism, which, puffed up with its strength, easily ends by violating not only the honor and sovereignty of states, but also the just, healthy, and disciplined freedom of citizens. In its place must come a sincere legal and economic solidarity, a fraternal collaboration, according to the precepts of divine law, among peoples secure in their autonomy and independence. As long as, in the harsh necessities of war, weapons speak, it will be difficult to expect definitive acts in the sense of the restoration of rights which are morally and legally imprescriptible. But it would be highly desirable that, even now, a declaration of principle in favor of their recognition should calm the agitation and bitterness of those who feel threatened or harmed in their existence or in the free exercise of their activities.

10. Venerable Brothers and beloved sons! At the moment, which all hope for, and which, according to human judgment, is not yet determinable, when the weapons will be silent, and the effects of this gigantic conflict will be inscribed in the paragraphs of the peace treaty, We hope that humanity, and those who will show the way to advance, will be so mature in spirit and so capable in action, as to pave the way for the advent of a solid, true, and just new order. We implore God that this may happen. And We exhort you all to join your prayers to Ours, so that the light and protection of the Almighty may preserve those in whose hands... (CICERO, De Officiis,

Translated by churchlatin.ai, a product of Boyne Archives

1,7,23).

[*Latin ed. p. 14*]

14 Acta Apostolicae Sedis - Commentarium Officiale: Decisions of such great importance for the tranquility of the world, and so weighty with responsibility, will be made, by repeating, in a changed form, ancient errors, and by falling back into past failings, thereby initiating—even without knowing it or intending to—the future of peoples and of the nation itself, on a path upon which there will be no true order, but only fears and causes for new calamities. May the minds of those, from whose perspicacity, strength of will, foresight, and moderation the happiness or unhappiness of peoples will depend, be guided by the light of the well-known saying: *Bis vincit qui se vincit in victoria.* We entrust, with unlimited and unwavering confidence, our desires, our hopes, and our prayers to the small, almighty, and merciful hands of the newborn Eeden tore; and we implore [him] with you, with all the priests, with all the faithful of the Holy Church, with all those who in Christ recognize the Lord and Savior, to deliver humanity from the discord into which war has dragged it: *O radix lesse, qui stas in signum populorum, super quem continebunt reges os suum, quem Gentes deprecabuntur: veni ad liberandum nos, iam noli tardare!* With these anxious words on our lips and with this intention in our heart, we impart to you, Venerable Brothers and beloved sons, to all our children throughout the world, especially to the victims of war of every nation, as a pledge of abundant divine grace, with paternal affection, the Apostolic Blessing.

11 12 CONSTITUTIO APOSTOLICA S. IACOBI CAPITIS VIRIDIS ET ALIARUM IN COLONIIS LUSITANIS « AFRICAE » ET « TIMOR » ECCLESIASTICA HIERARCHIA ALITER CONSTITUITUR.

PIUS, BISHOP, SERVUS OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE:

By solemn Conventions between the Apostolic See and the Lusitanian Republic, held on the seventh day of the month of May, and ratified on the first day of the following month of June, in which, among other things, the ecclesiastical hierarchy is otherwise constituted in the Lusitanian Colonies of Africa and Timor,

[*Latin ed. p. 15*]

15. We, who desire nothing more than that the Catholic faith may be more and more promoted in those regions, after mature deliberation and having completed all that is necessary, and with the consent of those who have a legitimate interest, by the fullness of Our Apostolic authority, We have decided to decree the following:

Translated by churchlatin.ai, a product of Boyne Archives

I. We separate and detach the territory of the Diocese of Saint James of Green Guinea and Isusus, and We erect it into a new mission "sui iuris."

II. In Angola, We suppress the Angolan and Congese Dioceses, as well as the Apostolic Prefectures of Congoe Inferior and of Cubango in Angola, and the missions of Lunda and Cunene, and We erect new dioceses, namely:

1. The Metropolitan Church of Luanda, whose territory will encompass the civil province of the same name, which consists of the districts of Cabinda, Zaire, Gongo, Luanda, and Cuanza Norte, and the district of Cuanza-Sul, belonging to the province of Benguela, and Malanje, belonging to the province of the same name. We establish the seat of this new Metropolitan Church in the city of Luanda, from which the archdiocese takes its name; and We elevate the parish church of the Blessed Virgin Mary, commonly known as dos Remedios, located in that city, which has hitherto served as the cathedral for the aforementioned suppressed Angolan and Congese Dioceses, to the rank and dignity of a Metropolitan Church, and We wish to adorn it with the title of Saint Savior, together with that of the Blessed Virgin Mary, commonly known as dos Remedios, in memory of the former Church of Saint Savior. The chapter of this aforementioned cathedral church will henceforth be adorned with the title of Metropolitan Chapter, with the rights and insignia that belong to it, while maintaining the indulgences that it already possesses.

2. Furthermore, We erect and establish the Diocese of Nova Lisboa, which will encompass the civil province of Huila with its districts of Mossâmedes and Huila, and the districts of Benguela and Huambo, belonging to the civil province of Benguela. We establish the episcopal seat of this new diocese in the city of Nova Lisboa, and therefore We raise it to the rank of a city. We place the episcopal chair in the parish church under the title of the Immaculate Conception of the Blessed Virgin Mary, located in the same city, which will therefore assume the rank of a cathedral church.

3. Moreover, We erect and establish the Diocese of Silva Porto, encompassing the civil province of Bié with its districts of Bié and Moxico, and the district of Lund, belonging to the province of Malanje. We establish the seat of this newly erected diocese in the city of Silva Porto, and therefore We honor it with the rank of a city. We place the episcopal chair in the parish church located in that city, under the title of Saint Lawrence, the Martyr, and it will therefore assume the rank of a cathedral church.

[*Latin ed. p. 16*]

16 Acta Apostolicae Sedis - Official Commentary, we elevate [the status of] these dioceses, Nova Lisbon and Silva Portuense, to the rank of suffragan dioceses of the new archdiocese of Luanda, and we subject them, along with their respective bishops, to the metropolitan jurisdiction

Translated by churchlatin.ai, a product of Boyne Archives

of the archdiocese for the time being. In order that these churches may be united in due order, we establish a new ecclesiastical province in the colony of Angola, to be called the Luandan province, which shall consist of the metropolitan Church of Luanda and the suffragan dioceses of Nova Lisbon and Silva Portuense, as well as that of St. Thomas in the Island, which has hitherto been a suffragan of the patriarchal metropolitan Church of Lisbon, and therefore we exempt it from the metropolitan jurisdiction of that Church, and we wish to place it under the metropolitan jurisdiction of the metropolitan Church of Luanda, united to the person of this Archbishop.

III. In the colony of Mozambique, we suppress the Prefecture Nullius Mozambique, which was a suffragan of the metropolitan Church of Goana, and we declare it suppressed; in its place, we erect and establish:

1. The metropolitan Church of Lourenço Marques, to which we assign the territory of the civil province of Sofala, with its districts of Lourenço Marques and Inhambane; and we establish its seat in the city of Lourenço Marques, from which the archdiocese itself derives its name; and we decree that the archiepiscopal cathedral shall be dedicated in that city to the Church under the title of the Immaculate Conception of the Virgin Mary, which will therefore enjoy the dignity of the metropolitan Church.

2. Furthermore, we erect another diocese, which we establish to be called the Beirense, from the city of Beira, in which the episcopal seat will be; and we assign to it the territory of the civil province of Zambézia, with its districts of Beira, Tete, and Quelimane. We establish the episcopal cathedral of this new Beirense diocese in the church under the title of the Most Holy Rosary of the Blessed Virgin Mary, in the city of Beira, which already exists.

3. Finally, we erect the Nampulense diocese from the city of Nampula, in which the episcopal seat will be, and we assign to it the territory of the civil province of Niassa, or the districts of Mozambique and Porto Amelia. The episcopal cathedral will be established in the church to be erected under the title of the Blessed Virgin Mary of Fatima.

Furthermore, we establish these two newly erected dioceses, the Beirense and the Nampulense, as suffragan dioceses of the new metropolitan Church of Lourenço Marques, and we subject their bishops to the metropolitan jurisdiction of this Archbishop.

All of the aforementioned dioceses in the colony of Mozambique, as established above, constitute a single ecclesiastical province, to be called the Lourenço Marques province, which will therefore consist of the metropolitan Church of the same name and the suffragan dioceses of Beira and Nampula.

IV. Furthermore, the part of the island of Timor, which is under the jurisdiction of the Portuguese Republic, which hitherto belonged to the

Translated by churchlatin.ai, a product of Boyne Archives

diocese of Macao, is...

[*Latin ed. p. 17*]

The Acts of the Popes, December 17th of this year, separate a portion of the territory and establish a new diocese, to be called Dili, and we constitute it as a suffragan of the metropolitan Church of Goa. We subject its current superiors to the metropolitan Archbishop of Goa and the Archbishop of Damanensis. We establish the episcopal seat of this new diocese in the city of Dili; and we erect a cathedral for the Bishop in the Church dedicated to the honor of the Immaculate Conception of the Blessed Virgin Mary, located in the same city. Therefore, we grant to all the new metropolitan and cathedral Churches which we establish, and to their current superiors, all rights, insignia, privileges, favors, and graces, by which other metropolitan and cathedral Churches and their prelates commonly enjoy; and we bind them with the same obligations and duties. To the Archbishops, we grant a special faculty to carry the cross before them and to use the sacred pallium, after it has been requested and obtained in the sacred Consistory by the Apostolic See, as is customary. However, since the circumstances of this time do not permit the immediate establishment of canonical chapters in the new archdiocese of Lourenço Marques and in the other recently established dioceses, we grant that, for the time being, diocesan consultants be chosen and appointed to serve in place of the canonical chapters. Furthermore, with regard to the governance and administration of these dioceses, we strictly command that all that which the sacred canons prescribe be observed concerning the election of a Vicar Capitular or Administrator when the see is vacant, concerning the rights and obligations of the clergy and the faithful, and other matters of this kind. With regard to the clergy in particular, we decree that as soon as these Letters are demanded for execution, the clergy who are legitimately present within the territory of these dioceses shall be considered to be assigned to them. We also wish that all documents and acts pertaining to these new dioceses and their clergy and faithful be, as soon as possible, delivered by those to whom they pertain to their respective episcopal curias, so that they may be preserved in their own archives. For all of the above matters, as established and decreed, we appoint the venerable Brother Peter Ciriaci, titular Archbishop of Tarsus and Apostolic Nuncio in Lusitania, to see to their execution, and for this purpose we grant him the necessary and appropriate faculties, including the power to delegate anyone constituted in ecclesiastical dignity, and we impose upon him the obligation to transmit a certified copy of the executed acts to the Sacred Congregation of the Consistory as soon as possible. These present Letters and all that they contain, even concerning those who may be interested or who may presume to have an interest, even if they are not specifically and individually mentioned in the preceding ACTA, vol. VIII,

Translated by churchlatin.ai, a product of Boyne Archives

n. i. - 21-1-941.

[*Latin ed. p. 18*]

18 Acta Apostolicae Sedis - The Official Commentary states that they have never considered, and under no circumstances can it be considered, that any act, or any act subject to the vice or intention of deception, or nullity, or any other, even substantial and unforeseen, defect, can be declared invalid, impugned, or brought into question, but that these acts, as if made and issued with full knowledge and authority, must always be considered valid and effective, and must produce their full and complete effects, and must be inviolably observed by all to whom they apply; and, if anyone, with any authority, knowingly or unknowingly, should attempt to act otherwise concerning these matters, we will and declare that it shall be entirely null and void. Notwithstanding the rules established in synodal, provincial, and general councils, general or special Apostolic Constitutions and ordinances, and any other dispositions of the Roman Pontiffs, and other contrary provisions, even those worthy of special mention, to all of which we derogate by these present decrees. We also wish that these Letters, whether transcribed or printed, but signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, shall be given the same full faith as if these Letters themselves were presented or shown. To no one shall it be permitted to contradict, in any way, what is established in these Our Letters; if anyone, with reckless audacity, should presume to attempt this, let him know that he will incur the indignation of the Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord one thousand nine hundred and forty, on the fourth day of the month of September, in the second year of Our pontificate. ALOISIUS Cardinal MAGLIONE, Prefect of the Congregation for the Holy Office. RAPHAEL C. Cardinal ROSSI, Secretary of the Congregation for the Holy Office. Ludovicus Kaas, Apostolic Protonotary. Carolus Respighi, Apostolic Protonotary. *[Reference to a register and volume number]* Al. Trussardi.

[*Latin ed. p. 19*]

Acta Pii PP. XII, 19. EPISTULAE I. Ad Emin. P. D. Henricum Episcopum Veliternae, S. R. E. Cardinalem Gasparri, Praefectum Supremi Tribunalis Signaturae Apostolicae, quinque episcopatus lustra feliciter explentem.

PIUS PP. XII. Venerabilis Frater Noster, salutem et Apostolicam Benedictionem.

Cum suavi animi laetitia, nuper cognovimus, quod proximo mense Decembri, quinque et vicesimum annum ab suscepta episcopali dignitate, feliciter celebrabis. Hoc profecto tam iucunda faustitas Nobis praebet opportunitatem tibi ex corde gratulandi atque in posterum bene ominandi. Neque sane Nos ignorantur diuturnae curae, quas in nobilissimum Sedis

Translated by churchlatin.ai, a product of Boyne Archives

huius Apostolicae servitium ab ipso iuventutis flore impendisti, atque in praesens iugiter impendis. Primo enimvero apud Apostolicas Legationes Lisbonensem, Bruxellensem et Matritensem operam tuam navasti; deinde autem Legati ipsius munere in Columbia ac Brasilia perfunctus es. Postquam vero a Decessore Nostro fel. rec. Pio XI in amplissimum Patrum Purpuratorum Collegium cooptatus es, sollicitudines tuas in Ecclesiae utilitatem conferre non destitisti, praesertim cum Supremi Signaturae Apostolicae Tribunalis praefecturam, ac pastorale munus suburbicariae Ecclesiae Veliternae suscepisti. Quare Nos equidem, fausta eiusmodi sollemnitate, communem tuorum laetitiam ex animo participantes, fervidis votis ominibusque te prosequimur, simulque Deum impense precamur, ut vegetam istam senectutem supernis gratiis iucundisque solatiis cumulare velit.

Quo autem dies episcopatus tui natalis maiorem fructuum copiam populo tibi credito afferre queat, tibi ultro concedimus, ut, constituta die, Sacro pontificali ritu peracto, adstantibus fidelibus nomine Nostro Nostraque auctoritate benedicas, plenariam eidem indulgentiam proponens ad Ecclesiae praescripta lucrandam.

Caelestium interea donorum in auspicium, inque praecipuae dilectionis nostrae testimonium, Apostolicam Benedictionem tibi, Venerabilis Frater noster, Episcopo Auxiliari tuisque in Supremo Signaturae Apostolicae Tribunali laborum sociis, itemque clero ac populo tuae vigilantiae tradito, amantissime in Domino impertimus.

Datum Romae apud Sanctum Petrum, die xxi mensis Novembris, in Praesentatione Beatae Mariae Virginis, anno MDCCCCXL, Pontificatus Nostri secundo.

PIUS PP. XII.

[*Latin ed. p. 20*]

20 Acta Apostolicae Sedis - Official Commentary II TO THE MOST REVEREND FATHER, DOM TITUS TROCCHI, ARCHBISHOP TIT. OF LACEDAEMON, AND ALSO VICE-CHAMBERLAIN OF THE HOLY ROMAN CHURCH, CELEBRATING HIS FIFTH AND TWENTIETH YEAR OF THE EPISCOPATE. PIUS PP. XII, Venerable Brother, greetings and the Apostolic Blessing. — The days are approaching, which you will joyfully and eagerly await, when you will solemnly celebrate your fifth year above the twentieth since the beginning of your episcopate. For the dignity of the priesthood is so great that this should be considered among the most magnificent benefits bestowed by God. We do not doubt that your friends and former students will rejoice with you in this great divine gift, offering deserved thanks to God, and striving to offer prayers for your health and prosperity. We, who know and have observed your

Translated by churchlatin.ai, a product of Boyne Archives

merits for the Church and for this Apostolic See, and who have already given witness to our special affection for you, especially when we wished to confer upon you the office of Vice-Chamberlain of the Holy Roman Church, now find a new opportunity to reveal the intimate and pleasant feelings of our heart towards you. Therefore, Venerable Brother, enjoy the grateful and delightful awareness and memory of your excellent deeds, enjoy the harmonious and fervent attention and affection of your people. We, preceding the chorus of those who congratulate you, wish you all that is good, prosperous, and happy, earnestly imploring God that He may deign to preserve you for as long as possible, healthy and flourishing, and to abundantly bestow upon you heavenly gifts and consolations. May this Apostolic Blessing, which we impart to you, Venerable Brother, to the Chapter of the Patriarchal Basilica of the Lateran, and also to all your most dear relatives, be a harbinger of these blessings and a witness of our special charity. Given in Rome, at St. Peter's, on the twenty-first day of the month of November, in the year of Our Lord 1940, in the second year of Our Pontificate. PIUS PP. XII.

[*Latin ed. p. 21*]

Acta Pii PP. XII, '21, III, ad Eum, P. D. Aloysium, Tit. S. Pudentianae, S. R. E. Card. Maglione, a Secretis.

Most Reverend Cardinal, from every quarter, even amidst the great feast of peace – the Nativity of the Lord – come lamentable echoes of the devastating war. And they are the voices of children, who are writhing in grievous suffering and imploring aid. Such a vast sum of evils and afflictions, which are daily increasing and expanding, cannot but find a most sorrowful echo in Our paternal heart, which receives the pains and tears of all Our children without distinction; therefore, in such a turmoil of events, we can desire nothing more than to assist the bodies and uplift the spirits. To this end, we have devoted all Our resources, and we have left nothing untried, because in such a great accumulation of miseries, the piety of that Jesus, whose unworthy representatives we are on earth, may be manifested, sowing His goodness and gathering His fruits.

Unfortunately, many of Our efforts have encountered difficulties of every kind, more serious than in the previous world war; some are inherent in the very nature of the scourge that prevails, while others – we must say it – are placed there by the will of men. Not being inactive witnesses of such a deplorable state of affairs, and armed with nothing but the weapons of Truth, Justice, and Christian Charity, what we can do once again is to invite all to prayer and beneficent action. Prayer is a force that, through mysterious means, almost violently affecting Heaven, then acts gently and irresistibly upon human wills, and it is particularly effective with God when it rises from pure and innocent hearts. Action is a duty of all and of each, to which various public initiatives are already dedicated, and which, in grave

Translated by churchlatin.ai, a product of Boyne Archives

times such as those that Europe is experiencing, has the highest value of fraternal solidarity. From whatever quarter it comes, pious and humane, we bless it with a grateful heart; and exhorting everyone to coordinate it in all possible ways for its greater benefit, we make vows that all persevere in it without relaxation and without distrust.

Among all the suffering, we single out the children: they who, in these days, remind us vividly of the Child of Bethlehem, the friend of the little ones and of innocence. He, who, to defend them from evil, rose up severely against all those who...

[*Latin ed. p. 22*]

Acts of the Apostolic See - Official Commentary. Regarding the forms of scandal concerning them, We today, through Our voice, defend them from earthly evils, extending Our hand for them, and for them, who are the first among Our smallest brothers, repeating with emotion: "I was hungry and you gave Me food... I was homeless and you sheltered Me... I was naked and you clothed Me." Our heart trembles, recalling the misfortune of these tender sprouts, who, having barely entered life, are so soon condemned to taste only bitterness, and how harshly they experience the hearts of men, to whom their happiness should be a source of glory.

We embrace and bless these little ones, with even greater affection, even though Our possibilities of assistance are limited; and once again, We trust that the powerful will honor the good traditions of true civilization, not allowing the childhood of countries at war, or in any case afflicted by war, to also suffer an undeserved penalty in these calamitous events. Furthermore, as We have already invited good and Christian children to prayer, so today We wish to exhort them to remember their little brothers who are without bread, without clothing, without family. We are pleased with the hope that Christmas with its gifts for all, and the Feast of the Innocents with the remembrance of the first little flowers mown down for Christ, will suggest a thousand good initiatives to the hearts of all children who are still in the peace and comfort of their ordered families; so that every abandoned child, whether or not such abandonment is due to the war, may, through their merit, receive bread, a gift, assistance. If, however, for many obstacles, it is not possible, in the present circumstances, to consider a true, proper, and general organization regarding charity for the victims of war, and if, moreover, it is also, in not a few cases, exceedingly difficult to utilize the deserving particular institutions that already exist to bring assistance where it is most acutely needed, let each one do what they can, where they can, as they can. Let charitable activity be multiplied everywhere; let the energies of the good be devoted to this purpose; let them strive to achieve, even from afar, a victory over evil. "Vince in bono malum." Let the spaces of charity be expanded.

Meanwhile, We do not wish to remain silent in Our praise and Our

Translated by churchlatin.ai, a product of Boyne Archives

thanks to those who have helped Us in the work of charity that We have been permitted to carry out. And on this point, Our thoughts and Our gratitude are especially directed to the American Episcopate, which, although far from the horrors of war, has once again wished to demonstrate full understanding of the needs of the suffering Church, and has...

Matthew 25:35 and following. Romans 12:21. St. Augustine, Sermon 69 on the words of the Gospel, chapter 11, PL, 38, 440-441.

[*Latin ed. p. 23*]

The Acts of Pope Pius XII, year 1940, number 23: Appealing to the traditional generosity of Catholics (and, in particular, of those countrymen from nations afflicted by this scourge), he has so abundantly aided the charitable works of the common Father. To him goes our full and complete gratitude, and also our blessing, as will go, and no less affectionately, to those who will allow us to dispense with a more generous hand that which the other receives. With this hope, we pray to God that He may shorten the days of trial for the suffering human race. And with the fervent desire that the Holy Nativity Feasts may bring some foretaste of more peaceful times to the afflicted Christian family, we bless all, imploring divine mercies upon each one. Finally, to you, Lord Cardinal, in entrusting you with the task of making these sentiments and intentions of ours publicly known in the most appropriate manner, we impart a special Apostolic Blessing from our heart. From the Vatican, on the feast of St. Thomas the Apostle, December 21, 1940. PIUS P. XII.

[*Latin ed. p. 24*]

Acts of the Apostolic See – Official Commentary

ACTS OF THE HOLY CONGREGATIONS

SUPREME HOLY CONGREGATION OF THE HOLY OFFICE

NOTIFICATION

The Reverend Charles Pelz humbly submitted himself to the decree of the Holy Office of October 30, 1940, by which the book written by him, entitled: *Der Crist als Christus*, was condemned and inserted into the Index of Prohibited Books.

Given at Rome, in the Offices of the Holy Office, on January 10, 1941.

Romulus Pantanetti,

Superintendent of the Holy Congregation of the Holy Office, Notary.

HOLY CONGREGATION

Translated by churchlatin.ai, a product of Boyne Archives

INDULGENCE TO THE DIOCESES OF ITALY FOR THE YEAR 1941

CONCERNING THE LAW OF FASTING AND ABSTINENCE.

It is hereby made known that, considering the special circumstances of the moment, His Holiness, Pope Pius XII, has graciously deigned to grant a dispensation in ITALY from the law of fasting and abstinence for the year 1941, with the exception of Ash Wednesday and Good Friday.

However, all the faithful are earnestly exhorted, and especially the secular clergy, religious men and women, to compensate in some way with voluntary exercises of Christian mortification and penance, by multiplying works of charity, especially towards the suffering and those in need, and by uniting themselves in prayer with the holy intentions of the Supreme Pontiff.

Rome, December 20, 1940.

F. Card. MARMAGGI, Prefect.

G. Bruno, Secretary.

[*Latin ed. p. 25*]

February 18, 1941. Year and Volume XXXIV (Series n, Vol. Tili). No. 2. ACTA APOSOLICAE SEDIS. OFFICIAL COMMENTARY. ACTS OF THE HOLY CONGREGATIONS. SACRED CONSISTORY CONGREGATION. PROVISION REGARDING CHURCHES.

Our Most Holy Lord, Pope Pius XII, by the divine Providence, having deigned to provide each of the following churches with a new pastor, through successive decrees of the Sacred Consistory Congregation, namely:

On December 10, 1940:

— To the Cathedral Church of Grand Rapids, he appointed the Most Reverend Father Joseph Plagens, formerly Bishop of Marquette.

— To the Cathedral Church of Northampton, he appointed the Reverend Father Thomas Leon Parker, pastor of the urban parish and of the locality of Broughton in the diocese of Salford.

— To the Cathedral Church of Hearst, he appointed the Reverend Father Alben Le Blanc, pastor of the locality of Leger's Corner in the archdiocese of Moncton.

On December 15:

— To the Episcopal Cathedral Church of Trujillo, he appointed the Reverend Father John Guevara, Canon of the Cathedral Chapter of Arequipa.

— To the Episcopal Cathedral Church of Cajamarca, he appointed the Reverend Father Theodosius Moreno, pastor of the locality of Huancayo in the diocese of Huanuco.

Translated by churchlatin.ai, a product of Boyne Archives

— To the Episcopal Cathedral Church of Huaraz, he appointed the Reverend Father Marian Hyacinth Valdivia, of the diocese of Arequipa.

— To the Episcopal Cathedral Church of Ayacucho, he appointed the Reverend Father Victor Alvarez, of the Society of Saint Francis de Sales.

— To the Church of Piura, which was recently erected into a suffragan cathedral of the metropolitan see of Lima, he appointed the Reverend Father Fortunatus Chirichigno, of the Society of Saint Francis de Sales.

ACTS, Vol. VIII, No. 2. February 18, 1941.

[*Latin ed. p. 26*]

26 Acta Apostolicae Sedis - Official Commentary, December 21st. — To the Church of Lorena, recently erected as a metropolitan cathedral suffragan of Saint Paul in Brazil, the Reverend Franciscus Borges Amaral, pastor of the church of the Blessed Virgin Mary of Mount Carmel in the city of Campinas. — To the Cathedral Church of Marquette, the Reverend Franciscus Magner, to Urban, the bishop, pastor of the church of Saint Mary — Evanston — in the archdiocese of Chicago, January 1st, 1941. — To the titular archbishopric of Marcianopolis, His Excellency Joseph Di Girolamo, formerly Bishop of Luceria, January 2nd. — To the titular bishopric of Germenensis in Galicien, the Reverend Franciscus Pieri, from the diocese of Acquapendente, Official of the Sacred Congregation of the Consistory, whom the Most Reverend Salvatore Frattocchi, Bishop of Urbevetana, appointed as coadjutor with the right of succession, January 15th. — To the titular bishopric of Pharbaethitana, the Reverend Georgium Debray, General Vicar of the archdiocese of Paris, whom the Most Reverend Joseph Evrard, Bishop of Meaux, appointed as coadjutor with the right of succession, January 18th. — To the metropolitan Church of Luanda, recently erected, to which the diocese of Saint Thomas in the Island is united in person, His Excellency Moses Alves de Pinho, formerly Bishop of Angola and Cunga Féchin, January 21st. — To the metropolitan Church of Lourenço Marques, recently erected, His Excellency Theodosius Clement de Gouveia, formerly titular Bishop of Leucae and Prelate of Mozambique. — To the metropolitan Church of Saint Anthony, His Excellency Robert Emmet Lucey, formerly Bishop of Amarillo. — To the Cathedral Church of Gyula, the Reverend William Apor, pastor of the city of Gyula, January 28th. — To the Cathedral Church of Saint James Capitis Viridis, the Reverend Faustinus Moreira dos Santos, of the Congregation of the Holy Spirit. — To the Cathedral Church of Nova Lisbon, recently erected, the Reverend Daniel Gomes Junqueira, of the Congregation of the Holy Spirit, February 1st. — To the titular bishopric of Thennesus, the Reverend Peter Gagnor, of the Order of Preachers, whom the Most Reverend Natalis Gabrielis Moriondo, Bishop of Caserta, appointed as auxiliary, February 4th. — To the titular bishopric of Sanavus, the Reverend Joseph Thomas McGucken, Chancellor of the Curia of Puebla, whom the Most Reverend

Translated by churchlatin.ai, a product of Boyne Archives

Ioannes Cantwell, Archbishop of the same archdiocese, appointed as auxiliary, February 4th.

[*Latin ed. p. 27*]

The Sacred Congregation for the Eastern Church, 27.

SACRED CONGREGATION FOR THE EASTERN CHURCH

Decree Concerning the Spiritual Administration of the Greek-Ruthenian Ordinariates in the United States of America.

By the Decree "Cum data fuerit," issued on March 1st, 1929, by the Sacred Congregation for the Eastern Church, provision was made for the spiritual administration of the Greek-Rithenian Ordinariates in the United States of America for a period of ten years. Now, having considered all matters, and having found that this decree has greatly benefited the religious life of the faithful in those regions through a decade of experience, the Sacred Congregation, after receiving the fervent wishes of the Most Reverend Fathers Hamlet John Cicognani, Archbishop titular of Laodicea in Phrygia, Apostolic Delegate in the aforementioned United States of America; Father Basil Takacs, Bishop titular of Zeliteni, and Apostolic Exarch for the Ruthenians of Podcarpathia; and Father Constantine Bohacewskyj, Bishop titular of Amisen, and Apostolic Exarch for the Ruthenians of Galicia, has decided, with a few modifications or additions, to confirm the aforementioned decree for another decade.

Article 15. - All pastors of parishes and missions of the Greek-Ruthenian rite in the United States are appointed by a decree of the proper Greek-Ruthenian Ordinary, excluding any intervention of laypersons. These pastors are removable (at the will of the Ordinaries, of the Greek-Ruthenian rite). However, they cannot be removed for other grave and just reasons.

Article 39. - (Marriages, both between the faithful of the Greek-Ruthenian rite and between the faithful of mixed rites, must be contracted, observing the form of the decree "Ne temere," and therefore, in the rite of the woman, they must be blessed by the parish priest). If a just cause exists, the marriage may be celebrated in the rite of the man, with the judgment and consent of the local Ordinary.

All of which, in an audience held on November 23rd, 1910, with the aforementioned Cardinal Secretary present, was decreed by the Most Holy Pope Pius XII.

[*Latin ed. p. 28*]

28 Acta Apostolicae Sedis - The Official Commentary approved and ratified it, simultaneously ordering that it be made public through a Decree of the Holy Congregation for Eastern Churches. Contrary opinions shall not prevail. Given in Rome, from the offices of the Holy Congregation for

Translated by churchlatin.ai, a product of Boyne Archives

Eastern Churches, on the 23rd day of the month of November, in the year 1940. E. Card. TISSERANT, Secretary. L. © S. I. Cesarmi, Assistant.

II. DECREE: The faculty of granting passage to another rite shall henceforth be reserved to the Holy See alone.

That the discipline concerning the adherence of any faithful to their native rite may be more firmly maintained, Our Most Holy Lord Pope Pius, of blessed memory, in an audience on the 23rd day of the month of November, in the year 1940, after being consulted by the undersigned Cardinal Secretary, deigned to decree that the faculty of passing from one rite to another shall be granted only by the Holy See.

Therefore, the faculty which was enjoyed by Apostolic Nuncios and Delegates by the Decree "Nemini licere," issued on the 6th day of the month of December, in the year 1928 (cf. A. A. S., 1928, p. 416), ceases to exist, and this Holy Congregation is directly reserved the judgment concerning all matters pertaining to the passage from one rite to another, whether concerning clerics or the laity. Contrary opinions shall not prevail.

Given in Rome, from the offices of the Holy Congregation for Eastern Churches, on the 23rd day of the month of November, in the year 1940. E. Card. TISSERANT, Secretary. L. © S. I. Cesarmi, Assistant.

[*Latin ed. p. 29*]

The Sacred Congregation for the Discipline of the Sacraments,

INSTRUCTION

To the Most Reverend Ordinaries of Portugal, and through them, to the Reverent Pastors, concerning the execution of the articles of the Concordat of May 7, 1940, between the Holy See and the Portuguese Republic, relating to the celebration of marriage for civil effects, in accordance with the new legislation of the Portuguese Government on the same subject.

Having the Portuguese State recognized, in articles XXII-XXV of the Concordat, the civil effects of marriage celebrated according to the prescriptions of Canon Law, this Sacred Congregation, in obedience to the august desires of His Holiness Pope Pius XII, happily reigning (communicated to it by dispatch from the Secretariat of State dated May 17, 1940), addresses the Most Reverend Ordinaries of Portugal the present Instruction for the correct application of the aforementioned articles of the Concordat, taking into consideration the text of the Decree-Law of the Portuguese Government No. 30:615 of July 25, 1940, which gives effect to the same articles of the Concordat.

* See Acta Apostolicae Sedis, vol. XXXII, a. 1940, page 217.

[*Latin ed. p. 30*]

30. Acta Apostolicae Sedis. It is not the intention of the Holy See to alter, with the present Instruction, the practices followed in the Curias of

Translated by churchlatin.ai, a product of Boyne Archives

the various dioceses of Portugal concerning pre-matrimonial processes, which, therefore, according to the prudent judgment of the Ordinary, may be maintained, provided that they are not contrary to either the canonical prescriptions or the provisions of this Instruction. Since, according to Article XXII of the Concordat, "the Portuguese State recognizes the civil effects of marriages celebrated in accordance with the canons, provided that the marriage act is transcribed in the competent offices of the civil registry," and since, by virtue of Article XXIV of the same Concordat, the bond of religious marriage is considered indissoluble, even before the civil law, if its act has been transcribed in said offices, which, unfortunately, does not happen with other marriages, let the Most Reverend Ordinaries of the places see to it that marriages are celebrated in accordance with the provisions of the Concordat, and that the respective acts are sent in due time to the offices of the Civil Registry and duly transcribed therein, frequently urging the Reverend Parish Priests to be exceedingly diligent in the fulfillment of this most grave duty, and inspecting, if possible, every year, either personally or through special delegates, the parish books.

- Commentarium Officiale. It is not the intention of the Holy See to alter, with the present Instruction, the practices followed in the Curias of the various Dioceses of Portugal concerning pre-matrimonial processes, which, therefore, according to the prudent judgment of the Ordinary, may be maintained, provided that they do not go against either the canonical prescriptions or the provisions of this Instruction. And since, according to Article XXII of the Concordat, "the Portuguese State recognizes civil effects to marriages celebrated in accordance with the canons, provided that the act (or record) of the marriage is transcribed in the competent registries of the civil registry," and since, by force of Article XXIV of the same Concordat, the bond of religious marriage is considered indissoluble, even before the civil law, if its record has already been transcribed in the aforementioned registries, which, unfortunately, does not happen with other marriages, let the Most Reverend Ordinaries of the places see to it that the marriages are celebrated in accordance with the provisions of the Concordat, and that the respective records are sent in due time to the departments of the Civil Registry and duly transcribed therein, frequently urging the Reverend Parish Priests to be exceedingly diligent in the fulfillment of this most grave duty, and examining, to the extent possible, every year, either by themselves or by special delegates, the parish books.

[*Latin ed. p. 31*]

Sacred Congregation concerning the Discipline of the Sacraments.

CHAPTER I

Concerning the Obligation of Catholic Parties to Celebrate Marriage

Translated by churchlatin.ai, a product of Boyne Archives

Solely Religiously.

1. To Catholics who intend to contract marriage, it is not permitted by the Church to celebrate what is called civil marriage, since that religious marriage, celebrated in harmony with the dispositions of the Concordat, produces all civil effects, and is therefore suitable for achieving its religious and social purpose. Therefore, if Catholic spouses were to dare to contract a civil marriage, even if they intend to celebrate the religious marriage afterward, they will be treated as public sinners, and the parish priest shall act in accordance with canon 1066 of the Code of Canon Law.

CHAPTER II

Concerning Marriage Announcements or Proclamations.

2. The dispositions of canons 1022-1024 must be strictly observed, according to which the names of the betrothed must be published not only in their parishes, but also in those in which they have resided for at least six months, after having reached puberty, unless, with regard to the latter, the Ordinary of the place judges it preferable to ascertain their freedom in another manner.

[*Latin ed. p. 32*]

32. Acta Apostolicae Sedis 3. If the Ordinary, within the terms of canon 1025, in a particular case, or even in a general manner, judges it convenient to replace the reading of announcements or publications with the public posting of notices on the door of the parish church or any other church, the notices must remain posted for at least eight days, within which period two holy days of precept must be included.

4. Although the Ordinary may, if there is a just cause, according to his prudent judgment, dispense from the marriage publications (canon 1028 and paragraph third of Article XXII of the Concordat), he does not, in fact, dispense, especially not from all three publications, unless there is a truly grave and urgent reason.

5. According to canon 1030, before proceeding to the celebration of the marriage, unless a reasonable cause intervenes, three days must pass from the last public announcement, or from the last day of the posting of the notice.

6. The parish priest shall not merely read the announcements and receive notification of any impediments that may be brought to his attention, but, by virtue of canon 1020, he must diligently investigate whether anything obstructs the celebration of the marriage, especially by questioning the couple, after having ascertained their personal identity (cf. Instruction of the

Translated by churchlatin.ai, a product of Boyne Archives

Sacred Congregation of Sacraments, March 27, 1920).

[*Latin ed. p. 33*]

Sacra Congregatio de disciplina S-acramentorum, March 27, 1929 (A. A. S., XXI, p. 490 and following), separately and distinctly — each separately, diligently, taking the necessary precautions, if they are free from any impediment, if they are not bound by any impediment, if they consent freely, especially the bride, and if they are sufficiently instructed in Christian doctrine (canon 1020, § 2).

7. In the form of the public notices, as well as in the edict to be affixed to the door of the church, when he has been authorized, the following must be indicated:

I. The first names and family names, age, profession, origin, domicile or residence of each of the two parties intending to marry;

II. The full names, profession, status, origin, domicile or residence of the parents, if they are known;

III. In the case that one or both of the parties intending to marry are widows, the name of the deceased spouse or spouses must also be indicated, along with the designation of the place and date of death;

IV. If there has been a sentence of nullity of marriage, or a dispensation from a valid but unconsummated marriage, or other analogous provisions of the Holy See made effective.

8. When the public notices are replaced by edicts, these shall be dated and signed by the parish priest or the priest who legitimately acts in his place.

9. Both in this chapter and in the following, by "parish priest" is understood...

[*Latin ed. p. 34*]

The *Acta Apostolicae Sedis* pertains solely to the pastor properly so called (as per canon 451, § 1); but also to the quasi-parish priest (canon 451, § 2, n. 1), and to the parochial vicar (as mentioned in the same canon 451, § 2, n. 2). Also included are military chaplains (canon 451, § 3), when there are such, and likewise hospital chaplains, if either of them are endowed with the faculty to assist at the marriages of soldiers or of those residing in the hospitals, respectively, within the limits of said faculties.

10. If, within six months following the last publication, or the last day of posting of the edicts, the marriage is not celebrated, the publications must be repeated, or new edicts posted, unless the Ordinary of the place determines otherwise.

11. As a rule, the pastor, before making the publications, will take care to fulfill the canonical formalities concerning the freedom of the parties to be married, the dispensation from impediments, if any, the freedom

Translated by churchlatin.ai, a product of Boyne Archives

of consent, the religious instruction of the same, and the certificates of baptism and confirmation (canons 1020-1021); and, furthermore, he will obtain the license of the Curia, when this is necessary, either by common law, or by virtue of this Instruction, or by force of the currently valid Portuguese legislation, which requires new publications if the marriage is not celebrated within 90 days from the end of the period of the edicts (Civil Registry Code, article 277).

[*Latin ed. p. 35*]

The Holy Congregation concerning the discipline of the sacraments, 35, concerning the particular legislation of the respective Diocese. 12. If another parish priest has proceeded with the investigation of the freedom of the betrothed, or has performed the banns, he shall immediately inform the parish priest who is to assist at the marriage, of the result of the investigations, or of the banns performed (canon 1029). Until such information is received, the celebration of the marriage cannot proceed (canon 1030). 13. In the certificate of the banns performed, or in that which substitutes it, for the proof of freedom from impediments, the parish priest, in addition to indicating whether or not any impediment has arisen, shall provide the parish priest who is to assist at the marriage with the necessary information so that he may draw up the document according to the officially approved model. It is advisable, however, that the certificate be drawn up on the same sheet as the banns, and that the indications which must appear in the marriage document be included in the banns themselves. Particular legislation of the respective Diocese. 12. If another parish priest has proceeded with the investigation of the freedom of the betrothed, or has read the banns, he shall immediately inform the parish priest who is to assist at the marriage, of the result of his investigations, or of the reading of the banns (canon 1029). And until these informations are received, the celebration of the marriage cannot proceed (canon 1030). 13. In the certificate of the reading of the banns, or in the certificate for the justification of freedom from impediments, which substitutes it, the parish priest, in addition to indicating whether or not any impediment has appeared, shall give to the parish priest who is to assist at the marriage the necessary information so that he may draw up the marriage document according to the officially approved model. Therefore, it is advisable that the certificate be drawn up on the same sheet which contains the banns, and that in these the indications which must appear in the marriage document be included. 14. In all pre-nuptial proceedings, the baptismal and confirmation certificates of both betrothed are required, issued in full form, or, in the absence of these, a sentence or decree proving at least the administration of baptism, unless the marriage is celebrated with a dispensation from the impediment of "disparity of cult," in which case only the baptismal certificate of the Catholic party is required (canon 1021, § 1; Constitution of the Council of

Translated by churchlatin.ai, a product of Boyne Archives

Trent).

[*Latin ed. p. 36*]

36. Acta Apostolicae Sedis, canon 1021, paragraph 1; Constitution of the Plenary Council of Portugal, number 257.

15. If one or both of the parties intending to marry are widows or widowers, the death certificate of the deceased spouse or spouses must be included in the process, or, in the absence of such a certificate, the sentence or decree declaring the death, issued in accordance with the prescriptions of the Instruction of the Most Holy Office (year 1868), bearing in mind that a similar sentence issued in the civil forum is not sufficient for the ecclesiastical forum; and also, as in the preceding paragraph, the complete certificate of baptism and confirmation. It should also be noted that the death certificate of the former spouse is not always sufficient to prove that, in the case, the impediment *ligaminis* does not obstruct the celebration of the marriage, since the parish priest, when drawing up the record, sometimes has to rely on the information provided by the interested parties, information which may not correspond to reality. Therefore, if the marriage was not celebrated in the parish where the death occurred, the certificate of the previous Catholic marriage must also be required.

16. If documents and witnesses are lacking to prove the freedom of the parties intending to marry, and it is necessary to resort to a supplementary oath, diligent inquiry must be made as to whether the spouses are worthy of belief, or whether there are reasons to suspect that they will swear falsely. The same care must be taken with any...

[*Latin ed. p. 37*]

The Holy Congregation, concerning any witness who must testify in trials to prove freedom from impediment.

17. Let the local Ordinaries see to it that pre-matrimonial trials, without prejudice to canonical regulations, are organized in such a way that the celebration of marriage is facilitated as much as possible; let them also strive to repress any abuse in the petitioning for and granting of matrimonial dispensations.

18. The publications in the competent offices of the Civil Registry, to which Article XXII of the Concordat refers, may be made at the request of the contracting parties or their representatives, or of the parish priest of the place where the marriage is to be celebrated (Article 7 of Decree-Law No. 30:615). It is fitting that the parish priest never fails to make this request himself.

19. Let the Ordinaries be aware that, should the celebration of a Catholic marriage not have been preceded by the preliminary trial of publications conducted in the offices of the Civil Registry, the registration in those same offices can only be effected after the aforementioned trial has been com-

Translated by churchlatin.ai, a product of Boyne Archives

pleted and after it has been verified that there is no impediment that could obstruct the registration (Article 19 of the aforementioned Decree-Law).

20. Except in the case of marriages *in articulo mortis* or in the imminence of childbirth, or of marriages whose immediate celebration is authorized.

[*Latin ed. p. 38*]

38. The Acts of the Apostolic See, by order of the Ordinary for a grave moral reason (article XXII of the Concordat), stipulate that the parish priest shall not proceed with the celebration of the marriage before the preliminary process of banns has been completed in the offices of the Civil Registry, and the corresponding certificate has been obtained.

21. The parish priest must exercise the utmost care to observe the prescription of the preceding paragraph, lest he expose himself to the potential penalties prescribed by article 14 of the Decree-Law No. 30:615.

22. In the case of marriages celebrated *in articulo mortis*, the parish priests should ensure that two witnesses are present at the very act, in order to avoid any future potential disputes, unless a dispensation from this requirement is provided for by canons 1043-1044.

23. When, in accordance with paragraph 3 of the aforementioned article XXII of the Concordat, the religious marriage is celebrated independently of the preliminary process of banns, the parish priest must diligently preserve, for any eventuality, the ecclesiastical document that authorized him to witness the marriage.

24. If difficulties arise on the part of the civil authorities concerning the marriage, the parish priest shall...

2. In accordance with the requirements of civil law, a copy of the authorization from the Ordinary, authenticated by the signature of the parish priest (article 17, § 1), shall be sent to the Office of the Civil Registry, together with a duplicate of the marriage certificate.

3. By requirement of civil law, a copy of the authorization from the Ordinary, authenticated with the signature of the parish priest (article 17, § 1), will be sent to the department of the Civil Registry, together with the duplicate of the marriage certificate.

[*Latin ed. p. 39*]

The Holy Congregation, with the aim of assisting those concerned, should strive to remove such difficulties; if this is not possible, it should abstain from assisting at the marriage and refer the matter to its own Ordinary. This Ordinary should bear in mind the constant norm of the Holy See, according to which, as far as possible, marriages that cannot have civil effects should be avoided.

25. If the parties intending to marry are already civilly united, and such

Translated by churchlatin.ai, a product of Boyne Archives

a bond, upon declaration of the official of the Civil Registry, still exists, no new banns are required in the office of the Civil Registry; but, once the religious marriage has been performed, the communication to the Civil Registry Office, where the civil act was performed, must not be omitted, so that it may be noted in the margin of the registry, since such a notation produces all the effects of a transcription (article 4 of the Decree-Law). However, the provisions of paragraph 66 also apply to such marriages.

26. The parish priest should, according to the different circumstances of the persons, instruct the betrothed on the sanctity of the sacrament of marriage, on the mutual obligations of the spouses, and on the obligations of parents towards their children; he should exhort them earnestly to confess their sins diligently and to receive the Holy Communion devoutly before the celebration of the marriage (canon 1033).

27. It is the duty of the parish priest to instruct...

[*Latin ed. p. 40*]

40. Acta Apostolicae Sedis - Commentarium Officiale concerning the faithful regarding the sacrament of matrimony and its impediments (canon 1081), and also concerning the obligation to reveal to the parish priest or the Ordinary of the place, before the celebration of the marriage, the impediments of which they are aware (canon 1027). 28. Parish priests and other priests should be thoroughly familiar with the laws of the Church, both those common and those particular, concerning marriage, so that there may not be the case of marriages being celebrated illicitly or invalidly.

29. With regard to the time, place, canonical and liturgical form of the celebration of marriage, the canonical prescriptions, both of common law (canons 1094-1102, 1108 and 1109), and of particular law (cf. Constitution of the Plenary Council of Portugal, nos. 258, 260), should be observed carefully.

30. When the marriage is celebrated outside the parochial territory of the betrothed, with the permission of the proper parish priest or the Ordinary of the domicile or quasi-domicile, or of the residence, for at least one month of either of the contracting parties, according to the terms of canon 1097, § 1, n. 3, the proper parish priest must always send to the parish priest who is to assist at the marriage, together with the documents proving the free state of the betrothed, the relevant document.

[*Latin ed. p. 41*]

The Sacred Congregation concerning the matter of the Civil Registry. But if the marriage cannot be celebrated without a written license from the Ordinary, it will suffice to send the aforementioned document and the license or decree of the episcopal curia.

31. Let the pastors remember that the delegation, of which mention is made in canon 1095 § 2, to validly assist at marriages within the limits of

Translated by churchlatin.ai, a product of Boyne Archives

their parochial territory, must be expressly given to a specific priest and for specific marriages, excluding any general delegation, unless it concerns cooperator vicars, within the limits of the parish of which they are vicars (canon 1096 § 1).

32. Although in the celebration of the marriage, laudable customs and ceremonies which are in use in the region may be preserved (Roman Ritual, Title VII, chapter II, no. 6; canon 1100), nevertheless, with regard to requesting and receiving the consent of the contracting parties, that which is prescribed in the Roman Ritual, Title VII, chapter II, nos. 1 and 2, must be observed exactly (cf. Plenary Council of Portugal, no. 258 § 2).

33. Since it is fitting that the betrothed attend the Holy Mass and therein receive the Holy Communion and the nuptial blessings, with observance of the liturgical laws and the particular legislation which prohibits the celebration of marriages at night (Plenary Council of Portugal, no. 159), let the pastors strive that the marriage be celebrated at a time when it is possible to...

[*Latin ed. p. 42*]

Acts of the Apostolic See, concerning the time in which the Holy Mass may be celebrated. 34. As soon as the ceremony of the marriage celebration is concluded, the act must be immediately signed, in the manner indicated in paragraphs 35-40. When the marriage is celebrated, as it should always be, in a church or public oratory, the signature may be affixed in the sacristy. CHAPTER IV Concerning the registration of the marriage act and its communication to the official of the Civil Registry. - Official Commentary. 34. As soon as the ceremony of the marriage is concluded, the parish priest, or whoever officiates in his place, will immediately prepare (unless he has already done so, which is very convenient, whenever possible), according to the officially approved model, the respective marriage act in duplicate, which will then be read and subsequently signed in both original copies by the spouses, if they know how and are able to write (and in such case, a note will be made on the act of their inability); by the witnesses, and by the parish priest or the priest who officiated at the marriage. Except as provided in paragraph 37, the act will be drawn up in the appropriate parish book and the duplicate will be made on a separate sheet. 36. In the event of discrepancies in names or dates in the certificates of the Civil Registry and in those extracted from the...

[*Latin ed. p. 43*]

The Sacred Congregation concerning ecclesiastical archives – and this happens frequently, especially: with regard to dates of birth – it is necessary to indicate such discrepancies in order to exclude any doubt concerning the identity of the persons. In particular, the parish priest must take every care to ensure that the data in the document coincide strictly with the declara-

Translated by churchlatin.ai, a product of Boyne Archives

tions made by the official of the Civil Registry.

37. When the marriage is celebrated outside the parish church with the assistance of a delegated priest, the document, without prejudice to what is stated in the following paragraph, shall be drawn up in duplicate by the priest who assists at it, on two separate sheets, which, duly signed, shall be delivered to the parish priest of the place where the marriage takes place, so that he may transcribe the document in the book of marriages of the parish, and send one of the sheets to the official of the Civil Registry, taking care to keep the other in the parish archive. If the Ordinary of the place officiates at the celebration of the marriage, he shall ensure that the document is drawn up in the manner established by law.

38. However, if the parish priest is present in either of the cases mentioned in the preceding paragraph, although he does not officiate, he shall also affix his signature, in addition to that of the delegated priest or the Ordinary.

39. The marriage document must contain the following information: *Disciplina Sacramentorum* 43; ecclesiastical archives, what frequently happens, especially concerning dates of birth, it is necessary to indicate these discrepancies so that all doubt about the identity of the persons may be excluded. In a special way, the parish priest must take every care to ensure that the data in the document coincide strictly with the declarations made by the official of the Civil Registry.

[*Latin ed. p. 44*]

44 Acta Apostolicae Sedis T: The date, place, and parish where the marriage was celebrated; 2: The first names and surnames, age, profession, origin, and residence of the contracting parties; 3: The prior marital status of the spouses; 4: The full names, origin, and residence of the parents, if known; 5: An indication of whether the marriage was celebrated with or without a prenuptial agreement; 6: The declaration, made by the spouses, that they entered into the marriage of their own free will; 7: The full names, marital status, profession, and residence of the witnesses; 8: A mention of the document proving that the preliminary process of banns was carried out in the Civil Registry Office, the date of said document, and the Conservatorship in which it was issued; 9: The full name of the parish priest of the respective parish and of the priest delegated who officiated at the marriage (Article 8 of Decree-Law No. 30:615); 10: The name of the parish where the spouses were baptized; 11: Whether there was a dispensation from banns or publications; 12: An indication of the impediments dispensed, if applicable; 13: The full name of the former spouse, when one of the spouses (or both) has already been united in marriage, with an indication of the

Translated by churchlatin.ai, a product of Boyne Archives

place and date of the death or the divorce.

[*Latin ed. p. 45*]

The Sacred Congregation decrees that the following must be included: 14° The signatures of the spouses, if they know how to write and are able to write (and, if not, a note indicating their inability, cf. no. 35), of the witnesses, of the pastor, and of the priest delegated who assisted at the marriage, and also of the procurator (or procurators), if one of the spouses (or both) contracted the marriage by procuration.

40. If the marriage was celebrated by procuration, according to canon 1089, or only in the presence of the pastor, according to canon 1044, or with the assistance of a priest not delegated, in accordance with canon 1098, no. 2, this fact shall be noted in the document. Similarly, this shall be done when there is a dispensation from the publications or from some impediment.

41. The pastor shall send, within three days, one of the original copies of the marriage document to the competent office of the Civil Registry, so that it may be transcribed and archived (Concordat, article XXII). The office of the Civil Registry to which the duplicate of the original document must be sent is that in which the preliminary process of the publications was carried out. But if the process was carried out on the Continent and the marriage took place on the adjacent islands, or vice versa, the duplicate must be sent to the office of the Civil Registry of the territory of the parish where the marriage took place. And in the cases of the disciplina S-acramentorum.

[*Latin ed. p. 46*]

From the Acts of the Apostolic See – Official Commentary:

3. In cases arising from paragraph 3 of Article XXII of the Concordat, a duplicate will be sent to the Registry Office of the domicile or residence of either of the spouses, unless the aforementioned circumstance is verified; in that case, the duplicate must be sent to the Registry Office of the place where the marriage took place (Article 11 of the Decree-Law No. 30:615).

4. If the document is not personally delivered to the Registry Office, it will be sent by registered mail with a return receipt, which will be kept on file so that it is not lost, and so that the parish priest may justify himself in the event that the record is not transcribed.

It is highly advisable that the notification of marriages be done individually, that is, that only one duplicate be sent under the same registration. In cities, the parish priest will indicate the name of the street and the number of the parish house.

In the case of personal delivery of the duplicate to the Registry Office, care should be taken to obtain a written receipt, to be kept as stated above.

Although the parish priests have three days to send the marriage record, they will endeavor to send it immediately after it is signed, so that, in the

Translated by churchlatin.ai, a product of Boyne Archives

event that it must be returned to the sender because it does not satisfy all the legal requirements, there will be sufficient time to have it transcribed within the space of seven days, as stipulated in paragraph third of the Concordat. The duplicate will then be sent to the Registry Office of the domicile or residence of either of the spouses, unless the aforementioned circumstance is verified; in that case, the duplicate will be sent to the Registry Office of the place where the marriage took place (Article 11 of the Decree-Law No. 30:615).

[*Latin ed. p. 47*]

Sacred Congregation concerning days (cf. article XXIII of the Concordat).

44. If the transcription is to be made in an office other than the one in which the preliminary process of publications took place, together with the record, a copy of the document issued by the civil registry official will be sent, authenticated by the signature of the parish priest (article 11, § 2 of the Decree-Law No. 30:615).

45. The obligation to send the marriage record to the officials of the civil registry falls upon the parish priest within whose territory the marriage was celebrated, even if another priest officiated, delegated by him or by the Ordinary, or authorized by canon 1098, n. 2. In the case of a legitimate impediment on the part of the parish priest, his coadjutor, if there is one, will send the record; and if he also is impeded or if there is no coadjutor, the substitute priest; or, in the absence of these, the priest who validly and lawfully assisted at the marriage and drew up the record, who in such a case will be considered as acting in the place of the parish priest.

46. The marriage celebrated in the presence of only two witnesses, according to the terms of canon 1098, will be communicated to the office of the civil registry by the parish priest as soon as he returns to the parish or ceases the cause that prevented him from attending the marriage. And if the marriage was celebrated *in articulo mortis* in the presence of only two witnesses, the parish priest will...

[*Latin ed. p. 48*]

48. The Acts of the Apostolic See – Official Commentary: Communication must be made within three days; otherwise, the Parish Priest will make the notification within the terms of Article XXII of the Concordat, within three days, according to the terms of Article XXII. Note that, in both cases, according to what was stated in point 19 of this Instruction, the marriage certificate cannot be transcribed into the books of the Civil Registry, unless after the preliminary process of publications has been completed (cf. Article 19 of the Decree-Law No. 30:615).

47. When the religious marriage is preceded by the civil act, a situation that should not occur under a concordat regime, the certificate will not be

Translated by churchlatin.ai, a product of Boyne Archives

sent to the officials of the Civil Registry, as already stated in point 25 of this Instruction, so that it may be noted or annotated on the margin of the certificate in the Civil Registry.

48. A marriage of conscience cannot, as is manifest, be communicated to the Office of the Civil Registry; however, nothing prevents the spouses from requesting, at any time, the notification for civil effects, always preserving the rights acquired by third parties.

49. Also to the Ordinary of the place belongs the right to make such a marriage public and to give notification of it, through the Parish Priest, to the Office of the Civil Registry, when this becomes necessary to avoid scandal or other serious damages, according to canon 1106.

50. Regarding the marriages celebrated under the terms of the third paragraph of Article XXII of the Concordat, the Parish Priest is not obligated, under penalty of sanctions...

[*Latin ed. p. 49*]

The Holy Congregation shall communicate to those who cannot be transcribed. However, it shall take care to make the communication when the reasons that opposed the transcription cease. It should be noted that, with regard to marriages celebrated in accordance with the aforementioned third paragraph of Article XXII of the Concordat, the transcription cannot take place in only two cases, namely, when "an impediment to civil marriage previously existing, not dissolved, or an interdiction due to dementia, established by a final judgment, is found to exist with respect to one of the spouses" (Article 12, paragraph 3, of Decree-Law No. 30:615).

51. If the transcription for civil purposes is omitted for any reason, it may, at any time, be requested by anyone who has an interest in it, provided that the conditions for the validity of the act still exist, as they did on the date of the celebration.

52. The spouses cannot object to the communication of the marriage to the Civil Registry Office, since the parish priest is obligated by his office to make such notification, except in the cases mentioned in paragraph 48, but within the limits indicated in paragraphs 49 and 50.

53. The transcription (in the books of the Civil Registry), which must be made within the term of two days from the notification, shall be communicated to the parish priest by the official of the Civil Registry within the day following the day on which it was made, with the indication of the date (Concordat, Article XXII).

[*Latin ed. p. 50*]

50. *Acta Apostolicae Sedis* — Commentarium Officiale. Si minister non facit communicationem intra tempus a lege statutum, parochus instat ut ea fiat, et, si id non succedit, rem ad Ordinarium respectivum exponit. Ad utendum omni tempore ad justificationem, parochus non omit scribere

Translated by churchlatin.ai, a product of Boyne Archives

notam de sua instantia, sicut etiam de participatione facta ad Ordinarium.

54. In casu de perdita vel defectu transmissionis duplicati, transcriptio fieri poterit post exhibitionem certificati actus, qui a paroco mittebitur postquam sciverit duplicatum non ad destinatum pervenerisse, vel qui ab aliquo interessato vel a Ministerio Publico petetur (art. 11, § 5, Decreti-Legis n. 30:615).

55. Parochus diligenter servabit documentum quo ei nuntiatum est actum matrimonii transcriptum esse, et curabit immediate in libro matrimoniis, ad marginem respectivi actus, notam apponere, quod haec transcripta est. In nota marginali indicari debent data transcriptionis, necnon data communicationis factae a functionario Registri Civilis.

56. Matrimonium omnia effecta civilia ab die celebrationis producit, si transcriptio (acti) intra septem dies facta fuerit. Si non, effecta relativa ad tertios solum ab die transcriptionis incipit. Transcriptioni non obstat mors unius vel utriusque.

[*Latin ed. p. 51*]

The Sacred Congregation concerning the death of one or both spouses (Concordat, article XXIII). 57. The parish priest who, without grave reasons, fails to send the duplicate of the document within the prescribed time to the Office of the Civil Registry, incurs the penalties of qualified disobedience (Concordat, article XXII). He is also subject to the penalties of canon 2383. Furthermore, the parish priest must consider the damages that may result if the marriage records are not transcribed in the civil registers of the State, and therefore, the responsibility he assumes before God and society if he does not religiously fulfill the duty of sending said records. 58. The diocesan Ordinaries should ensure that the prescription of canon 1103 § 2 is also religiously observed, according to which, in the baptismal record of each of the spouses, a note must be affixed, in the margin, indicating that the marriage has been contracted, with the indication of the name of the other spouse, the date and place of the marriage, the names of the parents, the witnesses, and the priest who officiated.

51 * When the marriage is celebrated in accordance with paragraph three of article XXIII of the Concordat, "the period of time for the Conservator to make the transcription is counted from the day on which the period for the publication of banns expires, but the effects of the marriage are retroactively dated to the date of the celebration, provided that the transcription is made within one month from the receipt of the duplicate. The same will occur in the case in which the carrying out of the preliminary process exceeds that period of time, if the marriage is transcribed within two days after the end of the process" (article 17 § 2 of the Decree-Law n.

Translated by churchlatin.ai, a product of Boyne Archives

30:615).

[*Latin ed. p. 52*]

52 Acta Apostolicae Sedis - Commentarium Officiale, according to what is prescribed in the Instruction of the Sacred Congregation of the Sacraments of July 4, 1921 (A.A. 8., XIII, pp. 348-349). And in the case that the baptism should have been administered in another parish, they shall also see to it that the marriage is notified to the parish priest of the baptism, as prescribed by the aforementioned canon, and in the manner established both by the same canon and by the aforementioned Instruction of July 4, 1921.

Likewise, let the Ordinaries see to it that what is prescribed in article 225 of the Instruction of the aforementioned Sacred Congregation of the Sacraments (August 15, 1936, A.A. 8., XXVIII, pp. 357-358) concerning the annotation in the records of baptism, as well as in those of marriage, of sentences of nullity of marriage or of dispensations from a valid and consummated marriage, with the eventual prohibitions appended for entering into new marriages, is observed scrupulously.

59. With the provisions of the present Instruction, the parish priests are not excused from observing canon 470, § 3, which imposes upon them the obligation of sending, at the end of each year, to the episcopal Curia an exemplar of the various parish books.

CHAPTER V

Of the convalidation, healing at the root of the marriage, and legitimization of the offspring.

60. Should the nullity of some marriage become known, before it is sent to the office of the civil registry...

[*Latin ed. p. 53*]

The Sacred Congregation for the Discipline of the Sacraments 53 stipulates that if the nullity of a marriage, to which a civil or respective official has given assent, is discovered, the process for its validation shall proceed according to the canons 1133-1137, and subsequently the pastor shall communicate to the official of the Civil Registry the act of the second celebration of the marriage.

61. Conversely, if the nullity were to become known only after the act has been transcribed in the books of the Civil Registry, the procedure shall be, as in the previous case, immediately to its validation, in accordance with the aforementioned canons (n. 60). Immediate notification of this validation shall be given to the office of the Civil Registry, so that it may be noted in the margin of the respective marriage record.

62. If ordinary validation of the marriage is not possible, recourse shall be

Translated by churchlatin.ai, a product of Boyne Archives

made to the Holy See for the healing of the invalidly contracted marriage. In this case, the decree of healing, if there is the consent of the Ordinary and if the interest of the parties requires it, shall be sent by the pastor to the official of the Civil Registry, so that a note may be affixed in the margin of the marriage record that the marriage was healed in its root.

63. Since for the subsequent marriage, natural children are legitimized, both before the canon law (canon 1116) and before the civil law (Portuguese Civil Code, article 119), if there are natural children at the date of the celebration of the marriage, the parents shall acknowledge them in the marriage record.

[*Latin ed. p. 54*]

54. *Acta Apostolicae Sedis* - Official Commentary: to recognize them in the act of marriage, indicating for this purpose their names and: indicating for this purpose their names and the dates of their birth, the parish where they were baptized, as well as how they were baptized, and also the numbers of the entries in the registry of acts in the Civil Registry. When, however, it concerns children who cannot be legitimized by subsequent marriage and a decree of their legitimation has been issued by the Holy See, the parish priest may suggest to the interested parties that they present it to the competent civil authorities in order to obtain civil recognition of the legitimation (cf. canon 1116; Portuguese Civil Code, article 122).

64. Definitive decisions and sentences concerning the nullity of the Catholic marriage and the dispensation from a marriage already celebrated but not consummated, and analogous provisions issued by the Holy See, will be noted immediately, as stated above (n. 58), in the parish registers of marriages and baptisms.

65. In accordance with article XXV of the Concordat, the aforementioned decisions, sentences, and provisions will be transmitted to the Supreme Tribunal of the Apostolic Signatura for the relevant review, and this, in turn, will transmit them, along with the relevant decrees, by diplomatic means, to the Court of Appeal of the State territorially competent, which will make them enforceable and will order that they be noted in the civil registry, on the margin of the marriage certificate.

66. It is brought to the attention of the Most Reverend Ordinaries that, according to article XXIV of the...

[*Latin ed. p. 55*]

The Sacred Congregation for the Discipline of the Sacraments, by virtue of the Concordat, declares that spouses, by the very fact of celebrating a canonical marriage, have renounced the civil right to request a divorce; therefore, divorce cannot be applied by civil courts to Catholic marriages.

CHAPTER V

Translated by churchlatin.ai, a product of Boyne Archives

TRANSITIONAL PROVISIONS

67. Since marriages celebrated only canonically before the entry into force of the Decree-Law of the Portuguese Government No. 30:615 of July 25, 1910, produce civil effects from the date of the transcription, which will be carried out, if necessary, after the preliminary process of publications (Article 3), it is advisable to spouses who find themselves in such a condition, to regularize their situation, even before civil law, in order to benefit from the advantages granted by the State to officially recognized marriages.

68. If, in the marriages referred to in the preceding paragraph, there are children at the date of the transcription of the marriage in the books of the Civil Registry, it is necessary to obtain their legitimization before civil law. To this end, the parish priest in the same marriage certificate to be sent to the official of the Civil Registry, will indicate the names of...

* The registration of these marriages with the Civil Registry will be carried out in this case by sending the certificate of the respective act (Article 11, paragraph 5, of Decree-Law No. 30:615).

* The notification to the Civil Registry of these marriages will be carried out in this case by sending the certificate of the respective entry (cf. Article 11, paragraph 5, of the Decree-Law No. 30:615).

[*Latin ed. p. 56*]

56. The *Acta Apostolicae Sedis* – the Official Commentary – will indicate the names of the children born from the marriage, providing the necessary clarifications so that the notation can be made in the birth certificates of the children themselves.

His Holiness, Our Lord Pope Pius XII, in the audience granted to the undersigned on September 21, 1940, deigned graciously to approve and confirm the present Instruction, and ordered that it be immediately published.

Rome, from the Sacred Congregation of the Discipline of the Sacraments, September 21, 1940.

Rome, from the Most Holy Congregation of the Discipline of the Sacraments, on September 21, 1940.

D. Card. Jorio, Prefect.

L. F. & S.

L. © S.

F. Bracci, Secretary.

[*Latin ed. p. 57*]

From the Sacred Congregation for the Discipline of the Sacraments, II, *HORTATIO DE INSTRUCTIONE*, given on the 26th of May, 1938, con-

Translated by churchlatin.ai, a product of Boyne Archives

cerning the more diligent observance thereof.

It is not unknown to this Sacred Congregation how diligently the Ordinaries of places have applied themselves to ensuring that the prescriptions contained in the Instruction issued by this Sacred Congregation concerning the diligent safeguarding of the Most Holy Eucharist are made known to priests of both orders and that they are commanded to execute them. Nevertheless, in order that the Most Sacred Bread of Life may be defended from all injury with even greater vigilance, this Sacred Dicastery has not considered it superfluous to urge the same Ordinaries anew, lest they burden the parish priests and rectors of churches, to again remind them to observe with increased diligence and with the utmost care the prescriptions issued by the aforementioned Instruction. And if, perchance, some sacrilegious theft should unfortunately occur, let the Ordinaries themselves, without fail, immediately initiate the legal proceedings of which mention is made in the aforementioned Instruction (n. 10, letter b), and let all the acts be subsequently submitted to this Sacred Congregation.

Rome, from the offices of the Sacred Congregation for the Discipline of the Sacraments, on the 10th of February, 1941.

Most Reverend Cardinal JORIO, Prefect.

L. S. F. Bracci, Secretary.

1 Acta Apostolicae Sedis, vol. XXX, p. 198, and following pages.

[*Latin ed. p. 58*]

58 Acta Apostolicae Sedis - Official Bulletin

ACTS OF THE SACRED ROMAN ROTA

Summons

VICARIATE APOSTOLIC OF MASAKA

MATRIMONIAL NULLITY (TIIUSULWA-ALIDPEKI)

Since the actual place of residence of I. Ludovici Aliddeki is unknown, in the aforementioned cause, we summon him to appear, either in person or through a lawfully appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Roma, Via della Dataria, 94) on April 25, 1941, at the eleventh hour, to discuss the matter in dispute, or to affix his signature to the following, and to designate a date for the Rotal Session for the determination of the cause: Whether there exists a nullity in the marriage in this case.

The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforemen-

Translated by churchlatin.ai, a product of Boyne Archives

tioned Ludovici Aliddeki, must take care to inform him of this summons.

* Ioannes Teodori, President.

From the Chancery of the Tribunal of the Sacred Roman Rota, January 24, 1941.

Ioannes M. Pinna, Notary.

And since the whereabouts of Mr. Ludovic Aliddeki, the defendant in this cause, are unknown, we summon him to appear, either in person or through a lawfully constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Roma, via della Dataria, 94) on April 25, 1941, at 11 o'clock, to resolve the doubt mentioned above, or to affix his signature, and to set the date for the decision of the cause before the Rota.

Does a nullity of the marriage exist in this case?

The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Ludovic Aliddeki, must, insofar as possible, inform him of this summons.

[*Latin ed. p. 59*]

59. DIARY OF THE ROMAN CURIA. SACRED CONGREGATION "FOR THE PROPAGATION OF THE FAITH." The Sacred Congregation "for the Propagation of the Faith" has appointed: January 20, 1941. The Reverend Monsignor Giulio Trannoy, President of the Pontifical Missionary Society for Belgium. The Reverend Monsignor Francesco Brennan, Member of the General Superior Council of the Pontifical Missionary Society for the United States of America.

SACRED CONGREGATION OF RITES. Tuesday, December 17, 1940, in the Palace of the Congregations of St. Callistus, in the presence of the Most Reverend Cardinal Carlo Salotti, Bishop of Palestrina, Prefect of the Sacred Congregation of Rites, and Promoter of the Cause of Canonization of the Blessed Bernardino Realino, Confessor of the Society of Jesus, the preparatory session of the Sacred Congregation of Rites was held, with the participation of the Reverend Prelates, Officials, and Consultor Theologians, to discuss the miracles attributed to the intercession of the aforementioned Blessed, which are being proposed for his canonization.

Tuesday, January 7, 1941, in the Palace of the Congregations of St. Callistus, in the presence of His Eminence, the Most Reverend Cardinal Carlo Salotti, Bishop of Palestrina, Prefect of the Sacred Congregation of Rites, and Promoter of the Cause of Canonization of the Blessed John de Britto, Martyr of the Society of Jesus, the preparatory session of the Sacred Congregation of Rites was held, in which the Reverend Prelates, Officials, and Reverend Consultor Theologians discussed two miracles, which are asserted to have been wrought through the intercession of the aforementioned Blessed, and which are being proposed for his canonization.

Tuesday, January 21, 1941, in the Apostolic Palace at the Vatican, in the

Translated by churchlatin.ai, a product of Boyne Archives

august presence of the Holy Father, the general session of the Sacred Congregation of Rites was held, in which the Most Reverend Cardinals, Reverend Prelates, Officials, and Consultor Theologians gave their vote on the heroic virtues of the Servant of God, Placida Viel, Second Superior General of the Institute of Christian Schools of Mercy.

[*Latin ed. p. 60*]

Tuesday, January 28, 1941, in the Apostolic Palace at the Vatican, the Ordinary Session of the Holy Congregation of Rites was held, in which the Eminent and Reverend Lords Cardinals and the Reverend Prelate Officials discussed:

I. Concerning the introduction of the cause of beatification of the Servants of God:

a) Francesco Coli, a professed priest of the Order of the Fathers Preachers, founder of the Congregation of the Sisters of the Annunciation.

b) Maria Fortunata Viti, a converted nun of the Order of Saint Benedict.

II. Concerning the resumption of the cause of canonization of the Blessed Mary Josephina Rossello, foundress of the Daughters of Our Lady of Mercy.

III. Concerning the writings of the Servants of God:

a) Emanuele Domingo y Sol, a priest, founder of the Diocesan Priests Workers.

b) Joseph Benedict Dusmet, of the Order of Saint Benedict, Cardinal, Archbishop of Catania.

c) Jeremiah Lambertenghi, of the Third Regular Order of Saint Francis, called Blessed or Saint.

Tuesday, February 4, 1941, at the residence of the Eminent and Reverend Lord Cardinal Alessandro Verde, the preparatory session of the Holy Congregation of Rites was held, with the participation of the Reverend Prelate Officials and theological Consultors, to discuss the heroic virtues of the Servant of God Vincenza Maria Lopez Vicuña, foundress of the Institute of the Daughters of Mary Immaculate for young women dedicated to service.

SECRETARY OF STATE – APPOINTMENTS

By letters from the Secretary of State, the Holy Father Pius XII, happily reigning, deigned to appoint:

December 30, 1940.

The Eminent and Reverend Lord Cardinal Giuseppe Pizzardo, Member of the Sacred Congregation of Religious.

January 22, 1941.

The Reverend Father Don Placido de Meester, of the Benedictine Congre-

Translated by churchlatin.ai, a product of Boyne Archives

gation of Belgium, Consultor of the Sacred Congregation "de Propaganda Fide."

[*Latin ed. p. 61*]

With the Apostolic Brief, the Holy Father Pius XII, happily reigning, deigned to appoint: December 20, 1940. The Most Reverend and Venerable Cardinal Vincenzo La Puma, Protector of the "Religiosas Eselavas de Maria" (Valence).

December 28. The Most Reverend and Venerable Cardinal Pietro Fumasoni Biondi, Protector of the Cistercian Order.

Protonotary Apostolic, as if among those participating: January 8, 1941. Monsignor Enrico Casini, of the diocese of Pontremoli.

Domestic Prelates of His Holiness: August 27, 1940. Monsignor Francesco Pazzini, of the diocese of Montefeltro.

November 27. Monsignor Vito Comoli, of the diocese of Novara.

December 19. Monsignor Luigi Capotosti (Rome).

January 2, 1941. Monsignor Giovanni Quaini, of the diocese of Lodi.

With letters from the Secretariat of State, the Holy Father Pius XII, gloriously reigning, deigned to appoint:

Secret Chamberlains, extraordinary: April.

May 9. Monsignor Edoardo Balestra, of the Archdiocese of Ancona.

Monsignor Alessio Manti, of the same archdiocese.

Monsignor Paolo Rabini, of the same archdiocese.

Monsignor Giuseppe Radicioni, of the same archdiocese.

Monsignor Giorgio Murcia Riaño, of the Archdiocese of Bogotá.

November 24.

November 29.

December 5.

December 12.

December 19.

Monsignor Isidoro Holovic, of the Slovakian administration.

Monsignor Stefano Gallo, of the diocese of Neutra.

Monsignor Giuseppe Pless, of the diocese of Timisoara.

Monsignor Paolo Randazzo, of the diocese of Acireale.

Monsignor Gaspare Hou, of the Apostolic Vicariate of Lintsing.

Monsignor Giovanni Lopez-Gomez, of the diocese of Guadix.

Monsignor Cesare Franco, of the Archdiocese of Bari.

Monsignor Luigi Bolli, of the diocese of Amelia.

Monsignor Antonio Michalik, of the Archdiocese of Strigonia.

Monsignor Angelo Gallo, of the Archdiocese of Genoa.

Translated by churchlatin.ai, a product of Boyne Archives

Monsignor Oreste De Laurentiis, of the diocese of Teramo.

[*Latin ed. p. 62*]

62 Acta Apostolicae Sedis – Official Commentary, December 19, 1940. Monsignor Lorenzo Di Paolo, of the same diocese.

Monsignor Ermete De Felicis, of the same diocese.

26 Monsignor Marcello Christillin, of the diocese of Aosta.

28 Monsignor Pericle Felici, of the diocese of Segni.

Monsignor Armando Fares, of the diocese of Foggia.

Monsignor Anthony Lanza, of the Archiepiscopal See of Cosenza.

January 9, 1941. Monsignor Fulvio Frate, of the diocese of Noeera Umbra.

Monsignor Felice Camponovo, of the Apostolic Administration of Lugano.

Monsignor Carlo Grassi, of the same administration.

Honorary Supernumerary Chaplains of the Sacred Priesthood and Mantle of His Holiness:

March 16, 1939. Mr. Gonippo Raggi, of the Archiepiscopal See of Newark.

1940. Mr. Alfred Giuseppe Ellison, of the Archiepiscopal See of Westminster.

Honorary Chaplains in Purple Vestments of His Holiness:

May 16, 1940. Monsignor Albert Zilincau, of the Administration of Tirnava Slovacca.

December 14, Monsignor Giacomo Fortina, of the diocese of Pontremoli.

Monsignor Oreste Boltri, of the same diocese.

19 Monsignor Luigi Kosch, of the diocese of Cinque Chiese.

Monsignor Stefano Cserti, of the same diocese.

January 9, 1941. Monsignor Giovanni Maiellaro, of the diocese of Monopoli.

16 Monsignor Achille Bianchini, of the diocese of Mondovi.

25 Monsignor Ernesto Dalla Libera, of the diocese of Vicenza.

Honorary Supernumerary Chaplains of the Sacred Priesthood and Mantle of His Holiness:

May 16, 1940. Mr. Davide Ambrogio Lynch, of the Archiepiscopal See of Westminster.

December 19, Mr. Giuseppe Capponi, of the Archiepiscopal See of Genoa.

Honorary Secret Chaplain of His Holiness:

December 11, 1940. Monsignor Angelo Capriglia, of the Archiepiscopal See of Taranto.

Translated by churchlatin.ai, a product of Boyne Archives

HONORS

By Apostolic Briefs, the Most Holy Father Pius XII, happily reigning, has deigned to bestow:

The Order of Saint Gregory the Great, civil class, with plaque:

January 1, 1941. Upon Mr. Giovanni Rivière (France).

[*Latin ed. p. 63*]

Diarium Romanae Curiae. The Order of St. Gregory the Great.

Class of Knights: May 15, 1940. To Mr. Spartaco Boldori (Italy). December 18. To Mr. Engineer Enrico Campa (Rome). January 10, 1941. To Mr. Attorney Pietro Bajóla Parisani (Rome).

The Order of St. Gregory the Great. Class of Knights: December 12, 1940. To Mr. Doctor Michele Francia, of the diocese of Tivoli. To Mr. Doctor Orlando Onofri, of the same diocese. To Mr. Engineer Prediliano Beni, of the same diocese.

The Order of St. Gregory the Great. Class of Commanders: December 25, 1940. To Lieutenant Colonel Ernesto Riccardi, of the apostolic vicariate of Addis Abeba.

The Order of St. Gregory the Great. Class of Knights: January 8, 1941. To Major Giacomo Eugenio Liederth (British India).

The Order of St. Sylvester the Pope: December 10, 1940. To Mr. Giuseppe Meneghini, of the diocese of Tivoli. December 17. To Mr. Professor Arturo Gatti, of the apostolic administration of Loreto. December 19. To Mr. Knight Vittorio Ronzoni, of the diocese of Lodi. December 20. To Mr. Giovanni Bernascone, of the diocese of Novara. December 21. To Mr. Matteo Di Mauro, of the apostolic vicariate of Eritrea. December 25. To Mr. Pietro Finili (Rome). To Mr. Engineer Doctor Pietro Di Gaetano, of the apostolic vicariate of Addis Abeba. To Mr. Engineer Architect Antonino Di Gaetano, of the same apostolic vicariate. December 29. To Mr. Elio Somma, of the archdiocese of Udine. To Mr. Michele Bianchi, of the diocese of Ivrea. To Mr. Carlo Diomedi (Rome). January 4, 1941. To Mr. Francesco Calandrino, of the archdiocese of Palermo. January 6. To Mr. Engineer Umberto Nistri (Rome). January 17. To Mr. Engineer Corrado Terranova (Rome).

[*Latin ed. p. 64*]

64 Acta Apostolicae Sedis - Official Commentary on the Knighthood of the Order of St. Sylvester: December 8, 1940. To Mr. Giuseppe Esposito, of the Archdioceses of Naples. December 28. To Mr. Angelo Canevisio, of the Diocese of Crema. January 3, 1941. To Mr. Guido Grazzini, of the same Diocese. To Mr. Luigi Augusto Morandi, of the same Diocese. OFFICE OF HIS EMINENCE, THE MASTER OF THE PONTIFICAL HOUSEHOLD. APPOINTMENT. By a letter from His Eminence, the Reverend Monsignor, Master of the Pontifical Household, dated December 1, 1940, the Holy

Translated by churchlatin.ai, a product of Boyne Archives

Father Pius XII, happily reigning, deigned to appoint Monsignor Carmelo Aquilina, an extraordinary Cleric of the Pontifical Chapel. NECROLOGY. December 10, 1940. Monsignor Tommaso Francesco Hickey, Archbishop titular of Viminacio. Monsignor Tommaso Trussoni, Archbishop titular of Gerapoli of Syria. January 21, 1941. Monsignor Ippolito Trehiou, Bishop of Vannes. Monsignor Gioacchino Bonardi, Bishop titular of Pergamo. January 17. Monsignor Andrea Maria Elia Jarosseau, Bishop titular of Sauatra. Monsignor Giovanni Casado Obispo, Bishop titular of Barata. January 19. Monsignor Giorgio Rossi, Bishop titular of Lebesso. January 22. Monsignor Giovanni Biermans, Bishop titular of Gargara. January 24. Monsignor Gaspare Klein, Archbishop of Paderborn. January 26. Monsignor Fiorenzo Cervino y Gonzales, Bishop of Orense. January 31. Monsignor Gaudenzio Mannelli, Archbishop of L'Aquila. February 9. Monsignor Placido Angelo Rey-Lemos, Bishop titular of Pelusio. February 12.

[*Latin ed. p. 65*]

March 10, 1941 A.D. and Vol. XXXIII (Series U, No. VIII) - No. 3

ACTA AP. SEDIS COMMENTARIUM OFFICIALE

DECREES OF POPE PIUS XII

CONSTITUTIONAL DECREE; I. OF BATAVIA (CONCERNING SEMARANG)

APOSTOLIC VICARIATE OF BATAVIA: DIVISION AND ERECTION OF A NEW VICARIATE.

PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE EVERLASTING REMEMBRANCE:

The old Apostolic Vicariate of Batavia, in Malesia, which was established nearly one hundred years ago, having already been divided on several occasions, was again divided by our Predecessor, the Blessed Pope Pius XI, by two Apostolic Letters bearing the Fisherman's seal, dated the twentieth and twenty-fifth days of April in the year nineteen hundred and thirty-two, and two new Prefectures, namely, those of Bandomg and Poemvokerto, were erected and established, so that the remaining territory of that Vicariate, with these Prefectures interposed, remained divided into two non-contiguous parts, one in the western regions of the island of Java, and the other in the central regions.

Now, however, since considerable fruits of the evangelical preaching

Translated by churchlatin.ai, a product of Boyne Archives

have been observed there through the constant labors of Missionaries of the Society of Jesus and other religious families, it has seemed opportune...

[*Latin ed. p. 66*]

66 Acta Apostolicae Sedis - The Official Commentary states that both parts of the Vicariate of Batavia are to be governed in the future by their respective Prefects. Therefore, we have readily approved the petitions of the Venerable Brother Peter Willekens, titular Bishop of Zora and Apostolic Vicar of Batavia, which he presented to Us, requesting that a central part of the territory of the same Vicariate be erected into a new Apostolic Vicariate, to be called Semarang, after the city of Semarang, which is located there; and even more so, because we know that the petition of that Prefect, commended to Us by Our beloved Son, the General Prefect of the Society of Jesus, the Venerable Brother John Panico, titular Archbishop of Iustiniana Prima and Apostolic Delegate for Australasia, is in accordance with his sentiments, who had visited the missions of the Dutch East Indies a year ago. Wherefore, with the advice and consent of Our Venerable Brothers, the Sacred Congregation of Propaganda Fide, presided over by Cardinals of the Holy Roman Church, and having considered all matters carefully, and with the consent of those who might presume to have an interest, we decree that the territory of the Apostolic Vicariate of Batavia, which is located in the civil province of Central Java, commonly called Middle Java, and which has neighboring Prefectures Apostolic of Poerwokerto to the west and of Soerabaia to the east, is, with the same boundaries in which it is now contained, detached from the aforementioned Vicariate of Batavia by Our supreme authority, and erected and constituted as a new Apostolic Vicariate; and we wish and order that it be called Semarang, or Semarangensem, and entrusted to the apostolic care of the Society of Jesus, for Our pleasure and that of the Apostolic See. Therefore, we grant to the new Vicariate of Semarang and to its temporary Apostolic Vicars all rights and privileges, honors and powers, with which other Apostolic Vicariates and their prelates are commonly endowed and enjoy, and we bind them perpetually with the same burdens and obligations with which others are bound. All of these things, as above established and constituted, we wish and order to be considered valid and effective, notwithstanding any contrary provisions. Furthermore, we decree that any transcript or excerpt, even if printed, of these documents, provided it is signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, shall have the same full force and effect as if these documents themselves were presented or shown. To no one shall it be permitted to infringe or contradict this page of division, erection, constitution, commission, statute, and Our will. If anyone should presume to attempt such a thing with rash audacity, let him be aware that he will incur the penalty of excommunica-

Translated by churchlatin.ai, a product of Boyne Archives

tion.

[*Latin ed. p. 67*]

The Acts of the Most Holy Pope Pius XII, number 67, declare that those who do not recognize the indignation of Almighty God and of the blessed Apostles Peter and Paul will incur its wrath. Given in Rome, near St. Peter's, in the year of Our Lord nineteen hundred and forty, on the fifth and twentieth days of the month of June, in the second year of Our Pontificate. I. Cardinal Granito di Belmonte, Prefect of the College. P. Cardinal Fumasoni Biondi, Prefect of the Sacred Congregation for the Propagation of the Faith. Alfonsus Carinci, Apostolic Protonotary. Vincentius Bianchi Cagliesi, Apostolic Protonotary. *Loco* [in place of] Plumbi Reg. in Cane. Ap., vol. LXIV, n. 2 - Al. Trussardi. II. OF THE BAHAMAS. THE APOSTOLIC PREFECTURE OF THE BAHAMAS IS ELEVATED TO THE RANK OF AN APOSTOLIC VICARIATE. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE EVERLASTING MEMORY. It is customary for the Roman Pontiffs, with a joyful spirit, to elevate Prefectures to the rank of Apostolic Vicariates, in those regions where the Catholic cause has made noteworthy progress thanks to the diligence of the missionaries. Therefore, since the Apostolic Prefecture of the Bahamas, entrusted many years ago to the monks of the Abbey of St. John of Collegeville, of the Order of St. Benedict, has, thanks to their constant labors, experienced significant growth in recent times, both in the number of the faithful and in missionary activities, We, with the counsel of the Venerable Brothers, Our Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, and with the opinion of the Venerable Brother Amletus Ioannes Cicognani, titular Archbishop of Laodicea in Phrygia, Apostolic Delegate in the United States of North America, to whose Apostolic vigilance that Prefecture has been entrusted, have decided to elevate it to the rank of Apostolic Vicariate. Therefore, in order that what is necessary may be carried out, and with the consent of those who are concerned, or who may presume to have an interest, We, by the fullness of Our Apostolic authority, elevate the Prefecture of the Bahamas to the rank of an Apo-

[*Latin ed. p. 68*]

68 Acta Apostolicae Sedis - We raise up, erect, and establish this Vicariate, with the same name and boundaries, and we wish that the Monks of the Abbey of Collegeville, O.S.B., shall also, in the future, be granted this, provided it is pleasing to Us and to the Apostolic See. To this new Vicariate of the Bahamas and to its Vicars for the time being, we grant all rights, privileges, honors, and powers, by which other Apostolic Vicariates and their superiors throughout the world are lawfully possessed and enjoy, and we likewise subject them to the same burdens and obligations by which others are bound. Furthermore, we renounce and constitute the Most Rev-

Translated by churchlatin.ai, a product of Boyne Archives

erend Brother John Bernard Kevenhoerster, titular Bishop of Camuliana, the present Apostolic Prefect of the Bahamas, as the first superior of this newly erected Apostolic Vicariate, with all the rights and privileges, burdens, and obligations inherent in this office. All of these things, as above stated and established, we wish and command to be considered valid and in force, notwithstanding any contrary provisions. Moreover, we decree that any transcriptions or excerpts, even printed ones, of these documents, provided they are signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, shall have the same full faith and credit as if these documents themselves were presented or shown. To no one shall it be permitted to infringe upon or contradict this decree, erection, establishment, statute, concession, constitution, mandate, and our will. If anyone should presume, with reckless audacity, to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, near St. Peter's, in the year of Our Lord one thousand nine hundred and forty-one, on the fifteenth day of the month of January, in the second year of Our pontificate.

ALOISIUS
Card. MAGLIONE
P. Card. FUMASONI BIONDI
a Secretis Status
S. C. de Propaganda Fide Praef.
Ioseph Wilpert, Dean of the Pontifical College
Arthurus Mazzoni, Pontifical Prothonotary
[Seal]
©i Plumbi Reg. in Conc. Ap., vol. LXIV, n. Ifi - Al. Trussardi.

[*Latin ed. p. 69*]

The Most Holy Congregation of the Holy Office, 69, ACTA 88. CONGREGATIONES, THE MOST HOLY CONGREGATION OF THE HOLY OFFICE: DECREE CONCERNING BOOKS PROHIBITED. Thursday, February 19, 1941. In the general session of the Most Holy Congregation of the Holy Office, the Most Reverend and Eminent Cardinals, entrusted with safeguarding the faith and morals, having heard the vote of the Most Reverend Consultors, condemned and ordered that the book entitled: STROOTHENKE WOLFANG, *Erbpflege und Christentum* be placed in the Index of Prohibited Books. And on the following Friday, February 20 of the same month and year, the Most Holy Pope Pius XII, by the divine Providence, in his customary audience granted to the Most Reverend Prefect of the Holy Office, approved, confirmed, and ordered the publication of the resolution of the Most Reverend Fathers. Given in Rome, from the offices of the Holy Office, on February 22, 1941. Romulus Pantanetti, Notary of the Most Holy Congregation of the Holy

Translated by churchlatin.ai, a product of Boyne Archives

Office. II. NOTICE. The Most Holy Congregation of the Holy Office, also considering the Decree issued on May 26, 1937, "Concerning new forms of cult or devotion not to be introduced, and concerning abuses already existing to be eliminated" (Cf. A. A. 8, 1937, pp. 304r-305), has prohibited the association "La Crociata Mariana," originally established in the city of Prato, and already condemned by the Bishops of the dioceses of that region in 1937. Given in Rome, from the offices of the Holy Office, on March 8, 1941. Romulus Pantanetti, Notary of the Most Holy Congregation of the Holy Office. * Cf. L'Osservatore Romano of July 31, 1937.

[*Latin ed. p. 70*]

70 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION CONSISTORIAL

PROVISION FOR CHURCHES

Our most holy Lord, Pope Pius XII, by divine Providence, has deigned to provide each of the following churches with a new pastor, through successive decrees of the Sacred Consistorial Congregation, namely: on February 9, 1941. — He appointed the Most Reverend Augustum Osvaldum Salinas, formerly Bishop of Temuco, as the titular bishop of the Church of Nisyrus, and appointed the Most Reverend Ioseph M. Caro Rodríguez, Archbishop of Saint James in Chile, as his Auxiliary. on February 22. — He appointed the Most Reverend Gulielmum Tritschler, formerly Bishop of San Luis Potosí, as the Metropolitan of the Church of Monterrey. on March 6. — He appointed the Reverend Hyacinthum Tamburini, Rector of the Seminary of Coniaclensis, to the Cathedral Churches of Calvensis and Teano.

SACRED CONGREGATION OF THE COUNCIL OF CATANIA.

REGARDING THE PRESERVATION OF CHAPTER DIGNITIES

On June 15, 1946 – By a diploma of Pope Pius IV, dated April 17, 1565, the Cathedral Chapter of Catania, formerly a monastic chapter, belonging to the monks of Saint Benedict, was converted into a secular chapter, with the ancient dignities and canonries suppressed and extinguished, and four new dignities, and twelve canonries, and as many priests, or beneficed clerics, now called hebdomadarii, were established. All other things were preserved as before, including the observance, in the same Chapter, which was unusual, by virtue of which "both dignities and canonries and prebends

Translated by churchlatin.ai, a product of Boyne Archives

and simple benefices were thus established."

[*Latin ed. p. 71*]

The Sacred Congregation of Councils, numbering seventy-one members... concerning the collation, provision, and all manner of disposition pertaining to the Bishop of Catania, existing at the present time with full jurisdiction." After the death of Pius IV, before apostolic bulls were issued, Pius V, by the Bull *In eminenti diei*, on February 9, 1568, approved and confirmed the statutes established by his predecessor, Pius IV. Subsequently, in the year 1639, the Bishop of Catania added a fifth dignity to the four previously established, attributing the collation thereof to himself. These aforementioned dignities have been conferred by the Archbishops of Catania until now; indeed, even after the promulgation of the current Code of Canon Law, the present Archbishop contends that this right belongs to him, and that by virtue of an apostolic privilege, not abrogated by canon 4 of that same Code. However, the Apostolic Dataria objects, and this question has been presented to this Sacred Congregation for definition.

Firstly, with regard to the fifth dignity, established by the Bishop of Catania, it is without doubt that since it has not been subject to an apostolic privilege, it is now reserved to the Holy See. But it seems that the same should be held regarding the others. It must be noted that, according to Rule IV of the Apostolic Chancery, not all capitular dignities were reserved to the Holy See, but only "all the higher dignities after the Pontifical in cathedrals, even metropolitan and patriarchal ones," that is, only the first dignity after the Pontifical. Nor is there any ambiguity in the rule relating to the Chancery: all dignities, because, as Riganti notes in the Rules of the Apostolic Chancery (vol. I, in rule IV, § 1, 7), "that plurality is resolved into singularity, and it refers to the plurality of churches, and not to the plurality of higher or principal dignities of the same church." Therefore, with regard to the other dignities, besides the first after the Pontifical, the Ordinary of Catania cannot claim the right to confer them by virtue of the Bull of St. Pius V, since, as they were not reserved, the Bull contained nothing in this regard except what was then the common law. Since the law has been changed today by the Code of Canon Law, it is necessary that this disposition also be changed.

Furthermore, the observance or custom by which all capitular dignities were conferred by the Bishops of Catania, was already in force at the time when the cathedral chapter was monastic; and it is not certain that this custom was to be repeated by an apostolic privilege, nor that the Popes Pius IV and Pius V ratified this privilege. Indeed, Pius IV, in a diploma of the year 1565, converted the monastic chapter into a secular one, preserving

Translated by churchlatin.ai, a product of Boyne Archives

all other things as before, or concerning OBSERVATIONS.

[*Latin ed. p. 72*]

Acts of the Apostolic See - Official Commentary, concerning the number of dignities, canonries, and benefices, or regarding the unusual observance then in force, by virtue of which these dignities and canonries were conferred by the Bishops of Catania even during the papal months. Pope Pius V, in the Bull *In eminenti* of the year 1568, approved and confirmed the statutes and proceedings of his predecessor, adding or innovating nothing: "We approve and confirm, with the authority of the Apostles, by the tenor of the present document, the concession of our predecessor..." Indeed, it is evident that a custom, even if fortified by a special apostolic approval and confirmation, does not change its nature, nor does it acquire the force of an apostolic privilege. However, even if the case were one of an apostolic privilege, it appears that this has been abrogated, especially by canon 1435 § 1, which generally states that all dignities... are reserved to the Apostolic See, thus excluding no dignity from any title. And canon 396 § 1 prescribes in an absolute and unconditional manner that "the collation of dignities... is reserved to the Apostolic See." This is confirmed, and with greater force, by analogy with canon 403, which reserves to the Ordinaries the collation of canonries and benefices, except in cases contrary to the law of foundation.

RESOLUTION. - In the plenary sessions held on June 15, 1940, the Most Reverend Fathers of this Sacred Congregation, in response to the question: "Whether the dignities of the cathedral chapter of Catania, after the promulgation of the Code, are reserved to the Apostolic See," answered: Affirmatively. This resolution was graciously approved and confirmed by the Holy Father Pope Pius XII in an audience on the 20th of the same month, as reported by the undersigned Secretary of the same Sacred Congregation.

I. BRUNO, Secretary.

[*Latin ed. p. 73*]

Sacra Penitentiaria 73. Acta Apostolica. TRIBUNAL SACRA PAENITENTIARIA APOSTOLICA. DECRETUM. Sacerdotibus, qui in peculiaribus custodiae locis detinentur, facultas conceditur sacramentalem eorum confessionem audiendi, qui eisdem in locis quavis de causa commorantur.

Ut facilius spirituali eorum saluti prospiciatur qui nunc temporis in peculiaribus custodiae locis a publica Auctoritate detinentur, Sacra Paenitentiaria Sacerdotibus, qui eandem vitae rationem participant, Apostolica Auctoritate, concedit facultatem confessionem sacramentalem eorum omnium audiendi, qui vel in iisdem conditionibus versantur vel pro suo munere in iisdem locis commorantur, dummodo praedicti Sacerdotes iurisdictionem ad confessiones excipiendas a proprio Ordinario iam habuerint neque eadem privati fuerint.

Pacta autem de his relatione SSm. Domino Nostro Pio div. Prov. Pp. XII

Translated by churchlatin.ai, a product of Boyne Archives

ab infra scripto Cardinale Paenitentiario Maiore in Audientia diei 15 vertentis mensis, idem SSm. Dominus Noster Decretum Sacrae Paenitentiariae approbavit, confirmavit et publicandum mandavit.

Datum Romae, ex aedibus S. Paenitentiariae, die 22 Februarii 1941.

L. Card. LAURI, Paenitentiarius Maior.

L. © S. S. Luzio, Regens.

[*Latin ed. p. 74*]

74 Acta Apostolicae Sedis - Official Commentary

SACRED ROMAN ROTA

I. Causes which were conducted in the Tribunal of the Sacred Roman Rota in the year 1940, of which the definitive judgment is published only in the dispositive part.

I. BONONIEN. - NULLITY OF MARRIAGE on the grounds of force and fear.

Rota Session: I. Grazioli, Presiding, A. Jullien, A. Fidecicchi.

Promoter of Justice: V. Bartoccetti.

Defender of the Bond appointed: I. Kauer.

Advocate appointed by gratuitous legal aid: F. Fournier.

Question: "Whether the Rota judgment of the 12th of November, 1935, should be confirmed, or annulled, in this case."

Judgment of the 2nd of January: "It is to be confirmed, and therefore, there is no question of the nullity of the marriage, in this case," on the grounds of force and fear.

Rota Session: H. Quattrocolo, Presiding, A. Wynen, G. Heard.

Defender of the Bond appointed: I. Benedetti.

Advocate appointed by gratuitous legal aid: P. Rutili.

Question: "Whether there is a question of the nullity of the marriage, in this case."

Judgment of the 3rd of January: "Negatively."

II. MESSANEN. - NULLITY OF MARRIAGE

III. N. N. - NULLITY OF MARRIAGE on the grounds of the woman's impotence.

Rota Session: H. Quattrocolo, Presiding, A. Wynen, G. Heard.

Defender of the Bond appointed: I. Pendola.

Advocate appointed by gratuitous legal aid: E. Ruffini.

Question: "Whether there is a question of the nullity of the marriage, in this case."

Translated by churchlatin.ai, a product of Boyne Archives

Judgment of the 3rd of January: "Negatively."

IV. INTERAMNEN. - NULLITY OF MARRIAGE on the grounds of force and fear.

Rota Session: G. Heard, Presiding, S. Janasik, A. Canestri.

Substitute for the Defender of the Bond: I. Stella.

Advocate: F. Bersani.

[*Latin ed. p. 75*]

Sacra Romana Rota 75: Question: "Whether the decision of the Rota of May 14, 1938, should be confirmed or overturned in this case." Decision of January 5: "It is to be confirmed, and therefore, it does not pertain to the nullity of the marriage in this case." V. ROMA. - NULLITY OF MARRIAGE due to the excluded indissolubility and due to force and fear. Rota Panel: C. Pecorari, presiding; H. Caiazzo; F. Roberti. Defender of the Bond appointed: G. Cesterie. Advocate: T. Ragusa. Question: "Whether it is established that the marriage is null in this case." Decision of January 10: "Negatively." VI. KIWLCW. - NULLITY OF MARRIAGE based on the head of force and fear. Rota Panel: A. Wynen, presiding; G. Heard; S. Janasik. Defender of the Bond appointed: I. Benedetti. Advocate by mandate of free legal aid: A. Mittiga. Question: "Whether it is established that the marriage is null in this case." Decision of January 16: "Affirmatively." VII. N. N. - NULLITY OF MARRIAGE due to the excluded good of the offspring. Rota Panel: H. Quattrocolo, presiding; A. Wynen; G. Heard. Defender of the Bond appointed: E. Suárez. Advocate: C. Bernardini. Question: "Whether it is established that the marriage is null in this case." Decision of January 17: "Negatively." VIII. BONONIEN. - NULLITY OF MARRIAGE based on the head of defective consent. Rota Panel: I. Teodori, presiding; C. Pecorari; H. Caiazzo. Defender of the Bond appointed: G. Cesterie. Advocates: P. A. d'Avack; A. C. Jemolo. Question: "Whether it is established that the marriage is null in this case." Decision of January 19: "Affirmatively." IX. PARISIEN. - NULLITY OF MARRIAGE due to the excluded indissolubility. Rota Panel: I. Grazioli, Dean, presiding; A. Jullien; H. Quattrocolo. Promoter of Justice: V. Bartoccetti. Substitute for the Defender of the Bond: I. Stella.

[*Latin ed. p. 76*]

Acta 76 Apostolicae Sedis - Official Commentary of the Advocates: I. B. Ferrata, I. Kauer. Question: "Whether the Royal Decree of November 12, 1936, should be confirmed or rejected in this case." Sentence of January 29: "It is to be rejected, and therefore, there is no declaration of the nullity of the marriage in this case." X. N. N. - NULLITY OF MARRIAGE due to the wife's impotence. Roman Tribunal: G. Heard, presiding; S. Janasik; A. Canestri. Defender of the Bond appointed: I. M. Casoria. Advocate appointed by gratuitous patronage: P. Ciprotti. Question: "Whether there is a

Translated by churchlatin.ai, a product of Boyne Archives

declaration of the nullity of the marriage in this case." Sentence of January 31: "Negatively." XI. NEO-EBORACENSIS. - NULLITY OF MARRIAGE due to an intention contrary to indissolubility. Roman Tribunal: G. Heard, presiding; S. Janasik; A. Canestri. Defender of the Bond appointed: C. Da Silva. Advocate: I. Benedetti. Question: "Whether there is a declaration of the nullity of the marriage in this case." Sentence of January 31: "Negatively." XII. ZAGRABIENSIS. - SEPARATION. Roman Tribunal: A. Wynen, presiding; G. Heard; S. Janasik. Promoter of Justice: I. Pendola. Advocates appointed by gratuitous patronage: I. Benedetti, for the plaintiff; I. Torre, for the defendant. Question: "Whether there is grounds for a separation of the spouses from bed, board, and cohabitation in this case." Sentence of February 16: "Negatively." XIII. N. N. - NULLITY OF MARRIAGE due to the husband's impotence and of a DISPENSATION SUPER RATO. Roman Tribunal: A. Wynen, presiding; G. Heard; S. Janasik. Defender of the Bond appointed: Agatangelus a Langasco. Advocate: E. Ruffini. Questions: I. "Whether there is a declaration of the nullity of the marriage in this case"; and, to the extent that it is negative: II. "Whether advice should be given to the Reverend Father regarding a dispensation super rato and non consummato in this case." Sentence of February 16: Regarding I: "Negatively." Regarding II: "Affirmatively."

[*Latin ed. p. 77*]

Sacra Romana Bota 77 XIV. FRIBURGEN. - NULLITY OF MARRIAGE due to coercion and fear. Turnus Rotalis: I. Teodori, President, C. Pecorari, H. Caiazzo. Defender of the Bond appointed: Ágatangelus a Langasco. Advocate: I. Torre. Question: "Whether the nullity of the marriage can be established in this case." Sentence of February 16: "Negative." XV. N. N. - NULLITY OF MARRIAGE due to the husband's impotence and a dispensation granted *super rato*. Turnus Rotalis: A. Jullien, President, H. Quattrocolo, A. Wynen. Substitute for the Defender of the Bond: I. Stella. Advocate: C. Bernardini. Questions: I. "Whether the nullity of the marriage can be established in this case;" and to what extent negatively: II. "Whether advice should be given to the Reverend Father concerning a dispensation regarding a marriage already celebrated and not consummated, in this case." Sentence of February 16: Regarding I and II: "Negative." XVI. VINDOBONEN. - NULLITY OF MARRIAGE due to the prohibited impediment of indissolubility. Turnus Rotalis: C. Pecorari, President, H. Caiazzo, F. Roberti. Defender of the Bond appointed: A. Leduc. Advocate by mandate of gratuitous patronage: R. Giove. Question: "Whether the sentence of the Turnus Rotalis of July 31, 1937, should be confirmed or overturned, in this case." Sentence of February 21: "To be overturned, and therefore, the nullity of the marriage is established in this case." XVII. FLORENTINA. - NULLITY OF MARRIAGE due to a condition imposed and due to a lack of consent. Turnus Rotalis: I. Grazioli, Dean, President, A. Jullien, A. Fidecicchi. De-

Translated by churchlatin.ai, a product of Boyne Archives

fender of the Bond appointed: I. Pendola. Advocate: N. Patrizi. Question: "Whether the sentence of the Turnus Rotalis of July 31, 1937, should be confirmed or overturned, in this case." Sentence of February 26: "To be overturned, and therefore, the nullity of the marriage is established in this case." XVIII. PARENTINA. - NULLITY OF MARRIAGE due to coercion and fear. Turnus Rotalis: H. Quattrocolo, President, A. Wynen, G. Heard. Defender of the Bond appointed: I. Benedetti.

[*Latin ed. p. 78*]

78 Acta Apostolicae Sedis - Official Commentary of the Advocate: D. Lazzarato. Question: "Whether, in this case, the nullity of the marriage can be established." Sentence of February 28th: "Negative." XIX. ZAGRABIEN. - Regarding Separation. Rotational Panel: A. Canestri, Presiding; I. Teodori; C. Pecorari. Promoter of Justice: I. Pendola. Advocates appointed for free legal aid: R. Giove, for the plaintiff; C. Da Silva, for the defendant. Question: "Whether, and due to whose fault, a separation should be granted, in this case." Sentence of March 2nd: "There is no place for a permanent separation due to adultery, since it is compensated; there is a place for a separation for an indefinite period due to injuries, and indeed, due to the fault of both spouses, in this case." Regarding clandestine marriage. Rotational Panel: A. Wynen, Presiding; G. Heard; S. Janasik. Substitute Defender of the Bond: I. Stella. Advocate: I. Ojetti. Question: "Whether, in this case, the nullity of the marriage can be established." Sentence of March 5th: "Negative." XX. VINDOBONEN. - Regarding the Nullity of Marriage due to lack of consent. Rotational Panel: A. Canestri, Presiding; I. Teodori; C. Pecorari. Substitute Defender of the Bond: A. Del Corpo. Advocate appointed for free legal aid: R. Romano. Question: "Whether, in this case, the nullity of the marriage can be established." Sentence of March 16th: "Negative." XXI. FLORENTINA. - Regarding the Nullity of Marriage due to a condition imposed. Rotational Panel: A. Wynen, Presiding; G. Heard; S. Janasik. Appointed Defender of the Bond: R. Bigador. Advocate: C. Bernardini. Question: "Whether, in this case, the nullity of the marriage can be established." Sentence of March 20th: "Negative." XXII. ROMANA. - Regarding the Nullity of Marriage. XXIII. ANGELORUM SANCTI DIDACI. - Regarding the Nullity of Marriage based on the grounds of force and fear, and simulation. Rotational Panel: I. Grazioli, Dean, Presiding; A. Canestri; I. Teodori.

[*Latin ed. p. 79*]

The Sacred Roman Rota, Case 79: Defender of the Bond: I. Benedetti. Advocate, by mandate of gratuitous patronage: I>. Lazzarato. Question: "Whether the Rotal sentence of November 10, 1931, should be confirmed or annulled in this case." Sentence of March 29: "It is to be confirmed, and therefore, there is no question of the nullity of the marriage in this case."

XXIV. PARISIAN. - NULLITY OF MARRIAGE due to the excluded in-

Translated by churchlatin.ai, a product of Boyne Archives

dissolubility. Rotal Tribunal: A. Jullien, presiding; F. Roberti, A. Fidecicchi. Substitute for the Defender of the Bond: I. Stella. Advocate: H. Benvignati. Question: "Whether there is a question of the nullity of the marriage in this case." Sentence of April 0: "Negative."

XXV. N. N. - NULLITY OF MARRIAGE due to the excluded good of posterity. Rotal Tribunal: C. Pecorari, presiding; H. Caiazzo, A. Fidecicchi. Promoter of Justice: I. Pendola. Defender of the Bond: I. Kauer. Advocate: R. Romano. Question: "Whether there is a question of the nullity of the marriage in this case." Sentence of April 10: "Negative."

XXVI. ROMAN. - NULLITY OF MARRIAGE due to violence and fear. Rotal Tribunal: G. Heard, presiding; S. Janasik, A. Canestri. Defender of the Bond: G. Cesterie. Advocate: A. Mittiga. Question: "Whether the Rotal sentence of January 29, 1937, should be confirmed or annulled in this case." Sentence of April 13: "It is to be annulled, and therefore, there is a question of the nullity of the marriage in this case."

XXVII. TURIN. - NULLITY OF MARRIAGE under the head of violence and fear. Rotal Tribunal: S. Janasik, presiding; A. Canestri, I. Teodori. Substitute for the Defender of the Bond: I. Stella. Advocate: I. Limongelli. Question: "Whether the Rotal sentence of April 27, 1938, should be confirmed or annulled in this case." Sentence of April 20: "It is to be confirmed, and therefore, there is no question of the nullity of the marriage in this case."

[*Latin ed. p. 80*]

so Acta Apostolicae Sedis - Commentarium Officiale XXVIII. CONCERNING GUADALAJARA. - A DECLARATION OF NULLITY OF MARRIAGE based on the defect of consent. Rotal Court: S. Janasik, presiding; A. Canestri; I. Teodori. Defender of the Bond appointed: S. M. Vitale. Advocate appointed by gratuitous patronage: E. Ruffini. Question: "Does a declaration of nullity of the marriage exist in this case?" Sentence of April 20th: "Negative."

XXIX. N. N. - A DECLARATION OF NULLITY OF MARRIAGE due to the impotence of the man, and a REQUEST FOR A DISPENSATION REGARDING A VALID MARRIAGE. Rotal Court: A. Wynen, presiding; G. Heard; S. Janasik. Defender of the Bond appointed: F. Fournier. Advocates: P. Mottis; B. Pellegrini. Questions: I. "Does a declaration of nullity of the marriage exist in this case?" and to what extent, negatively; II. "Should counsel be given regarding a dispensation concerning a marriage that is valid but not consummated, in this case?" Sentence of April 23rd: Regarding I, "Negative." Regarding II, "Affirmative."

XXX. SALISBURGEN. - A DECLARATION OF NULLITY OF MARRIAGE due to clandestine circumstances. Rotal Court: A. Canestri, presiding; I. Teodori; H. Caiazzo. Defender of the Bond appointed: A. Leduc. Advocate appointed by gratuitous patronage: I. Ojetti. Question:

Translated by churchlatin.ai, a product of Boyne Archives

"Does a declaration of nullity of the marriage exist in this case?" Sentence of April 23rd: "Affirmative."

XXXI. TRIPOLITANA MARONITARUM. - A DECLARATION OF NULLITY OF MARRIAGE based on the grounds of consanguinity, as well as force and fear. Rotal Court: I. Grazioli, Dean, presiding; A. Jullien; H. Quattrocolo. Defender of the Bond appointed: I. Kauer. Advocate appointed by gratuitous patronage: C. Bernardini. Question: "Should the Rotal sentence of May 9th, 1936, be confirmed or rejected, in this case?" Sentence of May 3rd: "It is to be confirmed, and therefore, a declaration of nullity of the marriage exists in this case."

XXXII. PLATIEN. - A DECLARATION OF NULLITY OF MARRIAGE based on the grounds of force and fear. Rotal Court: A. Jullien, presiding; H. Quattrocolo; A. Wynen. Substitute for the Defender of the Bond: I. Stella.

[*Latin ed. p. 81*]

Sacra Romana Rota: Advocate appointed by virtue of gratuitous patronage: T. Ragusa. Doubt: "Whether the nullity of the marriage can be established, in this case." Sentence of May 4th: "Negative."

XXXIII. ROMA. - NULLITY OF MARRIAGE based on the grounds of force and fear. Rotalian Panel: A. Wynen, presiding; G. Heard; F. Roberti. Defender of the Bond appointed: S. M. Vitale. Advocate appointed by virtue of gratuitous patronage: A. Carabini. Doubt: "Whether the nullity of the marriage can be established, in this case." Sentence of May 4th: "Negative."

XXXIV. COSENTINA. - NULLITY OF MARRIAGE based on the grounds of force and fear. Rotalian Panel: A. Canestri, presiding; I. Teodori; F. Roberti. Substitute for the Defender of the Bond: I. Stella. Advocate: H. Tupini. Doubt: "Whether the nullity of the marriage can be established, in this case." Sentence of May 7th: "Negative."

XXXV. Vic. Ar. DE LULTJA ET KATANGA. - NULLITY OF MARRIAGE based on the grounds of force and fear. Rotalian Panel: I. Teodori, presiding; H. Caiazzo; A. Fidecicchi. Defender of the Bond appointed: C. Da Silva. Advocate appointed by virtue of gratuitous patronage: C. Bernardini. Doubt: "Whether the nullity of the marriage can be established, in this case." Sentence of May 17th: "Affirmative."

XXXVI. NERITONEN. - NULLITY OF MARRIAGE based on the grounds of a condition imposed. Rotalian Panel: I. Grazioli, Dean, presiding; A. Jullien; H. Quattrocolo. Substitute for the Defender of the Bond: I. Stella. Advocate: A. D'Alessandri. Doubt: "Whether the Rotalian sentence of November 18, 1937, should be confirmed, or overturned, in this case." Sentence of May 27th: "To be confirmed, and therefore, that the nullity of the marriage does not exist, in this case."

XXXVII. PARISIEN. - NULLITY OF MARRIAGE based on the grounds

Translated by churchlatin.ai, a product of Boyne Archives

of force and fear. Rotalian Panel: A. Wynen, presiding; G. Heard; S. Janasik. Substitute for the Defender of the Bond: A. Del Corpo. ACTA, vol. VII f, n. 3. — 10-3-941 7

[*Latin ed. p. 82*]

82. *Acta Apostolicae Sedis* - Official Commentary of the Advocates: I. B. Ferrata, T. Ragusa. Question: "Does a nullity of marriage exist, in this case?" Sentence of May 28th: "Affirmative."

XXXVIII. PARISIAN. - NULLITY OF MARRIAGE due to an intention contrary to indissolubility. Rotalian Court: A. Canestri, Presiding; I. Teodori; F. Roberti. Substitute for the Defender of the Bond: I. Stella. Advocate: H. Benvignati. Question: "Does a nullity of marriage exist, in this case?" Sentence of May 28th: "Negative."

XXXIX. BERYTEN. MARONITE. - NULLITY OF MARRIAGE based on the grounds of clandestine marriage. Rotalian Court: A. Wynen, Presiding; G. Heard; A. Canestri. Substitute for the Defender of the Bond: I. Stella. Advocate: P. Guidi. Question: "Does a nullity of marriage exist, in this case?" Sentence of June 1st: "Affirmative."

XL. MONTIS REGALIS. - NULLITY OF MARRIAGE based on the grounds of force and fear. Rotalian Court: A. Wynën, Presiding; G. Heard; S. Janasik. Substitute for the Defender of the Bond: I. Stella. Advocate, by mandate of gratuitous patronage: M. D'Alfonso. Question: "Does a nullity of marriage exist, in this case?" Sentence of June 8th: "Affirmative."

XLI. BRIOCEN. - NULLITY OF MARRIAGE based on the grounds of lack of consent and due to the excluded indissolubility. Rotalian Court: A. Canestri, Presiding; I. Teodori; A. Fidecicchi. Defender of the Bond appointed: I. M. Casoria. Advocate, by mandate of gratuitous patronage: F. Fournier. Question: "Does a nullity of marriage exist, in this case?" Sentence of June 8th: "Negative."

XLII. N. N. - NULLITY OF MARRIAGE due to the excluded common good of the offspring. Rotalian Court: H. Quattrocolo, Presiding; A. Wynen; G. Heard. Defender of the Bond appointed: I. Calvi. Advocate: M. D'Alfonso. Question: "Does a nullity of marriage exist, in this case?" Sentence of June 12th: "Negative."

[*Latin ed. p. 83*]

Sacra Romana Rota 83 XLIII. N. N. - Concerning the nullity of marriage, excluding the good of the offspring. Rotal Tribunal: G. Heard, presiding, S. Janasik, A. Canestri. Promoter of Justice: I. Pendola. Appointed Defender of the Bond: R. Bigador. Advocates: I. Kauer, R. Romano. Question: "Does the nullity of the marriage exist in this case?" Sentence of June 15: "Affirmative."

XLIV. PARISIAN. - Concerning the nullity of marriage due to the exclusion of a good, or of faith, or of the sacrament. Rotal Tribunal: I. Grazioli,

Translated by churchlatin.ai, a product of Boyne Archives

Dean, presiding, G. Heard, S. Janasik. Substitute for the Defender of the Bond: I. Stella. Advocate: A. Mittiga. Question: "Should the sentence of the Rotal Tribunal of August 3, 1933, be confirmed, or overturned, in this case?" Sentence of June 25: "It is to be confirmed, and therefore, the nullity of the marriage does not exist in this case."

XLV. JANUAN. - Concerning the nullity of marriage due to simulated consent. Rotal Tribunal: S. Janasik, presiding, A. Canestri, I. Teodori. Appointed Defender of the Bond: F. Fournier. Advocate, by mandate of gratuitous patronage: I. Ojetti. Question: "Does the nullity of the marriage exist in this case?" Sentence of June 27: "Negative."

XLVI. ROMANA. - Concerning the nullity of marriage under the head of force and fear. Rotal Tribunal: I. Teodori, presiding, F. Roberti, A. Fidecicchi. Appointed Defender of the Bond: I. Benedetti. Advocate: M. D'Alfonso. Question: "Does the nullity of the marriage exist in this case?" Sentence of June 28: "Negative."

XLVII. ROMANA. - Concerning the nullity of marriage under the head of force and fear. Rotal Tribunal: G. Heard, presiding, S. Janasik, A. Canestri. Substitute for the Defender of the Bond: A. Del Corpo. Advocate: A. Mittiga. Question: "Does the nullity of the marriage exist in this case?" Sentence of July 6: "Negative."

[*Latin ed. p. 84*]

Acta Apostolicae Sedis - Official Commentary XLVIII. - HILDESHEIM. - NULLITY OF MARRIAGE due to the excluded indissolubility. Rotational Panel: A. Canestri, Presiding; I. Teodori; C. Pecorari. Defender of the Bond appointed: F. Fournier. Advocate appointed by gratuitous patronage: R. Romano. Question: "Whether the nullity of the marriage can be established, in this case." Judgment of July 10: "Negative."

XLIX. - GUADALAJARA. - OWNERSHIP AND RIGHTS. Rotational Panel: A. Jullien, Presiding; H. Quattrocolo; A. Wynen. Promoter of Justice: I. Pendola. Advocates: I. B. Ferrata; D. Lazzarato. Questions: I. "Whether Lord N. is the owner of the hospital in question and its appurtenances; whether said assets constitute a pious foundation, in this case;" and to the extent affirmative regarding the first part of the first question: II. "Whether Lord N. has the right to dismiss the sisters N. N. from the hospital and its appurtenances, in this case;" and to the extent negative regarding the first part and affirmative regarding the second part of the first question: III. "Whether Lord N. is obligated to restore to the pious foundation what he has received from the hospital and its appurtenances, in this case." IV. "Whether Lord N. is the owner of the house formerly belonging to Canon A., whether said house belongs to the pious foundation, in this case;" and to the extent affirmative regarding the second part of the fourth question: V. "Whether Lord N. is obligated to restore to the pious foundation what he has received from the house formerly belonging to Canon A., in this case."

Translated by churchlatin.ai, a product of Boyne Archives

Judgment of July 11: I. Regarding the first part: "Negative;" regarding the second part: "Said assets constitute a pious foundation, in a broad sense, in this case." II. "Negative." III. "He is obligated to restore what he has unjustly received, in this case." IV. Regarding the first part: "Negative;" regarding the second part: "Affirmative." V. "Affirmative, with regard to what has been unjustly received, in this case."

L. RECINETEN. - NULLITY OF MARRIAGE based on the grounds of force and fear, and due to "excluded good of the offspring." Rotational Panel: I. Teodori, Presiding; C. Pecorari; H. Caiazzo. Defender of the Bond appointed: Agatangelus a Langasco. Advocate: I. B. Nicola. Question: "Whether the nullity of the marriage can be established, in this case." Judgment of July 12: "Negative."

[*Latin ed. p. 85*]

Sacra Romana Rota, 85, concerning the grounds of lack of consent, and force and fear. Rotal Tribunal: G. Heard, presiding, S. Janasik, A. Canestri. Defender of the Bond: E. Suárez. Advocate: C. Bernardini. Question: "Does a lack of validity of the marriage exist, in this case?" Judgment of July 13th: "Negative."

L I. ROMA. - LACK OF VALIDITY OF MARRIAGE.

L I I. REGINATEN. - LACK OF VALIDITY OF MARRIAGE, concerning the ground of lack of consent, and force and fear. Rotal Tribunal: I. Grazioli, Dean, presiding, A. Jullien, F. Roberti. Defender of the Bond: I. Trezzi. Advocate: I. B. Ferrata. Question: "Should the judgment of the Rotal Tribunal of June 19, 1934, be confirmed, or overturned, in this case?" Judgment of July 16th: "It is to be confirmed, and therefore, a lack of validity of the marriage does not exist, in this case."

L U I. Vicariate Apostolic of EGYPT. - LACK OF VALIDITY OF MARRIAGE, concerning the grounds of force and fear. Rotal Tribunal: S. Janasik, presiding, A. Canestri, I. Teodori. Substitute for the Defender of the Bond: A. Del Corpo. Advocate, by mandate of free legal aid: C. Bernardini. Question: "Does a lack of validity of the marriage exist, in this case?" Judgment of July 25th: "Negative."

L I V. ROMA. - RIGHTS AND DAMAGES.

Rotal Tribunal: A. Canestri, presiding, I. Teodori, C. Pecorari. Promoter of Justice: I. Pendola. Advocates: C. Bernardini, for the plaintiff; H. Benignati, for the defendant. Questions: I. "Does an injury and defamation exist, in this case?"; and, to the extent that it is affirmative: II. "In what manner should the prescription of canon 2355 concerning the actors of injury and defamation be applied?" Judgment of July 26th: Regarding I: "Affirmative,

Translated by churchlatin.ai, a product of Boyne Archives

concerning the first part; negative, concerning the second part." Regarding II: a) "Concerning the penal action: it does not apply, neither against Reverend Father N., due to the lack of accusation from the Promoter of Justice; nor against those accused by the Promoter of Justice, namely, the authors and disseminators of anonymous letters, since they are still unknown": b) "Concerning the contentious action for satisfaction and reparation of damages: Reverend Father N., since it has been proven that he suffered an injury, or..."

[*Latin ed. p. 86*]

86 Acta Apostolicae Sedis - Official Commentary: The author is to bear all processual expenses, as well as the honoraria of the advocates; 2° "This present decision is to be published in the official periodical, No. 1." concerning the grounds of force and fear. Rotal Court: G. Heard, presiding; S. Janasik, A. Canestri. Substitute for the Defender of the Bond: I. Stella. Advocates: I. B. Ferrata, I. Ojetti. Question: "Does the nullity of the marriage exist in this case?" Sentence of July 27th: "Affirmative."

L V. PARISIAN. - NULLITY OF MARRIAGE due to the husband's infidelity. Rotal Court: H. Caiazzo, presiding; F. Roberti, A. Fidecicchi. Substitute for the Defender of the Bond: I. Stella. Advocate appointed under the mandate of free legal aid: P. A. D'Avack. Question: "Does the nullity of the marriage exist in this case?" Sentence of July 30th: "Affirmative."

L VI. FIRMANA. - NULLITY OF MARRIAGE.

LVII. ROMANA. - NULLITY OF MARRIAGE on the grounds of force and fear, and also due to the excluded indissolubility. Rotal Court: A. Jullien, presiding; H. Quattrocolo, A. Wynen. Defender of the Bond appointed: E. Suárez. Advocate: C. Bernardini. Question: "Does the nullity of the marriage exist in this case?" Sentence of July 30th: "Negative."

Execution of the sentence. Rotal Court: H. Quattrocolo, presiding; A. Wynen, G. Heard. Defender of the Bond: I. Trëzzi. Advocates: I. B. Ferrata, I. Torre. Question: "Can N. N. enter into a new marriage without the consent of the Holy See?" Sentence of July 30th: "Nothing prevents N. N. from entering into a new marriage, given the newly presented evidence."

LVIII. BRIXEN. - NULLITY OF MARRIAGE.

N. N. - NULLITY OF MARRIAGE due to the husband's impotence. Rotal Court: I. Teodori, presiding; C. Pecorari, H. Caiazzo. Substitute for the Defender of the Bond: I. Stella. Advocate appointed under the mandate of free legal aid: C. Da Silva. Questions: I. "Does the nullity of the marriage

Translated by churchlatin.ai, a product of Boyne Archives

exist in this case?"; and furthermore...

[*Latin ed. p. 87*]

The Sacred Roman Rota, number 87, has rendered the following decisions: I. "Whether a dispensation should be granted concerning a marriage that is valid but not consummated, in this case." The decision of August 2nd: To I, "Negative." To II, "Affirmative, forbidding the man from entering into another marriage." LX. TRIESTE. - Regarding the nullity of a marriage due to lack of consent and due to coercion and fear. The Rota panel: A. Canestri, presiding; I. Teodori; H. Caiazzo. The Defender of the Bond appointed: S. M. Vitale. The advocate appointed under the auspices of free legal aid: R. Romano. The question: "Does the nullity of the marriage exist, in this case?" The decision of August 3rd: "Affirmative." LXI. ROME. - Regarding the nullity of a marriage under the heading of coercion and fear. The Rota panel: C. Pecorari, presiding; H. Caiazzo; F. Roberti. The Substitute for the Defender of the Bond: I. Stella. The advocate: C. Bernardini. The question: "Does the nullity of the marriage exist, in this case?" The decision of August 5th: "Negative." LXII. ROME. - Regarding the nullity of a marriage under the heading of coercion and fear. The Rota panel: I. Grazioli, Dean, presiding; F. Roberti; A. Fidecicchi. The Promoter of Justice: I. Pendola. The advocate appointed under the auspices of free legal aid: M. Mantovani. The question: "Should the decision of the Rota of July 25, 1938, be confirmed or overturned, in this case?" The decision of August 5th: "It should be overturned, and therefore, the nullity of the marriage exists, in this case." LXIII. BERGAMO. - Regarding the nullity of a marriage under the heading of coercion and fear. The Rota panel: A. Jullien, presiding; H. Quattrocolo; A. Wynen. The Defender of the Bond appointed: I. M. Pinna. The advocate appointed under the auspices of free legal aid: E. Ruffini. The question: "Does the nullity of the marriage exist, in this case?" The decision of October 17th: "Negative." LXIV. LUCEN. - Regarding the nullity of a marriage under the heading of coercion and fear, and due to lack of consent, and concerning a dispensation regarding a marriage that is valid. The Rota panel: G. Heard, presiding; S. Janasik; A. Canestri.

[*Latin ed. p. 88*]

88 Acta Apostolicae Sedis - Official Commentary. Defender of the Bonds: S. M. Vitale. Advocate appointed for gratuitous assistance: R. Giove. Doubts: I. "Whether the nullity of the marriage is established, in this case"; and to what extent negatively: II. "Whether advice should be given to the Reverend Father concerning a dispensation regarding a marriage already celebrated but not consummated, in this case." Sentence of October 21st: Regarding I. "Affirmatively." Regarding II. "We provide the first [opinion]."

LXV. TURIN. - NULLITY OF MARRIAGE based on the grounds of force

Translated by churchlatin.ai, a product of Boyne Archives

and fear. Royal Tribunal: A. Canestri, President; I. Teodori; C. Pecorari. Defender of the Bonds appointed: S. M. Vitale. Advocate appointed for gratuitous assistance: I. Benedetti. Doubt: "Whether the nullity of the marriage is established, in this case." Sentence of October 26th: "Negatively."

LXVI. FLORENCE. - NULLITY OF MARRIAGE based on the grounds of force and fear. Royal Tribunal: G. Heard, President; S. Janasik; A. Canestri. Substitute for the Defender of the Bonds: A. Del Corpo. Advocate appointed for gratuitous assistance: A. Carabini. Doubt: "Whether the nullity of the marriage is established, in this case." Sentence of October 29th: "Negatively."

LXVII. ROME. - NULLITY OF MARRIAGE based on the grounds of force and fear. Royal Tribunal: H. Quattrocolo, President; A. Wynen; G. Heard. Substitute for the Defender of the Bonds: I. Stella. Advocate appointed for gratuitous assistance: A. Carabini. Doubt: "Whether the nullity of the marriage is established, in this case." Sentence of October 30th: "Affirmatively."

LXVIII. N. N. - NULLITY OF MARRIAGE due to force and fear, due to the exclusion of the good of the offspring, due to the exclusion of indissolubility. Royal Tribunal: A. Wynen, President; G. Heard; S. Janasik. Substitute for the Defender of the Bonds: I. Stella. Advocate: C. Bernardini. Doubt: "Whether the nullity of the marriage is established, in this case." Sentence of October 31st: "Negatively."

LXIX. KIELCE. - NULLITY OF MARRIAGE based on the grounds of force and fear. Royal Tribunal: A. Jullien, President; F. Roberti; A. Fidecicchi. Defender of the Bonds appointed: I. Calvi.

[*Latin ed. p. 89*]

89. In *Romana* Rota, the Advocate, acting under the mandate of gratuitous patronage: M. D'Alfonso. The question: "Does it appear that the marriage is null, in this case?" The judgment of November 7th: "Negative," based on the grounds of force and fear. The *Turnus* Rota: A. Canestri, presiding; I. Teodori; C. Pecorari. The Defender of the Bond appointed: R. Bigador. The Advocate: I. Torre. The question: "Does it appear that the marriage is null, in this case?" The judgment of November 32nd: "Negative." L X X. *ROMANA*. - Concerning the nullity of marriage, based on the grounds of force and fear. The *Turnus* Rota: C. Pecorari, presiding; H. Caiazzo; F. Roberti. The Defender of the Bond appointed: I. Benedetti. The Advocates: I. Kauer; I. Szelchauz. The question: "Does it appear that the marriage is null, in this case?" The judgment of November 13th: "Negative." LXXI. *PINSKEN*. - Concerning the nullity of marriage, based on the grounds of force and fear. The *Turnus* Rota: A. Canestri, presiding; I. Teodori; A. Fidecicchi. The Substitute for the Defender of the Bond: A. Del Corpo. The Advocate, acting under the mandate of gratuitous patronage: A. Carabini. The question: "Does it appear that the marriage is null, in this

Translated by churchlatin.ai, a product of Boyne Archives

case?" The judgment of November 16th: "Affirmative." LXXII. *ROMANA*. - Concerning the nullity of marriage. LXXIII. *TERGESTINA*. - Concerning the nullity of marriage, under the appropriate conditions. The *Turnus* Rota: A. Jullien, presiding; H. Caiazzo; F. Roberti. The Substitute for the Defender of the Bond: I. Stella. The Advocate: R. Romano. The question: "Does it appear that the marriage is null, in this case?" The judgment of November 16th: "Negative," based on the grounds of force and fear. The *Turnus* Rota: H. Quattrocolo, presiding; A. Wynen; G. Heard. The Defender of the Bond appointed: F. Romita. The Advocate: T. Ragusa. The question: "Does it appear that the marriage is null, in this case?" The judgment of November 20th: "Negative." LXXIV. *THEATINA*. - Concerning the nullity of marriage.

[*Latin ed. p. 90*]

90 Acta Apostolicae Sedis - Official Commentary LXXV. ROMA. - NULLITY OF MARRIAGE based on coercion and fear. Rotalian Tribunal: S. Janasik, presiding; A. Canestri; I. Teodori. Substitute for the Defender of the Bond: I. Stella. Advocate appointed under the auspices of free legal aid: I. Benedetti. Question: "Whether the Rotalian judgment of July 20, 1938, should be confirmed or overturned in this case." Judgment of November 21: "It is to be overturned, and therefore, the marriage is declared null and void in this case."

LXXVI. ROMA. - NULLITY OF MARRIAGE due to a condition imposed and due to simulated consent. Rotalian Tribunal: A. Wynen, presiding; G. Heard; S. Janasik. Promoter of Justice: I. Pendola. Substitute for the Defender of the Bond: I. Stella. Advocate: R. Fiamingo. Question: "Whether the marriage is declared null and void in this case." Judgment of November 23: "Negative."

LXXVI!. FLORENTINA. - NULLITY OF MARRIAGE due to the excluded good of procreation. Rotalian Tribunal: A. Canestri, presiding; I. Teodori; C. Pecorari. Substitute for the Defender of the Bond: I. M. Casoria. Advocate: A. Catelani. Question: "Whether the marriage is declared null and void in this case." Judgment of November 30: "Negative."

LXXVIII. NEAPOLITANA. - NULLITY OF MARRIAGE based on coercion and fear. Rotalian Tribunal: C. Pecorari, presiding; H. Caiazzo; F. Roberti. Substitute for the Defender of the Bond: A. Del Corpo. Advocate: I. Torre. Question: "Whether the marriage is declared null and void in this case." Judgment of December 3: "Negative."

LXXIX. BACIENSE, SUBOTICA. - NULLITY OF MARRIAGE based on coercion and fear. Rotalian Tribunal: G. Heard, presiding; S. Janasik; A. Canestri. Substitute for the Defender of the Bond: I. Calvi. Advocates: I. Kauer; R. Romano. Question: "Whether the marriage is declared null and

Translated by churchlatin.ai, a product of Boyne Archives

void in this case." Judgment of December 14: "Affirmative."

[*Latin ed. p. 91*]

91 The Sacred "Roman Rota LXXX. FLORENTINA. - Regarding the nullity of a marriage due to a condition imposed. Turnus Rotalis: G. Heard, presiding; S. Janasik, S. M. Vitale, A. Canestri. Defender of the bond appointed: S. M. Vitale. Advocate: G. Rossi-Amadori. Doubt: "Whether it can be established that the marriage is null, in this case." Sentence of December 28: "Negative." - II. Cases which were concluded in the same year, 1940, or which, without a final sentence, came to an end due to particular circumstances; to which are added decrees concerning appeals against the rejection of petitions. I. BEROLINEN. - Regarding the nullity of a marriage, due to the excluded benefit of offspring and intention, contrary to indissolubility, before the Reverend Father D. Guillelmo Heard. Since no procedural act has been presented for a year, the Reverend Father presiding, by decree of January 2, declared the case abandoned, and ordered the files of the case to be placed in the archive. Regarding the nullity of a marriage, on the grounds of force and fear, and due to the excluded unity, before the Reverend Father D. Arcturo Wynen. Since the plaintiff has not presented any judicial act for two years, the Reverend Father presiding, by decree of January 3, in accordance with canon 1736, declared the instance to be perempted, and ordered the files to be placed in the archive. II. PARISIEN. - III. NEAPOLITANA. - Regarding the nullity of a marriage, concerning the rejection of a petition, before the Reverend Father D. Henrico Quattrocolo. The Turnus Rotalis, convened to examine the rejection of the petition in this case, on January 24, decreed that the plaintiff's petition, rejected by the Neapolitan Tribunal, should be admitted, in this case. IV. VELITERNA. - Regarding parish boundaries, concerning the rejection of a petition, before the Reverend Father D. Arcturo Wynen. The Turnus Rotalis, on January 24, decreed that the rejection of the petition pronounced by the Tribunal of Veliterna should be confirmed.

[*Latin ed. p. 92*]

Acts of the Apostolic See - Official Commentary, Volume. FRIBURG. - Regarding the nullity of marriage, due to coercion and fear, before the Reverend Father Doctor John Theodori. Since, within the time prescribed by law, no procedural act was presented in the case, the Reverend Father Prelate, by decree of January 26th, declared the appeal abandoned and ordered the records to be placed in the archive.

VI. OLODIEN. - Regarding the nullity of marriage, due to coercion and fear, and also due to the exclusion of the common good of offspring, before the Reverend Father Doctor John Theodori. Since no procedural act was presented for a year, the Reverend Father Prelate, by decree of January 26th, declared the appeal abandoned and ordered the records to be placed in the

Translated by churchlatin.ai, a product of Boyne Archives

archive.

VII. SIRACUSANA. - Regarding the nullity of marriage, under the head of coercion and fear, before the Reverend Father Henry Caiazzo. Since no procedural act was presented for a year, the Reverend Father Prelate, by decree of January 27th, in accordance with canon 1736, declared the appeal abandoned.

VIII. PRATEN. - Regarding the nullity of marriage, due to the exclusion of the common good of offspring and also due to the impotence of the man, before the Reverend Father Henry Quattrocolo. Since the appointed time had passed, the Reverend Father Prelate, by decree of February 5th, ordered that the records of the case be placed in the archive.

IX. SANCTI MINIATI. - Regarding the nullity of marriage, due to error concerning the person, due to a condition imposed, due to the simulation of consent, before the Reverend Father Andrea Jullien. Since no procedural act was presented for a year, the Reverend Father Prelate, by decree of March 13th, declared the appeal abandoned.

X. ARETINA. - Regarding the nullity of marriage, concerning the rejection of the petition, before the Reverend Father Henry Quattrocolo. The Rotal Court, on March 20th, decreed that the rejection of the petition pronounced by the Tribunal of Arezzo was to be confirmed.

XI. VINDOBONEN. - Regarding the nullity of marriage, under the head of coercion and fear, before the Reverend Father Cesare Pecorari. Since no procedural act was presented for a year, the Reverend Father Prelate, by decree of March 28th, in accordance with canon 1736, declared the petition dismissed.

[*Latin ed. p. 93*]

Sacra Romana Rota 93 XII. ROME. – Concerning the nullity of a marriage, or on account of a condition imposed, before the Most Reverend Doctor Henry Gaiazzo. Since no procedural act had been performed for a year, the Presiding Judge, by decree of April 17th, declared the appeal abandoned, in accordance with canon 1736. XIII. TURIN. – Concerning the nullity of a marriage, on the grounds of force and fear, before the Most Reverend Doctor Albert Canestri. Since on December 27th, 1939, the plaintiff requested that the case proceed further, according to canon 1733, but subsequently, in a letter dated March 8th, 1940, renounced this intention, the Presiding Judge, by decree of April 25th, ordered that the case be returned to the archives. XIV. BASEL. – Concerning the nullity of a marriage, on account of the husband's impotence, due to lack of consent, or due to error concerning the person, before the Reverend Doctor Andrea Jullien. Since the plaintiff renounced the appeal, the Presiding Judge, by decree of May 14th, having heard the Reverend Defender of the Bond, and considering that the renunciation by the plaintiff was not impugned, deemed it admissible

Translated by churchlatin.ai, a product of Boyne Archives

and decreed that the proceedings be returned to the archives. XV. ARRAS. – Concerning the nullity of a marriage, on the grounds of force and fear, before the Most Reverend Doctor Julius Grazioli, Dean. Having considered the renunciation of the plaintiff and the opinion of the Reverend Defender of the Bond, the Most Reverend Dean, by decree of May 16th, declared the renunciation valid and ordered that the proceedings of the case be returned to the archives. XVI. WIEN. – Concerning the nullity of a marriage, on account of the husband's infidelity, before the Reverend Doctor John Teodori. Since no procedural act had been performed for a year or more, the Presiding Judge, by decree of May 18th, declared the appeal abandoned and ordered that the proceedings be returned to the archives. XVII. CREMONA. – Concerning the nullity of a marriage, on the grounds of force and fear, before the Reverend Doctor John Teodori. Since no procedural act had been performed for a year or more, the Presiding Judge, by decree of May 18th, declared the appeal abandoned and ordered that the proceedings be returned to the archives. XVIII. BERGAMO. – Concerning the nullity of a marriage, on account of affinity arising from an illicit union, and on the grounds of force and fear, before the Reverend Doctor Arcturus Wynën.

[*Latin ed. p. 94*]

94 Acta Apostolicae Sedis - Official Commentary. When the Defender of the Bond of the Holy Roman Rota has reported the rejection of the appeal in the case, after a second judgment rendered in conformity with the law, the Rotal Court, convened on May 20th, accepted the report.

XIX. PALERMO. – Regarding the nullity of marriage, concerning the rejection of the petition, before the Reverend Father Doctor Henry Caiazzo. The Rotal Court, on June 1st, decreed that the rejection of the petition, established by the Tribunal of Palermo by decree of May 1st, 1939, should be confirmed.

XX. MILAN. – Regarding the nullity of marriage, concerning the rejection of the petition, before the Reverend Father Doctor Henry Caiazzo. The Rotal Court, on June 1st, decreed that the appeal against the decree of the Tribunal of Milan of February 15th, 1939, should be rejected.

XXI. VERSAILLES. – Regarding the nullity of marriage, concerning the rejection of the petition, before the Reverend Father Doctor Henry Quattrocolo. The Rotal Court, on June 26th, declared that the decree of the Tribunal of Versailles should be annulled, and that the proceedings should proceed to further stages.

XXII. NEW YORK. – Regarding the nullity of marriage, due to a condition imposed, before the Reverend Father Doctor Caesar Pecorari. Since no procedural act had been carried out for a year, the Reverend Father Doctor, by decree of July 31st, declared the case closed, in accordance with canon 1736.

Translated by churchlatin.ai, a product of Boyne Archives

XXIII. POZZUOLI. – Regarding inheritance, before the Reverend Father Doctor William Heard. Considering the renunciation of the plaintiff, and after hearing the Reverend Promoter of Justice, as well as the opposing party, the Reverend Father Doctor, by decree of October 26th, admitted the aforementioned renunciation, and ordered that the proceedings be placed in the archive.

XXIV. CONSTANTINOPLE. – Regarding property and defamation, before the Reverend Father Doctor Arcturo Wynen. Since the plaintiff has renounced the appeal, the Reverend Father Doctor, by decree of November 9th, declared the appeal abandoned, and ordered that the proceedings be placed in the archive.

XXV. IGLESIAS. – Regarding the nullity of marriage, concerning the rejection of the petition, before the Reverend Father Doctor Stanislao Janasik. The Rotal Court, on November 21st, decreed that the decree of the Tribunal of Iglesias of February 10th, 1940, should be annulled.

[*Latin ed. p. 95*]

The Sacred Roman Rota, 95, XXVI. FLORENTINA. – Concerning the nullity of a marriage, or the impotence of the man, before the Most Reverend Doctor William Heard. Since no procedural act had been performed for a year, the Reverend Prelate, by decree of December 3rd, declared the appeal abandoned and ordered the records to be placed in the archives.

XXVII. BELGRADE. – Concerning a separation, before the Most Reverend Doctor Andrea Jullien. Since no procedural act had been performed for a year, the Reverend Prelate, by decree of December 5th, in accordance with canon 1736, declared the appeal abandoned.

XXVIII. OASALEN. – Concerning a pension, before the Most Reverend Doctor Andrea Jullien. Since no procedural act had been performed for two years, the Reverend Prelate, by decree of December 9th, ordered the records to be placed in the archives.

XXIX. TURIN. – Concerning the nullity of a marriage, due to a lack of consent, before the Most Reverend Doctor Henry Quattrocolo. Considering the lengthy delay, in which the plaintiff party failed to take any procedural action to pursue the appeal, the Reverend Prelate, by decree of December 29th, declared the appeal abandoned, and ordered the records of the case to be placed in the archives.

[*Latin ed. p. 96*]

96 Acta Apostolicae Sedis - Official Commentary of the DIARY OF THE ROMAN CURIA, Sacred Congregation of Rites. Tuesday, February 18, 1941, in the Apostolic Palace at the Vatican, with the participation of the Eminent and Reverend Lords Cardinals, and with the votes of the Reverend Prelates Officials and the Theological Consultors who comprise the Sacred Congregation of Rites, a new preparatory Congregation was

Translated by churchlatin.ai, a product of Boyne Archives

held, to discuss the doubt concerning the heroism of the virtues exercised by the Venerable Servant of God, Priest John Claude Colin, founder of the Society of Mary and the Marist Sisters. Tuesday, March 4, 1941, in the Palace of Congregations at St. Callistus, in the presence of the Eminent Lord Cardinal Eugenio Tisserant, Promoter or Relator of the cause of beatification of the Venerable Servant of God, Mary Teresa of Jesus (Alessia Le Clerc), foundress of the Regular Canonesses of St. Augustine, of the Congregation of Our Lady, the Sacred Congregation of Rites, in its preparatory session, was assembled, in which the Reverend Prelates Officials and the Reverend Fathers Consultors discussed two miracles which are asserted to have been wrought through the intercession of the aforementioned Venerable Servant of God.

SECRETARY OF STATE, APPOINTMENTS. By letters from the Secretary of State, the Holy Father Pius XII, happily reigning, has deigned to appoint: February 13, 1941. The Most Reverend Monsignor Arturo Allgeier, the Reverend Priests Albert Clamer and Luciano Cerfaux, and the Reverend Fathers Bernard Allo, of the Order of the Friars Preachers, and Giuseppe Bover, of the Society of Jesus, as Consultors of the Pontifical Commission for Biblical Studies. The Reverend Priest Giuseppe Freundorfer, as Consultor of the Pontifical Commission for Biblical Studies.

[*Latin ed. p. 97*]

21 April 1941 An. et vol. XXXIII (Ser. U, v. VIH) - No. 4 ACTA APOSTOLICAE SEDIS OFFICIAL COMMENTARY ACTA OF POPE PIUS XII DECREE LETTERS. THE VENERABLE GEMMA GALGANI, VIRGIN, IS GRANTED THE HONORS OF THE SAINTS. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION. That sanctity undoubtedly reaches its highest point when one, faithfully observing the vows made at the sacred font and overflowing with the riches of Christ's charity, surrenders oneself entirely to the gifts of the Holy Spirit with the simplicity of mind and the purity of heart. Few, indeed, have attained such a sublime degree of perfection; yet, in the Church of God, there has never been a time or a nation in which men and women were lacking who could be presented as an example to the faithful and as a source of consolation for the good. For from the Christian people, someone always arises, whom the world considers humble and weak, but who, illuminated by the light of Christ, confounds the strong and the proud. Today, We, who, although undeservedly, by the ineffable counsel of God, follow in the footsteps of the Blessed Apostle Peter, and fulfill the office of Christ Jesus on earth, have, by an unerring oracle, raised the humble Virgin, Gemma Galgani, who is almost unknown to the world, to the highest honors of the heavens, who, in the brief course of her mortal life, so vividly expressed the image of the Crucified in her heart, that she has filled the entire Catholic

Translated by churchlatin.ai, a product of Boyne Archives

world with wonder and admiration, and moves hearts with her sublime tenderness. She, Gemma, was born in the small town of Lucensis, in the archdiocese of Etruria, of pious and honorable parents, Henry Galgani and Aurelia Landi.

[*Latin ed. p. 98*]

98 Acta Apostolicae Sedis - The Official Commentary, on the twelfth day of March, in the year one thousand eight hundred and seventy-eight, on the following day, in the parish church of Saint Michael the Archangel, she was baptized with holy water. Luke, to whom the family removed their household goods scarcely a month after her birth, was, in the church of Saint Michael in Foro, on the sixth and twentieth day of May of the year one thousand eight hundred and eighty-five, anointed with sacred chrism; on that day, she is said to have been first marked with the gift of foresight, and, instructed by the Holy Spirit, she foretold to her most beloved mother her impending death; as indeed happened. For in the following year, on the seventeenth day of September, the woman of Alet, consumed by a grievous illness, passed away most piously. Her most beloved mother, whom she loved with ardent affection, bore her death, although with the most bitter sorrow, with a strong and steadfast spirit. In the meantime, she was entrusted to the pious woman Helen Guerra, who was the foundress of the Institute of the Oblates of the Holy Spirit, commonly known as the Sisters of Saint Zita, for instruction and education. Under this teacher, she made remarkable progress, both in learning and in piety. Even at a tender age, she displayed no childish behavior, but rather bore before her a bright mind and angelic modesty, exceptional piety, and a fervent love for God; and she showed a particularly tender devotion towards Jesus Christ Crucified, to whose Passion she was drawn as if by heavenly inspiration. Scarcely nine years old, burning with zeal, she received the Holy Eucharist for the first time, in the year one thousand eight hundred and eighty-seven, on the feast day dedicated to the Most Sacred Heart of Jesus, having made her vows; from that divine communion, she received such an abundance of spiritual nourishment that she received nothing else from that time forward, but lived a supernatural life with Christ in the eucharistic mystery, and, guided by the divine Master, she progressed more and more in virtues, and eagerly grasped the paths of perfection. As we read that the lives of many saints are usually marked by the seal of the cross, so Gemma's entire mortal life was filled with sorrows, and she can truly be called a lily among thorns: diffusing the fragrance of sweetness among the numerous thorns of bodily and spiritual tribulations that constantly afflicted her. Indeed, she was first afflicted by a serious illness, so that she had to abandon her studies and the pious institute where she resided, and return to her home. She then endured another, more serious illness with unwavering patience in the year one thousand eight hundred and ninety-six, and from that time until

Translated by churchlatin.ai, a product of Boyne Archives

her death, she was almost constantly afflicted by poor health and suffering. In the meantime, her father, surrounded by the deceit of wicked men, was reduced to poverty and was snatched away by premature death, in the midst of great...

[*Latin ed. p. 99*]

Acta Pii Pp. XII 99 left them free from poverty. Gemma, however, with a spirit pleasing to the divine will of her most beloved parent, bore with fortitude the death and the loss of the entire family. She then remained for some time with her aunt in a place commonly called Camaiore, where she spent her days working, praying, and adhering to Christ the Lord; but, in order to avoid the occasion of marriage with an honest man, since she had dedicated her virginity to Jesus, undefiled, she, through the kindness of her aunt, returned to her own home, although it was beset by squalor and misery. There, too, afflicted by grievous bodily infirmities, she initially endeavored to conceal them, lest she be touched by visiting physicians. At times, as the illness worsened, there was despair for her recovery; but, although Gemma was approaching the ultimate day when it would be fitting for her to fly to her heavenly Bridegroom, God nevertheless willed that she should be weakened by a prolonged infirmity, until, as is said, she miraculously recovered. Meanwhile, this wondrous healing kindled the flame of divine love more and more in her heart; and in order to give thanks to God for this benefit, she decided to embrace a religious life in some pious institution; but, although she strove with all her might to achieve this, she was unable to fulfill her vows. Another was the plan of God for that most chosen virgin. For she was carried along by a more ardent love for Christ Jesus crucified, so that she had nothing older, nothing sweeter, than, far from the clamor of worldly things, to meditate on the most holy wounds of Jesus Christ, and to become, in a certain way, a sharer in the torments of His passion, so that she might one day be partaker of the resurrection and glory. In the year one thousand eight hundred and ninety-nine, the exceptional piety and modesty of this handmaid of God aroused such admiration in a certain most pious family of Lugo, called Giannini, that they received her into their home as if she were their daughter. In this new home, Gemma, more eager to devote herself to the exercises of spiritual life, nevertheless neglected nothing in order to be helpful to the members of the family, even in their humble affairs, especially in the care of the sick; she had long conversations with that woman, Cecilia Giannini, who was to her almost a mother, about Jesus and spiritual matters; she abhorred worldly vanities; with all the fervor of her soul, she spent a great part of the day contemplating the passion of Christ, and she maintained a close union with God day and night. Many trustworthy witnesses testify that the handmaid of God, Gemma, in the last years of her life, was frequently rapt out of herself, and had long and wondrous ecstasies, as is read of many saints,

Translated by churchlatin.ai, a product of Boyne Archives

and that she was filled with exceptional graces from God; among these, the most noteworthy is that in which Gemma, in her virginal flesh, became a living image of Jesus Christ, so that she mystically suffered all the torments of His passion, and, by a certain secret power, she felt her hands and feet as if pierced by nails, and her side as if wounded by a sharp spear, feeling the wounds of

[*Latin ed. p. 100*]

100 Acta Apostolicae Sedis - Commentarium Officiale. It is reported that the stigmata, or wounds of Christ, sometimes appeared visibly upon her. Furthermore, it is said that she was frequently favored with the apparition of the Lord Jesus and the Virgin Mary, as well as with the visits and conversations of her angels, and that she often manifested other extraordinary gifts of grace. All of these things, as ordered by the Servant of God, her spiritual director, were widely and extensively documented in writing, clearly demonstrating the great union of the chosen Virgin Gemma with Christ, so that she could truly say, as the Apostle Paul did: "I am crucified with Christ: and I live no more myself, but Christ lives in me." In addition to these things, the Handmaid of God, who had long desired to dedicate herself to the service of God in a religious community, believed herself to be called by the Holy Spirit to the Institute of the Religious of the Passion of Jesus Christ, so that she might lead a more austere life and contemplate the divine Passion with greater devotion; which is, indeed, the principal purpose left to his followers as a sacred inheritance by the most holy Founder, Paul of the Cross. Therefore, she immediately requested to be received into a house of these Religious Virgins, which was located in Tarquinia, in Etruria; but several difficulties stood in the way of pious Gemma's desire, especially her delicate health and the reputation that she possessed of experiencing extraordinary gifts of grace, until the illness that had begun to afflict her grew so severe that it seemed to extinguish all hope. However, although she could not be formally enrolled among the Religious of the Passion, she nevertheless merited to be spiritually associated with them, through the private profession of their vows. While living in the world, she was a remarkable example of religious life and Christian perfection to her devoted spiritual directors, the Most Reverend Father John Volpi, Bishop, and Father Germanus of St. Stanislaus, priest of the Congregation of the Clerics of the Most Holy Cross and Passion of Our Lord Jesus Christ; for she exercised all the virtues, both theological and moral, with heroic fervor; and it is undoubtedly true that her entire life was dedicated to the practice of virtue. Her holy life, entirely spent in secret communion with Christ in God, was consumed more by divine love than by illness, and on the eleventh day of April, in the year nineteen hundred and thirty-three, on the eve of the Feast of the Resurrection, she peacefully passed away in the embrace of her heavenly Spouse, exchanging this mortal life for eternal life.

Translated by churchlatin.ai, a product of Boyne Archives

Shortly after her death, her lifeless body, clothed in the mourning habit of the Religious of the Passion of St. Paul of the Cross, was solemnly carried to the cemetery and laid to rest in a beautiful tomb. The fame of the holiness of the Handmaid of God Gemma, which had been widespread among many even during her lifetime, not only persisted after her death, but actually increased more and more with each passing day. Therefore, seven years after the death of the Handmaid of God Gemma Galgani, a secular virgin, the cause for her Beatification and Canonization was initiated, and it was first considered in the court of Lugo.

[*Latin ed. p. 101*]

Acta of Pope Pius XII, 101: The ordinary process was established so that, in due time, evidence of the life and sanctity of the Servant of God could be gathered, with the Institute of the Cross and Passion of Our Lord Jesus Christ acting as the promoter. The members of this Institute had always been most closely spiritually attached to her. With this process established, the process was also completed, both in writing and through testimonies, which they call "cult," and was presented to the Congregation of Sacred Rites; and, with due regard for legal procedure, the Most Reverend Benedict XV, Our Predecessor, with his own hand, on the twenty-eighth day of April, in the year nineteen hundred and twenty, signed the commission for the introduction of the Cause. Therefore, the apostolic process to examine the virtues and miracles of the Servant of God was immediately begun and completed in Pistoia; and, properly, the Venerable Brother, Our Lord, Januarius S. B. E., Cardinal Granito Pignatelli di Belmonte, Bishop of Alba, the Promoter of the Cause, discussed in the preparatory and general meetings the question of the theological and cardinal virtues of the Servant of God, and their heroic character; and this discussion, having had a happy outcome, the Most Reverend Our Predecessor, Pope Pius XI, on the twenty-ninth day of November, in the year nineteen hundred and thirty-one, decreed that the Servant of God, Gemma Galgani, possessed the theological virtues of Faith, Hope, and Charity, both towards God and towards her neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and their associated virtues, in a heroic degree, in the case and to the extent that is being considered. Soon after, a discussion was held to obtain the Decree for the Beatification of this Venerable Servant of God, regarding two miracles that were said to have been obtained by God through the intercession of that virgin. And, with all the legally required procedures observed, the same Pope Pius XI, on the fifth day of February, in the extraordinary jubilee year of nineteen hundred and thirty-three, decreed that two miracles had occurred, brought about by God through the intercession of the Venerable Gemma Galgani, namely: the instantaneous and perfect healing of Maria Menicucci from a traumatic arthrosis of the right leg, and the healing of the priest, Tilyxis Fabrisi, from a serious varicose

Translated by churchlatin.ai, a product of Boyne Archives

ulcer on the right tibia. On the nineteenth day of the same month and year, with the Decree issued, which is commonly called the "certainty" decree, the Apostolic Letters, under the Fisherman's Ring, were issued by the same Supreme Pontiff on the fourteenth day of May, in the same year, in which the Venerable Servant of God, Gemma Galgani, Secular Virgin of Lucca, was declared Blessed; and on the same day, the ceremonies of Beatification were celebrated in the great Basilica of the Vatican with great solemnity and the attendance of many faithful. Hardly had these events concluded when new miracles were reported, obtained by the almighty God through the intercession of that Blessed Virgin; therefore, the process was resumed to obtain the canonization of Blessed Gemma.

[*Latin ed. p. 102*]

102 Acta Apostolicae Sedis - Official Commentary. The petitions, presented to the Apostolic See by Giles, a most astute promoter of this cause, from the Congregation of Clerics of the Sacred Hearts of Jesus and Mary, of the Order of the Most Holy Cross and Passion of Our Lord Jesus Christ, were received by Our Predecessor, Pope Pius XI, who, with paternal benevolence, signed the decree for the resumption of the cause of canonization on the sixth and twentieth days of July of that same year; and indeed, two miracles were proposed to the judgment of the Holy See, for the purpose of attaining canonization. Both of these miracles are said to have occurred in the town of Consentina, in the archdiocese commonly called Lappano. Elisa Scarpelli, daughter of Eosario and Natalina Gallo, being ten years of age, began to suffer in September of the year nineteen hundred and thirty-two, from a disease which doctors call "lupus," which so quickly progressed that ulcerous swellings and a suppurating fistula were added. After all medical treatments had proven ineffective, on the fourteenth day of the month of May of the following year, at early morning, while the disease was still raging, the Blessed Gemma was invoked. About eleven o'clock, while the solemnities of the Beatification of the same Gemma were being celebrated in the Basilica of the Vatican, Elisa, having placed an image of the Blessed upon her ulcerous cheek and earnestly imploring her help, immediately found herself healed; for the ulcers were covered with skin, and the fistula was completely closed, with no trace of the disease remaining. Experts in the medical art declared this instantaneous and perfect healing to be a true miracle. The second miracle is described as follows: Natalis Scarpelli, son of Giovanni and Angela Scarpelli, from the same town mentioned above, had been afflicted with varicose veins, especially in his left leg, since the year nineteen hundred and twenty-nine. On the third day of April of the year nineteen hundred and thirty-five, he suffered a laceration of the skin on the same left leg due to an accidental injury, which, being neglected for a long time, quickly developed into a varicose ulcer. In the late hours of the thirtieth day of the following month of May, as the disease

Translated by churchlatin.ai, a product of Boyne Archives

was worsening, the sick man, along with his daughter and wife, fervently invoked the intercession of the Blessed Gemma for healing, and also placed a particle of the relics of the Blessed upon the ulcer which was oozing pus. The next morning, the wound was found to be covered with a new, dry skin, and the bandage which wrapped the wound was found to be dry; there was no more pain, and no trace of illness remained. Natalis returned to his former duties, perfectly healed; and the medical experts, with unanimous agreement, declared that this healing had occurred beyond the powers of nature. Having been informed of these two marvelous healings through judicial records, the matter was discussed three times in the meetings of the Congregation for Sacred Rites, namely, in the preparatory meetings on the twenty-eighth day of June and the fifteenth day of November, in the year nineteen hundred and thirty-eight.

[*Latin ed. p. 103*]

The acts of Pope Pius XII, page 103, and on the twenty-fourth day of January of the following year, before Pope Pius XI, the matter was discussed, and by the Most Reverend Father Januarius, Cardinal of the Holy Roman Church, Granito Pignatelli di Belmonte, Bishop of Ostia and Albano Laziale, Relator of the Cause, the following question was proposed: Whether, and concerning which miracles, it is established, after the veneration of Blessed Gemma Galgani was granted by the Apostolic See, that in the case and to the effect of which we are speaking, all the Cardinals, officials, and consultors have expressed their opinions; and the Supreme Pontiff delayed giving his judgment; which, shortly thereafter, he declared to be favorable to his beloved son, Salvator Natucci, General Promoter of the Faith, and ordered that a decree of approval be prepared, to be promulgated before him on the tenth day of February of that month. However, since it pleased God to call his most faithful servant to eternal rewards on the tenth day of that same month, We, who, although undeservedly, have succeeded him in the highest pontifical office, having approved all the proceedings in this most noble Cause, ordered that on the twenty-sixth day of March, on the Sunday of the Passion, our venerable brothers, Most Reverend Father Januarius Granito Pignatelli di Belmonte, the Relator of the Cause, and Charles Salotti, Prefect of the Congregation of Rites, and also our beloved sons, Alphonse Carinci, Secretary of the same Holy Congregation, and Salvator Natucci, General Promoter of the Faith, be summoned; and, with the divine sacrifice piously offered, We solemnly declared: That it is established by two miracles, brought about by God through the intercession of Blessed Gemma Galgani, namely, the instantaneous and perfect healing of Elisa Scarpelli from the disease called "lupus vulgaris" in the left cheek, with ulcerated and fistulous glands under the jaw, and the healing of Natalis Scarpelli from a severe varicose ulcer in the left leg. In order, however, that it might be legally established that all things in this Cause

Translated by churchlatin.ai, a product of Boyne Archives

had been duly carried out according to the Sacred Canons by the Congregation of Rites, the following question was to be discussed: Whether, with the approval of two miracles after the veneration of Blessed Gemma Galgani was granted by the Apostolic See, it was permissible to proceed to the solemn canonization of her. Therefore, on the second day of May of the preceding year, before Us, in the general assembly, this question was proposed, to which all those present, both Cardinals, and officials, and consultors, responded with unanimous affirmation. We, however, delayed giving our judgment, so that We might be illuminated by a greater light from God; and on the third and twentieth day of July of the same year, We decreed that it was permissible to proceed to the solemn canonization of Blessed Gemma Galgani, Virgin. With all of the above having been carried out, in order that the order established by Our predecessors in this matter of such importance might be observed, first, the Venerable...

[*Latin ed. p. 104*]

On the eleventh day of December of the past year, We summoned Our Most Reverend Brothers, Cardinals of the Holy Roman Church, to a secret Consistory in the Vatican Apostolic Palace. There, the venerable Brother, Our Most Reverend Cardinal Charles Salotti, Bishop of Palestrina, Prefect of the Congregation of Sacred Rites, delivered a brief discourse on the life and miracles of both Blessed Mary of Saint Euphrasia Pelletier, a professed religious virgin, and Blessed Gemma Galgani, and recounted all the acts which, after careful examination and approval, had been admitted in the causes of these same Blessed Virgins by the Congregation of Sacred Rites. Then We inquired of and received the votes of each of the Fathers Cardinals. On the seventh day of March of the current year, We again convened the same Fathers Cardinals in Our presence, where the esteemed son Aloysius Philip Re, Advocate of the consistorial court, briefly presented the life and miracles of Blessed Gemma for her canonization, as he had previously done for Blessed Mary of Saint Euphrasia. We, however, expressed Our strong desire to adorn the Church with these new gems of sanctity and to propose new examples for men to emulate, and We granted, according to the request and the votes presented, that the course of Our pontificate be adorned with the canonization of these two virgins, to be solemnly held in the majesty of the Basilica of Saint Peter. Nevertheless, although We greatly desired to expedite this matter, We declared that We did not wish to decide this most important cause before a semi-public Consistory, in which both the Cardinals and the Sacred Prelates, who would be present to express their opinions on this matter, would be consulted; and We instructed all those present to invoke the light of the Holy Spirit to enlighten Our mind, through their prayers. Therefore, We ordered that a brief account of the life, virtues, and miracles of Blessed Gemma Galgani, as well as all the acts in her cause, be sent to each of the venerable Brothers, Cardinals, Patriarchs,

Translated by churchlatin.ai, a product of Boyne Archives

Archbishops, and Bishops, as well as to all Prelates or Abbots who have the right to it, so that, having knowledge of the matter, each one might express his opinion and reveal it to Us; and on the fourth day before the Kalends of April, We summoned them to a semi-public Consistory before Us in the hall of the Vatican Apostolic Palace, to deliberate on the canonization of Blessed Mary of Saint Euphrasia Pelletier and Blessed Gemma Galgani. We, having previously spoken to them, inquired what their opinions were regarding the proposed causes, and what they thought, and We openly and freely asked them to communicate their thoughts to Us. After receiving the opinions of those present, We, with a united voice and a united mind, found that they agreed with Us.

[*Latin ed. p. 105*]

We are very pleased, and we are certain that our common sentiment responds to the wishes and prayers of all the faithful. Therefore, we deemed it necessary to make known our intentions; we have indeed decided to celebrate, with solemn ceremonies and festivities, in the Basilica of Saint Peter, on the second day of next May, dedicated to the Ascension of Our Lord Jesus Christ. And in the meantime, we have urged all to continue their prayers, so that this joyous event may, for the glory of God, contribute greatly to the manifestation of holy living, and we also implore that this, which all are hoping for with common desires, may be propitious, fortunate, and salutary for the Catholic Church, and for all of humankind, which is laboring in present afflictions. The instruments, drawn up by our beloved sons, the Notaries of the Apostolic See, were ordered to be carried to the archives of the Holy Roman Church. And so, when the most auspicious day arrived which we had appointed, a great number of secular and regular clergy, prelates and officials of the Roman Curia, together with venerable brothers, abbots, bishops, archbishops, patriarchs, and the Most Reverend Cardinals, gathered at the patriarchal Basilica of the Vatican, magnificently adorned and illuminated with countless lights, and crowded with a vast throng of the faithful; and we also entered it, preceded by a devout supplication, in solemn procession; and, after adoring the Most Holy Sacrament of the Eucharist, we approached our chair, and sat down. Then our venerable brother, His Eminence Cardinal Charles Salotti, Bishop of Palestrina, Prefect of the Congregation for the Sacraments, and entrusted with the preparation of this canonization, at our urgent request, through our beloved son, Augustine Milani, Advocate of our Consistorial Hall, asked us whether we wished to bestow the pallium upon the Blessed Virgins Mary of Saint Euphrasia, Pelletier, and Gemma Galgani, and to pronounce that they should be considered Saints by the entire Catholic Church, according to our infallible judgment. And indeed, after repeated and, as is customary, most urgent requests, invoking the patronage of all the Saints, and with prayers addressed to the Holy Divine Spirit, to enrich our mind with

Translated by churchlatin.ai, a product of Boyne Archives

greater light, so that He Himself might guide and direct us in this matter of such great importance, we, as the universal teacher of the Catholic Church, founded on the voice of the Lord, "who is not deceived," have pronounced this judgment with the following solemn words: For the honor of the Holy and undivided Trinity, for the exaltation of the Catholic faith, and for the increase of the Christian religion,

[*Latin ed. p. 106*]

106 Acta Apostolicae Sedis - The Official Commentary of Christ, concerning the Blessed Apostles Peter and Paul, and Ourselves, after mature deliberation and frequently imploring divine assistance, and with the counsel of the venerable Brothers, Our Cardinals of the Holy Roman Church, Patriarchs, Archbishops, and Bishops residing in the City, We decree and define that Blessed Mary of the Holy Euphrasia Pelletier and Blessed Gemma Galgani are Saints, and We add them to the catalogue of Saints; We decree that, throughout the entire Church, their memory should be observed each year, on the day of their birth, namely, the feast of Blessed Mary of the Holy Euphrasia Pelletier on the twenty-fourth of April, and the feast of Blessed Gemma on the eleventh of April, among the holy virgins who are not martyrs, with pious devotion. In the Name of the Father, and of the Son, and of the Holy Spirit. Amen. After this formula of canonization has been pronounced by Us, and after having been presented to Us by the aforementioned Advocate of the Consistory, in the name of the same Cardinal, and after We have signified Our assent with prayers, We have ordered that these Apostolic Letters concerning the same canonization be drawn up and dispatched; and to those standing by, We have commanded that instruments be prepared for the perpetual commemoration thereof. Furthermore, having given thanks to Almighty God for so great a benefit, together with the entire clergy and people present, We first invoked the aid of the newly canonized Saints. Then We addressed those present with a homily, in which, taking advantage of the occasion of this feast, We exhorted the faithful to consider, in the midst of all the adversities by which We are beset, that the Ascension of Christ not only brings supreme consolation to all our hearts, but also strengthens and increases hope for the attainment of heavenly blessedness. For, We said, as Our Predecessor Leo the Great said, "The Ascension of Christ is our progress, and as the Head has preceded in glory, so the body is called; and the body follows." But in order that We may attain that eternal glory which the Divine Redeemer has promised Us in heaven, it is absolutely necessary that, while We are living on earth, We follow in His most holy footsteps; and that We turn the eyes of our minds to those who, before enjoying the happiness which they now possess, endured many difficulties and struggles in the arena of this mortal life, which, with the help of divine grace, they happily overcame. Therefore, for the consideration of the Christian faithful, We propose these two celes-

Translated by churchlatin.ai, a product of Boyne Archives

tial figures, now adorned with the laurel of sanctity, and We briefly recount their praises, and We wish to show the proper mark of sanctity of each, and to present them as an example to be imitated, and We remind all to turn their eyes from earthly things to heavenly things, while the people are now afflicted by fraternal bloodshed. Let them, following the footsteps of Christ the Savior, earnestly implore these virgins, who are now happily enjoying His glory, not only that they may deign to look upon us exiles with favor, and that through Christian virtues...

[*Latin ed. p. 107*]

The Acts of Pope Pius XII, numbering 107, declare that, by divine grace, he is about to depart for his eternal homeland; but he also desires that God grant it so that all nations and peoples, mindful of their common nature and of the common Father and Creator, if divided by strife, may regain unity; if inflamed by hatred, may find concord; if engaged in conflict, may finally achieve peace. After this discourse was read by us, we imparted the pontifical blessing and a plenary indulgence to all those present, and soon afterward, with God's favor, we celebrated the sacred pontifical office with solemn rites. Thus, the most illustrious ninth anniversary of this Holy [Gemma] Galgani, a Virgin to whom the name is a fitting omen, signifying every flower of the Lord's Passion, is consecrated by these our letters, and having duly considered all that was to be examined, with certain knowledge, we confirm, strengthen, and again establish all and each of the things that we have previously mentioned, by the fullness of our apostolic authority, and we declare them to the entire Catholic Church. We decree that these letters, whether in the form of decrees, mandates, or expressions of our will, and whether copied, or in exemplars, even printed, shall have the same force and effect, if delivered by the hand of an Apostolic Notary, signed and sealed, as if they were exhibited or shown in the presence of these present. But if anyone should, with rash audacity, dare to infringe, contradict, or attempt to contravene these our letters of definition, decree, mandate, and will, let him know that he will incur the wrath of Almighty God and of the holy Apostles Peter and Paul. Given at Rome, at Saint Peter's, in the year of Our Lord one thousand nine hundred and forty, on the second day of May, in the feast of the Ascension of Our Lord Jesus Christ, in the second year of Our pontificate. I, PIUS, Bishop of the Catholic Church. [Signature] I, JANUARIUS, Bishop of Ostia and Albano, Cardinal GRANITELLI DI BELMONTE, Dean of the Sacred College. [Signature] I, Fr. T H. PIUS, of the Order of the Preachers, Bishop of Porto and Santa Rufina, Cardinal BOGGIANI, Cardinal Secretary of the Holy Roman Church. [Signature]

[*Latin ed. p. 108*]

108 ffa Acta Apostolicae Sedis - Official Commentary. I, HENRY, Bishop of Velletri, Cardinal GASPARRI. I, FRANCIS, Bishop of Tusculum,

Translated by churchlatin.ai, a product of Boyne Archives

Cardinal MARCHETTI SELVAGGIANI. I, CHARLES, Bishop of Praeneste, Cardinal SALOTTI. I, HENRY, Bishop of Sabina and Mandelensis, Cardinal SIBILIA. I, ALEXANDER, Presbyter of the title of St. Callistus, Cardinal ASCALESI. I, JOHN BAPTIST, Presbyter of the title of St. Mary in Transpontina, Cardinal NASALLI BOCCA DE CORNELIANO. I, ALEXANDER, Presbyter of the title of St. Mary in Cosmedin, Cardinal VERDE. I, LAWRENCE, Presbyter of the title of St. Pancratius, Cardinal LAURI, Major Penitentiary. I, ALOYSIUS, Presbyter of the title of St. Sylvester in Capite, Cardinal LAVITRANO. I, FATHER RAPHAEL, Presbyter of the title of St. Praxedis, Cardinal ROSSI. I, PETER, Presbyter of the title of the Holy Cross in Jerusalem, Cardinal FUMASONI-BIONDI. I, FREDERICK, Presbyter of the title of St. Mary de Victoria, Cardinal TEDESCHINI, Datary. I, FRANCIS, Presbyter of the title of St. Cecilia, Cardinal MARMAGGI. I, ALOYSIUS, Presbyter of the title of St. Pudentiana, Cardinal MAGLIONE. I, CHARLES, Presbyter of the title of St. Lawrence in Lucina, Cardinal CREMONESI. I, PETER, Presbyter of the title of St. Angel in Foro Piscario, Cardinal BOETTO. I, EUGENIUS, Presbyter of the title of St. Mary sopra Minerva, Cardinal TISSERANT. I, ADEODATUS JOHN, Presbyter of the title of St. Prisca, Cardinal PIAZZA. I, HERMENEGILD, Presbyter of the title of St. Lawrence in Paneperna, Cardinal PELLEGRINETTI. I, JOSEPH, Presbyter of the title of St. Mary in Via Lata, Cardinal PIZZARDO. I, CAMILLUS, Prothonotary of St. Mary in Domnica, Cardinal CACCIA DOMINIONI. I, NICHOLAS, Deacon of St. Nicholas in Carcere Tulliano, Cardinal CANALI. I, DOMINIC, Deacon of St. Apollinaris, Cardinal JORIO. I, VINCENT, Deacon of the SS. Cosmas and Damian, Cardinal LA PUMA.

[*Latin ed. p. 109*]

Acta Pii PP. 109 XII. I, FRIDERICUS, Diaconus Cardinalis S. Mariae in Aquiro, CATTANI. I, MAXIMUS, Diaconus Cardinalis S. Mariae in Porticu, MASSIMI. I, IOANNES, Diaconus Cardinalis S. Georgii in Velo Aureo, MERCATI. Fr. TH. PIUS, O. P., Card. BOGGIANI. CAROLUS Card. SALOTTI, Cancellarius S. R. E. 8. R. C. PRAEFECTUS. Alfonsus Carinci, Proton. Apost. Vincentius Bianchi Càgliesi, Proton. Apost. Can. Alfridus Liberati, CANONICUS APOSTOLICUS ADIUTOR A STUDIIS. Georgius Stara Tedde, CANONICUS APOSTOLICUS ADIUTOR A STUDIIS. Expedita die vicesima octava Martii, anno tertio. Alfridus Marini, PLUMBATOR. REG. IN CANONICO APOSTOLICO, VOL. LXHI, N. 36. - Al. Trussardi, A TABULARIO. Alfridus Marini, SCRIPTOR APOSTOLICUS. Litterae Apostolicae Basilicae Minoris Honoribus Decoratur Archipresbyteratu, Templum ad Honorem Sancti Ambrosii Episcopi et Doctoris, in Urbe "Monfalcone" intra Fines Goritiensis Archidioecesis, Deo dicatum. PIUS PP. XII. Ad perpetuam rei memoriam.

Within the Goritiensis Archdioecesis, in the city commonly called "Mon-

Translated by churchlatin.ai, a product of Boyne Archives

falcone," there exists a temple, adorned with conspicuous works of art and constructed with a noble structure, dedicated to Saint Ambrose, Bishop and Doctor of the Church, in a location where, already in the thirteenth century, a temple of the same dedication had been erected. The sacred, old building, however, was completely destroyed during the last European war, so that, in order to promote the spiritual well-being of the people and to fulfill the wishes of the citizens, a new temple, of sufficient size to meet the needs of the city, had to be built. Now, the sacred edifice, already frequently visited by the faithful with great devotion, is being visited and venerated; and in it, the archpriest-dean, together with the clergy of the city, performs the sacred functions with the greatest solemnity.

Having these things in mind, and having been humbly requested by the Venerable Archbishop of Gorizia and Gradisca, on the occasion of solemnities of the secular year in honor of Saint Ambrose, Bishop and Doctor of the Church, and also in the name of the notables, clergy, and people of Monfalcone, that We might...

[*Latin ed. p. 110*]

110 From the Apostolic See – an official document, worthy of all praise, which we desire to elevate to the dignity of a Minor Basilica, and we readily deem it fitting to grant this. Therefore, having heard Venerable Brother Ambrose, our Cardinal Bishop of Praeneste, Prefect of the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, by the force of these present letters and perpetually, we hereby declare the archpriest's church-deanery dedicated to the honor of Saint Ambrose, Bishop, Confessor, and Doctor of the Church, in the city of "Monfalcone," within the boundaries of the Gorizia archdiocese, to be a Minor Basilica, with all the rights and privileges that rightfully belong to it, notwithstanding any contrary provisions. These things we decree, grant, and ordain, that these present letters shall forever remain valid and effective; that they shall fully and completely produce and obtain their intended effects; and that those to whom they pertain, or who may pertain to them now and in the future, shall fully enjoy them; and that, rightly, judgment shall be rendered and defined, and that whatever is contrary to these shall be declared void from now on and null. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the seventh day of December, in the year 1940, in the second year of Our Pontificate. A. Card. MAGLIONE, Secretary of State.

LETTER TO THE REVEREND FATHER ALOISIUS, S.R.E., PRESBYTER, CARDINAL MAGLIONE, CONCERNING PUBLIC CHURCH MATTERS: PUBLIC APPEALS ARE AGAIN MADE TO CONCILIATE THE PEACE OF PEOPLES.

PIUS PP. XII

Translated by churchlatin.ai, a product of Boyne Archives

Beloved Sons, greetings and the Apostolic blessing.

Although we are fully confident that, recalling the exhortatory letters which We sent last year, and which should be observed even in the month of May next approaching, the faithful – especially children, with their mothers and fathers and teachers – will approach the altar of the Virgin Mary, as is customary, to implore peace for a human race anxious and trembling, We nevertheless wish, through you, to urge everyone again, so that, as the fire of war burns and torments souls more intensely, [footnote 1: Cf. A. A. /S., 1940, p. 144.]

[*Latin ed. p. 111*]

The Acts of Pope Pius XII show that great sorrows and afflictions of every kind weigh down upon all nations and peoples, yet they raise their suppliant hands to Heaven with greater confidence, from which alone hope for better times can shine forth, amidst such turmoil of minds and things. If, indeed, our prayers and supplications have not yet achieved a happy outcome, let us not despair, but let all persevere with steadfast and constant piety, "rejoicing in hope, patient in tribulation, instant in prayer." The designs of the Eternal God are a mystery to us; yet we know that, although so many and such great trials provoke Him to vengeance, He is nevertheless the Father of mercies and the God of all consolation, and that His love and goodness towards us are altogether infinite. And furthermore, there is another thing that should encourage us and inspire us to hope. We have, indeed, at the *solium* of the Most High, our most benign Mother of God, who can obtain everything for us from Him through her almighty intercession. Therefore, let us entrust ourselves and all our things to her *tutelae*. May she accept our prayers and supplications; may she accept the works of pious penance and the alms of charity, which we offer to her in abundance to appease the Divine Majesty. May she wipe away so many tears, alleviate so many anxieties, soothe so many pains, and make those sufferings more bearable and lighter with the hope of heavenly blessings. And if we, mindful of those entrusted to us, acknowledge ourselves unworthy of her maternal goodness, let us bring our children, whose minds are innocent, whose lips are free from offense, and whose bright eyes seem to reflect and transmit the light of heaven, to her most sacred altar, to plead our cause, especially during the coming month of May. May they, praying together with us, obtain that wherever envy may breed, love may prevail; wherever injustice may rage, forgiveness may be induced; wherever discord may divide hearts, there may harmony unite and strengthen them; and wherever the fury of enmities may rage and overthrow everything in misery, there may the bonds of restored friendship calm minds, bring tranquility to all things, and restore them to proper order. May the most benign Mother of God grant heavenly consolations to all the afflicted, especially to the refugees, the expatriates, and those who, either imprisoned

Translated by churchlatin.ai, a product of Boyne Archives

or lying in hospitals with ailing bodies, are in need. And may she, through their innocent voices, obtain that the days of this terrible calamity may be shortened, so that "those who are afflicted in consequence of our actions may find consolation in the grace of God."

[*Latin ed. p. 112*]

Acta 112 Apostolicae Sedis - May a full, solid, and lasting peace shine forth from Heaven, which, conformed to the sacred majesty of justice and the virtue of charity, may not bear the hidden seeds of discord and strife, nor the seeds of future wars, but may unite all peoples with the bonds of fraternal friendship, and may lead and guide them, confident in their journey through this earthly life, towards the heavenly homeland, freely enjoying the fruits of their labor. Meanwhile, beloved Son, make these paternal wishes and exhortations of Ours known to all, and especially to the sacred pastors, with whom you will certainly wish to share them. And as a witness to the blessings of Heaven and the testimony of Our benevolence, We impart to you, beloved Son, and to all those, especially the young, who respond with a pious and willing heart to this Our exhortation, Our paternal blessing, most lovingly in the Lord. Given in Rome, at Saint Peter's, on the twentieth day of the month of April, on the Sunday in Albis, in the year 1941, the third year of Our Pontificate. PIUS PP. XII. THE RADIO MESSAGE FROM THE MOST BLESSED FATHER, GIVEN ON THE THIRTEENTH OF APRIL, A.D. 1941, AT THE PASCHAL RESURRECTION OF OUR LORD JESUS CHRIST, TO THE ENTIRE WORLD. 1. From the depths of our heart, We send to all of you, beloved sons and daughters of Rome and of the entire world, the Paschal Alleluia, a joy of resurrection and of peace in Christ, after the sorrow of His divine Passion; but, alas, peace among the nations has not risen, and to Our greeting of joy, is mixed that note of sadness which caused great sorrow and constant distress to the heart of the Apostle Paul, who was concerned for his brothers, who were of his own blood. In the lamentable spectacle of human conflicts to which We are witnessing, while recognizing the value and fidelity of all those who, with an intimate and loyal sense of duty, fight for the defense and prosperity of their country, and the prodigious and fruitful development of industry and technology, while not ignoring that there have not been lacking commendable and generous acts of high humanity towards the enemy, it is necessary to state... 1 Rom., IX, 2.

[*Latin ed. p. 113*]

Acta Pii Pp. 113, from the 12th century, state that the immense conflict has, in part, taken on forms of struggle that cannot be described other than as atrocious. May all the belligerents, who nevertheless have human hearts formed in the womb of mothers, have bowels of charity for the sufferings of the civilian populations, for the women and defenseless children, for the

Translated by churchlatin.ai, a product of Boyne Archives

sick and the elderly, who are often exposed to even greater and more severe dangers of war than the soldiers armed on the front lines! From the use of even more devastating instruments of warfare, We implore the belligerents to abstain until the very last: every innovation of such means inevitably leads to the adversary using the same new weapon, sometimes in a harsher and more cruel manner. And if it is already lamentable that, repeatedly, the boundaries of what is permitted in a just war have been exceeded, would not a growing intensification of the means of offense soon plunge the war into an inconceivable horror?

2. In the turmoil of so many evils and dangers, of so many anxieties and fears, since the most powerful and secure refuge of trust and peace that remains to us is recourse to God, in whose hands are not only the destinies of men, but also those of their most stubborn conflicts; We thank the Catholics of the whole world for the zeal with which they responded to Our invitation to prayer and sacrifice for peace on November 24th last. Today, to you and to all who raise their hearts and hands to God, We repeat and exhort: Do not falter in prayer, but renew it and double it. Yes: let us pray for a swift peace. Let us pray for a peace for all; not for a peace of oppression and destruction of peoples, but for a peace that, guaranteeing the honor of all nations, satisfies their vital needs and the legitimate rights of all.

3. To prayer before God at all times, We have joined Our own efforts. Everything that could be done or attempted to avoid or shorten the conflict, to make the methods of war humane, to alleviate the sufferings that result from it, to bring help and comfort to the victims of war, We have accomplished to the utmost limit of Our power and with the vigilant sense of impartiality inherent in Our apostolic office. With undeniable clarity, We have not hesitated to indicate the necessary principles and sentiments from which a future peace should be supported and determined, in order to ensure the intimate and loyal consent of the peoples. But it is a sorrow to Us to see how still too weak are the probable conjectures for the prompt realization of a just peace before the human and Christian conscience. Therefore, all the more fervent, all the more elevated and ardent should now be Our invocation to heaven, that a new spirit may be formed, take root and grow in all peoples, especially among those whose ACTA, vol. VIII, n. 4. — 21-4-941.

[*Latin ed. p. 114*]

114 Acta Apostolicae Sedis - Commentarium Officiale. The power that possesses greater influence and exerts a stronger effect, and bears a growing responsibility; a spirit of readiness, not feigned, but upright and free from artifice, lends itself to undertaking, with mutual sacrifices, upon the ruins accumulated by the sword, the new edifice of a solid fraternity among the nations of the earth: with new stones and more solid ones, with firm

Translated by churchlatin.ai, a product of Boyne Archives

and stable guarantees, with conscious and high moral seriousness, with a repudiation of all double morality and double right between the great and the small, between the strong and the weak. The truth, like man, has but one face; and the truth is Our weapon, as Our defense and power is prayer, as Our access to hearts is the living, open, disinterested apostolic word, moved by paternal sentiments. These are not weapons of offense and bloodshed, but weapons of the spirit, the weapons of Our mind and Our heart. Nothing can restrain Us or prevent Us from employing these weapons in the service of justice, of true humanity, and of genuine peace, wherever the sacred duty of Our office requires it, and where the "Misereor super turbant" impels Our love. Nothing can prevent Us or restrain Us from constantly calling back to the precept of love those who are children of the Church of Christ, who are near to Us with faith in the Savior, or at least in the Father who is in heaven. Nothing can prevent Us or restrain Us from continuing to do all that is within Our power, so that, in the midst of the growing waves of animosity between peoples, the divine ark of the Church of Christ may remain steadfast on the anchor of hope, under the rainbow of peace, as a blessed vision of peace amidst earthly conflicts, a refuge, dwelling, and sustenance of that fraternal sentiment, founded in God and ennobled in the shadow of the Cross, from which alone a safe course can be begun to emerge from the stormy sea of today and arrive at a happier and more worthy tomorrow.

4. Therefore, under the watchful and provident gaze of God, with the weapons of prayer, exhortation, and comfort, We shall persevere in striving for peace, for the benefit of wretched humanity. May divine blessings and consolations descend upon all the victims of war: upon you, prisoners, and upon your families who are far away and suffering for you; upon you, refugees, displaced and relocated, who have lost homes and fields, the sustenance of your lives. We hear your pleas and suffer with you. If it is not given to Us – as We ardently desire – to take upon Ourselves the burden of your pains, may Our intimate paternal compassion be a balm that tempers the bitterness of your misfortune with today's greeting of "Alleluia," the song of triumph of Christ over the martyrdom of this world, the flower of the olive of Gethsemane, flourishing with the admirable hope of resurrection and of life that has no more sorrows, nor lamentations, nor endings.

[*Latin ed. p. 115*]

Acta Pii Pp. 115 XII. In this land of lamentation, there is no firm city, no eternal homeland. We are all exiles and wanderers here; our citizenship is in heaven, beyond time, in eternity, in God. If earthly hopes have bitterly disappointed you, the hope in God is not deceptive, nor does it fail. To one thing you must attend: do not allow yourselves to be led astray, neither by a sad fate nor by men, to violate your fidelity to Christ. Goods and evils

Translated by churchlatin.ai, a product of Boyne Archives

are common to men in time; but it is supremely important, as we shall say with St. Augustine, what use is made of the things called prosperous, or of the things called adverse. For the good man neither exalts himself for temporal goods, nor is he cast down by evils; but the wicked man, since he is corrupted by prosperity, is punished by misfortune.

To those Powers occupying lands during war, without failing in that which is due to them, we say: May your conscience and your honor guide you in treating the population of occupied lands in a just, humane, and provident manner. Do not impose upon them burdens that you yourselves have felt or would feel to be unjust. Prudent and helpful humanity is the praise and boast of wise leaders; and the treatment of prisoners and the populations of occupied places is the surest test and index of the civilization of souls and nations. But consider that the blessing or the curse of God for one's own homeland may depend on the manner in which you treat those whom the fortunes of war place in your hands.

5. The vision of such an immense war in every field, and of the children of the Church suffering, finally stirs in Our paternal heart, and puts on Our lips a word of comfort and encouragement to the pastors and the faithful of those places where the Church, the Bride of Christ, suffers particularly; where fidelity to her, the public profession of her doctrines, the conscious and practical observance of her prescriptions, the moral resistance against atheism and a forced, favored, or tolerated secularization, are constrained, entangled, and opposed by a daily, manifold, and ever-increasing distress. The "Acts" and the arts of this, often secret, and not infrequently open, martyrdom, which a subtle or manifest wickedness inflicts upon the followers of the Cross, are accumulating more and more, and constitute, as it were, an encyclopedia of many volumes, a chronicle of heroic sacrifices, a moving illustration of the words of the Redeemer: "Non est servus maior domino suo." "If they have persecuted me, they will also persecute you."

(References: Hebr., XIII, 14; De civ. Dei, 1, 8; Ioan., XV, 20; Migne, P. L., t. 41, col. 20.)

[*Latin ed. p. 116*]

116 Acta Apostolicae Sedis - Commentarium Officiale. "Illi me persecututi sunt, et vos persecuturi sunt." Hoc monimento divino non irradia certe consolatio dulcis in illa dolorosa et amara Via Crucis, cujus gradus vobis percurrere facit vuestra fidelitas Christo? Vos omnes, qui per hanc viam tristem ambulatis, sacerdotes et religiosos, viri et feminae, et in particular vos iuvenes, primavera familiam in ferream, duram, aspram tempora caductam, – quocumque origine, lingua, stirpe, quocumque statu aut professione possitis esse – vos omnes, in quibus sigillum passionum pro Christo lucet, signum non minus doloris quam gloriae, sicut in grande Apostolo Paulo, vos estis intimius ad crucem Calvariae, et ideo ad Cor adfectum Christi et ad Nostrum. Oh, si potestis sentire quantum profundis-

Translated by churchlatin.ai, a product of Boyne Archives

sime excavat in animo Nostro clamor Apostoli Gentium: "Quis infirmatur, et ego non infirmor?" Sacrificia quae ab vobis requiruntur, dolores vestri, in carne et in spiritu, timores pro vestra propria fide, sed etiam pro fide librorum vestrorum, Nos ea cognoscimus, Nos ea sentimus, Nos ea lamentamus coram Deo. Attamen, in hoc die, vobis gaudium Alleluia clamamus; quia est dies triumphi Christi super crucifixores eius, manifestos et occultos, veteres et novos. Vobis clamamus cum voce et cum fiducia, cum qua, etiam in diebus persecutionis, gaudentes dicebant Christiani saeculorum primorum. Ignoratis vos fortasse verba Domini ad Martam: "Ego sum resurrectio et vita: qui credit in me, et si mortuus fuerit, vivet; et omnis qui vivit et credit in me, non morietur in aeternum." "Ego sum resurrectio et vita: qui credit in me, et si mortuus fuerit, vivet; et omnis qui vivit et credit in me, non morietur in aeternum." Certitudo quod cum sacrificio pro fide, etiam cum sacrificio sanguinis, resurrectioni insistere, fecit martyres heroes fidelitatis ad Christum usque ad mortem. Eorum certitudo etiam vestra est. Imitamini eos; et cum altissimo prophetia novi et aeterni Testamenti, levate oculos ad Jerusalem caelestem, ubi Christus gloriosamente regnat et imperat; et praemium servientes bonos et fideles, proclamans mysterium et splendorem triumphi eorum in candore vestium, in nomine eorum indelebilis in libro vitae, et a laudando coram Patre suo et coram Curia angelica, cum mirabilibus verbis quae vos, in contentionibus vestris, numquam obliviscimini: "He that shall overcome shall thus be clothed in white garments: and I will not blot out his name out of the book of life. And I will confess his name before my Father and before his angels."

[*Latin ed. p. 117*]

"He that hath an white garment, he shall not be blotted out from the book of life, and I will confess his name before my Father, and before his angels." Beloved sons and daughters! To Jesus Christ, "Prince of the kings of the earth, who hath loved us, and hath washed us from our sins in his own blood," * lift up your eyes, as, in pledge of that divine peace which He alone can bestow, and which we implore in abundant measure for all of humanity, we impart to you, to the Pastors and the faithful, to your families, to your children – may Christ protect and preserve them in His grace and love – to those who, in the fulfillment of duty, are found to be fighting on land, at sea, and in the air, and especially to all those who have been severely struck by the scourge of war, with heartfelt devotion, Our paternal Apostolic Blessing. Saints Apostles Peter and Paul: may they, whose authority and power we trust, intercede for us before the Lord. Amen. Through the prayers and merits of the Blessed Virgin Mary, ever Virgin, of the blessed Michael the Archangel, of the blessed John the Baptist, and of the holy Apostles Peter and Paul, and of all the Saints: may the Almighty God have mercy on you; and, having remitted all your sins, may Jesus Christ lead you to eternal life. Rj. Amen. May the Almighty and merciful Lord grant

Translated by churchlatin.ai, a product of Boyne Archives

you indulgence, absolution, and remission of all your sins, a time for true and fruitful penance, a heart that is always contrite, and amendment of life, the grace and consolation of the Holy Spirit, and final perseverance in good works. Rj. Amen. And may the blessing of God, the Father, and the Son, and the Holy Spirit, descend upon you and remain with you always. Rj. Amen. ADDRESS The Supreme Pontiff, on the 8th day of the month of March in the year 1916, responded with most noble words to the Most Reverend Monsignor Stanislaus Pecci, to whom the Letters Apostolic were publicly presented, conferring upon him the office of Envoy Extraordinary and Minister Plenipotentiary, outside the order of the Knights of Jerusalem. "Sir Minister, the words with which Your Excellency accompanied the presentation of the Letters that accredit you as Envoy Extraordinary and Minister Plenipotentiary, are for Us a new and welcome proof of..." 1 Apoc. I, 5.

[*Latin ed. p. 118*]

118 Acta Apostolicae Sedis – An official commentary, imbued with elevated sentiments, lofty ideals, and a fervent spirit of faith, which perpetually live and shine within the Sovereign Military Order of Malta, as a heritage, cherished with veneration and reverence, of a glorious past. The warmth of those words also reveals to Us that the confidence of His Eminence, the Grand Master, rests upon a person determined to fulfill his honorable office at this Apostolic See with full dedication and fervent care. The towering figure of the immortal Pope Leo XIII, descended from the noble Pecci family, gave a decisive and fortunate impetus to the Order's resurgence and growth through the restoration of the title of Grand Master, an impetus that has continued to grow thanks to the benevolence of his Successors. We, whose youth was spent under the bright star of that incomparable Pontiff, We who today, by inscrutable divine counsel, occupy the Seat that His wisdom and greatness illuminated with such singular splendor, see with particular satisfaction the appearance before Us of a descendant of that illustrious lineage, wearing the red knightly attire, to cultivate and continue the intimate relations that bind the Cross of Malta to the Papal Throne as a sacred bond. Indeed, Your Excellency rightly emphasizes with special force and conviction the primary and most important aspect of the Order's Christian charitable mission, which you so worthily represent. What comfort to Us to know that such words are the voice of the innermost sentiments of all the Knights! In the tragic drama of the peoples, which grows ever wider and more turbulent with implacable destruction and discord, we all the more anxiously desire that the spirit of this charity, unhindered and undeterred by any obstacle, fill their hearts and make them ready to continue, in the service of the Church, and particularly of its suffering members, their so beautiful and fruitful work of Hospitallers. We know that, in addition to the common obligations of Reli-

Translated by churchlatin.ai, a product of Boyne Archives

gious, the Professed members of the Order have the privilege of dedicating themselves to *obsequium pauperum et tutio fidei*. When has the union of these two aims, or rather, their fusion into one, been more opportune, namely, to promote a *obsequium pauperum* fully inspired and guided by the teachings and defense of the Christian faith? For if, through the slow distancing of public opinion from God, pursued with subtle or open warfare during more than two centuries, other forms of public assistance, coldly administered, have been seen to replace the ancient institutions of Catholic charity in not a few regions, all permeated with respect and love for the suffering members of Christ, today, under the impetus of trends that are even more...

[*Latin ed. p. 119*]

The Acts of the Popes, volume 119, contain passages that are more radical and devoid of every Christian principle; does one not see a return to the harshest severities of that ancient paganism, which Saint Paul could mark with the sword of his word: *sine affectione, sine misericordia, sine amore, sine pietate*? What different sound do the moving counsels that the Knights of Malta have received from their most ancient traditions make, a heritage even more precious than the memory of the glorious deeds of arms accomplished by the Order in defense of Christianity! Already, the ancient Rule recommended to the Knights of Saint John to be content with simple food and modest clothing, because, it added, "Our poor lords, whose servants we declare ourselves to be, are naked and filthy, and it does not befit a servant to be proud, and his Lord humble." And the ancient formula of admission of the Brothers into the Order, after warning them that they would be deceived if they came to be well-dressed, to have fine horses, and to live comfortably, summarized everything in these words: "We promise to be the slaves of the poor and the sick." Servants and slaves of the poor and the sick! These are expressions of the time of the Crusades, which were later to have a transformed echo, resounding in the magnificent language of Bossuet, when before the Grandees and Ladies of the court of Louis XIV, he extolled "the eminent dignity of the poor in the Church"; but whose fundamental meaning remains unchanged, that same meaning which the Order has known how to preserve in its works. To these poor, to these orphans, to these wounded, to these lepers, it recognizes the letters of nobility received at Bethlehem from that King of Kings who "For you know the grace of our Lord Jesus Christ, that being rich he became poor for your sakes: that through his poverty you might be rich." And may you not be content to help them with your generosity, but love and respect them, as the first courtiers of our common King.

Only faith, a full and profound faith, can elevate to such heights and give that understanding of poverty which awakens in hearts such a divine fraternal love. This is why, in these days of calamity and unspeakable suffering,

Translated by churchlatin.ai, a product of Boyne Archives

in the charitable works to which the Order offers a diligent and effective contribution, its office is not separated from that of defender of the faith: amidst the international works of assistance, of such diverse inspiration, it bears a special and its own title to represent and communicate to others the authentic and vivifying spirit of ancient Christian charity.

[*Latin ed. p. 120*]

120 Acta Apostolicae Sedis - A Commentary on that charity, which, through divine grace, is able to relieve, heal, and redeem from evil not less the bodies that are wounded or infirm, than the souls which are often even more miserable and in need. With the confident hope that the venerable Order of Malta, in the trial by fire of this war and the incommensurable sufferings that arise from it for society and nations, may add a new and brilliant chapter to its annals of chivalrous charity in sentiments and deeds, we earnestly invoke upon the Grand Master, upon all the Knights and Ladies of the Order, and in particular upon Your Excellency at the beginning of your exalted mission, an abundance of heavenly graces and blessings.

[*Latin ed. p. 121*]

SUPREME HOLY CONGREGATION OF THE HOLY OFFICE

DECREE: PROHIBITION OF A BOOK

Fourth day of the week, March 26, 1941.

In the general session of the Supreme Holy Congregation of the Holy Office, the Most Reverend and Reverend Cardinals, entrusted with safeguarding the faith and morals, having heard the vote of the Most Reverend Consultors, condemned and ordered that the following book be inserted into the Index of Prohibited Books: the posthumous work of LUCIAN LABERTHONNIÈRE, entitled: *Études de philosophie cartésienne et premiers écrits philosophiques*, edited by L. CANET.

And on the following Friday, March 27 of the same month and year, the Most Holy Lord Pope Pius, by the divine Providence the XI, in his customary audience granted to the Most Reverend and Reverend Prefect of the Holy Office, approved, confirmed, and ordered the publication of the resolution of the aforementioned Fathers.

Given at Rome, from the Offices of the Holy Office, on March 29, 1941.

I. Pepe,

Substitute Notary, Supreme Holy Congregation of the Holy Office.

II. CONCERNING PRIOR CENSURE OF BOOKS

Translated by churchlatin.ai, a product of Boyne Archives

Since it has happened on several occasions that books, which had been published with the prescribed license of the Ordinaries, have had to be prohibited or withdrawn from commerce by decree of the Supreme Holy Congregation of the Holy Office, the same Holy Congregation earnestly exhorts the Ordinaries and Superiors of religious orders to proceed with the utmost caution in the matter of prior censorship of books, and not to grant a license to publish, unless after having obtained a favorable opinion from suitable censors, truly expert in the matter, who have been appointed for examination.

Given at Rome, from the Offices of the Holy Office, on March 29, 1941.

[*Latin ed. p. 122*]

122 Acta Apostolicae Sedis - Official Commentary

SACRED CONSISTORIAL CONGREGATION

OF FAVENTIA AND IMOLA

DECREE CONCERNING THE ALTERATION OF THE BORDERS OF THE DIOCESES

Since it has been requested by the Apostolic See that, for the good of souls, the borders between the Dioceses of Faventia and Imola be somewhat altered, Our Most Holy Lord Pope Pius XII, with divine Providence, having received the favorable consent of the Ordinaries of both Dioceses, graciously deigned to grant the following decree, after having favorably considered their prayers.

The parish of Saint Peter in the territory of Castelbolognese, belonging to the Diocese of Imola, shall be joined with the surrounding territory which belongs to the Diocese of Faventia, so that new borders shall be established between the two Dioceses in this area: from the outer walls of the garden of the Friars Minor Capuchin, then by a straight line to the intersection, at a right angle, with another straight line which, passing through the ditch that separates the estate of Canova and the estate of Casino Botti, reaches the road to Faventia.

Conversely, the territory south of the parish of Saint Peter, belonging to the Diocese of Imola, and another portion of territory east of the parish of Campiano, also belonging to the Diocese of Imola, shall be assigned to the parish of Bianeanigo, belonging to the Diocese of Faventia, so that, in this region, new borders shall be established between the two Dioceses: from the Casolana road, beginning near the estate of Benefizio, to the Girona road; then from the Girona road to the farmhouse of the estate of Prato; from a diagonal line which, starting from the aforementioned

Translated by churchlatin.ai, a product of Boyne Archives

farmhouse, reaches the ditch that separates the estate of Caglia di sotto from the estate of Madonna, at a point two hundred meters distant from the Bianeanigo canal; then from the same canal to the branch road that connects the Bianeanigo road with the Senio river; finally, from the aforementioned branch road and from the Senio river.

Furthermore, Our Most Holy Lord has graciously deigned to appoint the Most Reverend Paul John Tribbioli, Bishop of Imola, with the necessary and appropriate powers, including the power to delegate, to any established ecclesiastical person, to carry out the aforementioned matters, and to entrust him with this joyful task as soon as possible.

[*Latin ed. p. 123*]

The Sacred Congregation, 123rd Consistorial, authenticates this copy of the executed decree to this Sacred Consistorial Congregation. Given in Rome, from the offices of the Sacred Congregation Consistorial, on the 16th of November, 1940. Fr. R. C. Card. Rossi, Secretary. L. © S. V. Santoro, Assistant.

PROVISIONS CONCERNING CHURCHES

Our Most Holy Lord, Pope Pius XII, by the divine Providence, having deigned to provide each of the following churches with a new pastor, through successive decrees of the Sacred Congregation Consistorial, namely:

On March 12, 1941: To the Cathedral Church of Bova, Most Reverend Father Henry Montalbetti, Archbishop of Reggio, was appointed, through the union of the diocese of Bova with his person, as Archbishop of Reggio.

On March 15: To the Cathedral Church of Caico, recently erected, Reverend Father Joseph Medeiros Delgado, parish priest of "Campiña Grande" in the archdiocese of Paraíba, was appointed.

On March 22: To the Cathedral Church of Linares, Reverend Father Robert Moreira Martínez, Secretary of the diocesan curia of Rancagua, was appointed.

To the titular episcopal Church of Lipari in Lydia, Most Reverend Father Barium Emmanue Pereira, formerly Bishop of Amazonas, was appointed.

To the titular episcopal Church of Parnassena, Reverend Father Arcturus Mery Berkdorf, Rector of the Seminary of the Most Holy Conception, was appointed as Auxiliary to Most Reverend Father Alfredi Gifuentes, Bishop of Antofagasta.

On March 27: To the Archiepiscopal Church of Aquila, Reverend Father Charles Gonfalonieri, His Intimate Chamberlain, from among the participants and Canon of the Patriarchal Basilica of Saint Peter, was appointed.

On March 28: To the Cathedral Church of Monopoli, Reverend Father

Translated by churchlatin.ai, a product of Boyne Archives

Gustav Bianchi, parish priest of Saint Lucy in the city of Monte Polito, was appointed.

On March 29: To the Cathedral Church of Bomfim, Reverend Father Henry Hector Golland Trinidade, of the Order of the Friars Minor, was appointed.

On April 4: To the titular episcopal Church of Lebessa, Reverend Father Joseph Wendel, director of the episcopal gymnasium of Spires, was appointed.

[*Latin ed. p. 124*]

Acts of the Apostolic See - Official Commentary: The Coadjutor with right of succession, Most Reverend Father Louis Sebastian, Bishop of Spires, was appointed on April 5th. — The Reverend Father Peter Massa, of the Society of Saint Francis de Sales, was appointed Titular Bishop of the Church of Hebron, and is to be the Prelate of the Prefecture Nullius of the Black River. On April 10th. — Most Reverend Father Charles De Ferrari, formerly Bishop of Carpi, was appointed Archbishop of the Archdiocese of Trent. On April 19th. — The Reverend Father Philip Conduru Pacheco, General Vicar of Saint Louis in Maragnano, was appointed Titular Bishop of the Church of Ilhêus. — The Reverend Father German Vega, of the Order of the Hermit Brothers of Saint Augustine, was appointed Titular Bishop of the Church of Oreus, and is to be the Prelate of the Prefecture Nullius of Jatahi.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH and for SIVANTZE - DE T S IKING.

DECREE OF DIVISION AND UNION.

Since Most Reverend Father Leo Desmedt, Titular Bishop of Adraa, Apostolic Vicar of Sivantze, and Father Joseph Fan, Titular Bishop of Paphus, Apostolic Vicar of Tsining, have requested that a portion of the recently established civil prefecture of Te-hoa, which is under the jurisdiction of the Apostolic Vicar of Tsining, be attached to the Apostolic Vicariate of Sivantze, the Most Eminent Fathers, presiding over this Sacred Congregation in plenary sessions on February 17th of the current year, having maturely considered the request, they decreed that the portion of the civil prefecture of Te-hoa, which hitherto belonged to the Apostolic Vicariate of Tsining, be separated from the Apostolic Vicariate of Tsining and attached to the Apostolic Vicariate of Sivantze. This decision of the Most Reverend Fathers was approved by Our Most Holy Lord Pope Pius XII, in a private audience granted to the undersigned members of this

Translated by churchlatin.ai, a product of Boyne Archives

Sacred Congregation.

[*Latin ed. p. 125*]

The Sacred Congregation for the Propagation of the Faith, having considered, on this day, the 20th of February, and having approved and confirmed the present Decree, ordered its completion and dispatch. Given in Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 20th day of the month of February, in the year of Our Lord 1941.

P. Card. FUMASONI BIONDI, Prefect.

L. S. f C. Costantini, Archbishop titular of Theodosiopolis, Secretary.

II. PROVISIONS FOR CHURCHES

By the decrees of the Sacred Council for the Propagation of the Christian Faith, Our Lord, Pope Pius, in His infinite goodness, has deigned to provide for the following churches, namely:

On the 11th of January, 1941:

To the titular episcopal church of Cybistra, the Reverend Father Nicasius Balisa Melero, a priest of the Order of the Discalced Carmelites of Saint Augustine, was appointed, and he was constituted Apostolic Vicar of Casanare.

On the 20th of February:

To the titular episcopal church of Gadara, the Reverend Father Ioannes Cassaigne, from the Seminary of Paris for Missions to Foreign Nations, was appointed, and he was constituted Apostolic Vicar of Saigon.

On the 8th of April:

To the cathedral church of Mysore, the Reverend Father Renatus Feuga, of the Society of Paris for Missions to Foreign Nations, previously the parish priest of the same cathedral church, was appointed.

To the titular episcopal church of Badia, the Reverend Father Ioseph Grueter, a member of the Congregation of the Religious Missionaries of Mariannhill, was appointed, and he was constituted Apostolic Vicar of Umtata.

To the titular episcopal church of Barata, the Reverend Father Caietanus Pasotti, a priest of the Society of Saint Francis of Sales, previously Apostolic Prefect of Rajaburi, was appointed, and he was constituted Apostolic Vicar of the Vicariate of Rajaburi, newly established.

III. APPOINTMENT

By Decree dated the 28th of February, in the year 1941, the Sacred Congregation for the Propagation of the Faith, with its benevolent approval,

Translated by churchlatin.ai, a product of Boyne Archives

dispensed the Reverend Father Andreas Windeis, C.M., Apostolic Prefect of Bijcoro.

[*Latin ed. p. 126*]

126 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR RITES

Regarding the Beatification and Canonization of the Servant of God, Francisca Anna a Virgine Perdolente, Cirer Carbonell, a professed Sister of the Institute of the Sisters of Charity of the Diocese of Majorca.

Concerning a Doubt to be Investigated: A Commission for the Introduction of the Cause should be appointed in this case and for the purpose mentioned.

The reputation for holiness of Francisca Anna a Virgine Perdolente, Cirer Carbonell, is widely known in the Diocese of Majorca, especially in the town of Sansellas, and no one will deny this. However, this reputation does not stem from the great deeds of this Servant of God, which might have astonished the eyes of the people, but rather from the deep-seated feeling of the Christian people, who rightly judge the virtue and holiness of a servant of God by observing his life, by invoking his intercession, and by experiencing his power with God.

Three things are evident if one considers, even briefly, the course of the life of the Servant of God.

She was born Francisca Anna in the town of Sansellas, within the territory of the Diocese of Majorca, from John Cirer and Joanna Carbonell, honest and pious farmers, on June 1st of the year of Our Lord 1781, and was baptized on the same day; on May 19th, 1788, she received the Sacrament of Confirmation.

She was devoted to the Most Holy Eucharist and attended Mass daily. The time she had free from domestic duties was spent day and night in prayer and in works of charity towards her neighbor, especially in the care of the sick.

After her mother's death, she desired to embrace a religious life while still young, but she did not dare to contradict her father vehemently. However, through the guidance of her own spirit, the advice of a spiritual director, and other clear arguments, she cultivated a more perfect way of life at home, dedicated to the practice of all virtues, until she understood that the will of God was for her own house to become the foundation of the Sisters of Charity of St. Vincent de Paul, in the Diocese of Majorca. This she accomplished in the year 1851, overcoming all kinds of difficulties, not without the special help of God.

Translated by churchlatin.ai, a product of Boyne Archives

Therefore, on December 7th, the Ordinary of Majorca...

[*Latin ed. p. 127*]

By the authority of the Sacred Congregation of Rites, and with the name given to her by the Sorrowful Virgin, she was clothed in the habit of a religious, along with several others, to whom this office was entrusted; and she fulfilled this duty piously and prudently, serving as an example until her death. Guided by the spirit of St. Vincent, she considered no form of charity to be foreign to herself and her daughters. She would sit with the sick, teach catechism to young girls, maintain a school for boys, and with the greatest diligence, ensure that they were properly prepared to approach the Holy Table; she would assist the needy, offer counsel, and encourage them to do good. This was the purpose of her religious family, so that the townspeople would turn to her as a most beloved mother, trusting in her for their temporal and spiritual needs; and she would comfort them all, and very often lead them back to the path of virtue. Having accumulated so many merits, she died on February 27th, in the year of Our Lord 1855, while attending the sacrifice of the Mass in the parish church, having received Holy Communion; she was struck by a stroke, received the Sacrament of Extreme Unction, and surrendered her most excellent soul to God. Many also came from neighboring towns, to honor her remains, venerating her as a saint. Many people have testified to having received graces, if not true miracles, through her intercession, and the reputation of her holiness has not diminished with the passage of time. Therefore, with episcopal authority, canonical inquiries were conducted in the Majorca court between the years 1904 and 1914, concerning both the reputation of her holiness and the prohibited cult; furthermore, the process of investigation was diligently prepared. In the meantime, several letters were presented to Pope Pius XI of blessed memory, for the introduction of the cause of this Servant of God, among them those from the Most Reverend and Eminent Cardinal Archbishop of Tarragona, thirty-five Archbishops and Bishops of Spain, the Reverend Chapter of the Majorca Cathedral, numerous parish priests, the General Superior of the Congregation of Sisters of Charity of Majorca, and others. With all due legal formalities observed, and with the insistence of the Most Reverend Don Carmelo Blay, Procurator of the College of Spain in the City, and the duly constituted Promoter of the Cause of the Servant of God, on December 3rd of this year, in the assembly of the Ordinary Congregation of the Sacred Rites, the following Cardinal, Prefect of the aforementioned Sacred Congregation, as well as the Promoter or Relator of the Cause, proposed a question for discussion: Whether a Commission for the Introduction of the Cause should be appointed, and for the purpose of what is being discussed. After hearing the report of the Cardinal Promoter and the written votes of the Official Prelates, and after hearing the Reverend Father Salvatore Natucci, General Promoter of the Faith, after

Translated by churchlatin.ai, a product of Boyne Archives

all things had been considered, it was decided to respond affirmatively, namely: That a Commission for the Introduction of the Cause should be appointed, if it pleases the Most Holy [Father].

[*Latin ed. p. 128*]

128 Acta Apostolicae Sedis - Official Commentary. The Most Holy Pope Pius XII, having received a report signed by the aforementioned Cardinal on the date indicated, and having approved the opinion of the Fathers, deigned with His own hand to sign the Commission for the Introduction of the Cause of the Servant of God, Francisca Anna of the Virgin Dolorous, of Cirer C'arbonnell. Given in Rome, on the 4th of December, in the year of Our Lord 1940. 83 C. Card. SALOTTI, Bishop of Praenestinus, Prefect. L. J. S. A. Carinci, Secretary.

II. OF THE DIOCESES OF ITALY. SAINT MICHAEL THE ARCHANGEL IS DECLARED PATRON AND PROTECTOR OF RADIOLOGISTS AND RADIOTHERAPISTS. Among the remarkable inventions of our time, those pertaining to the art of radiology and radiotherapy certainly hold a prominent place; the former being suited for examining the secrets of nature and the organs of the body, while both are most suitable for curing the most serious and incurable diseases through the use of rays. Since the use and practice of these inventions are not without danger to those who administer them, it is fitting that the Christian people should invoke the help of Almighty God, and also employ the intercession of Angels and Saints. Therefore, the President of the Italian Society of Medical Radiology, in the name of almost all the radiologists of Italy, humbly offered prayers to the Most Holy Pope Pius XII, that Saint Michael the Archangel be declared Patron and Protector of Radiologists and Radiotherapists, and be instituted as such. Furthermore, His Holiness, at the suggestion of the aforementioned Cardinal, Prefect of the Sacred Congregation of Rites, on the 15th of January of this year, most graciously accepted these prayers, and deigned to declare and institute Saint Michael the Archangel as Patron and Protector for Radiologists and Radiotherapists, that we may experience His protection against the wickedness of the devil, and may have Him as a comfort in our infirmities. Notwithstanding any objections whatsoever. Given in Rome, from the Sacred Congregation of Rites, on the 15th of January, 1941. 8g C. Card. SALOTTI, Bishop of Praenestinus, Prefect. L. Ei S. A. Carinci, Secretary.

[*Latin ed. p. 129*]

Sacra Penitentiaria 129. Apostolic Acts. SACRA PENITENTIARIA APOSTOLICA (Office of Indulgences). Decree concerning indulgences for pious exercises performed during the month.

Our Most Holy Lord Pope Pius, of blessed memory, in an audience granted in writing to the Cardinal Major Penitentiary on the 15th of the

Translated by churchlatin.ai, a product of Boyne Archives

month of February of the current year, deigned to decree the following with paternal benevolence:

In almost the same manner as it was established by the Holy Congregation of Indulgences on the 18th of the month of July, 1877, concerning the pious exercise performed during the month in honor of Saint Joseph (cf. Prayers and pious works enriched with indulgences, edition 1988, n. 428, under note), whenever it is deemed opportune, the aforementioned pious exercise, performed publicly in churches or in public or semi-public oratories during the month, may be completed on the feast day, provided that it is not the last day of the same month, and it may begin on any day of that month, whether it is the day on which the month is customarily celebrated, or the preceding month, provided that the exercise is completed within a period of thirty days. All contrary provisions to the contrary notwithstanding.

Given at Rome, from the offices of the Sacred Penitentiary, on the 10th of March, 1941.

L. Card. LAURI, Major Penitentiary.

L. © S. S. Luzio, Regent.

ACTA, vol. VIII, n. 4. — 21-4-1941 10.

[*Latin ed. p. 130*]

130 Acta Apostolicae Sedis - Official Commentary

SACRED ROMAN ROTA

Summons by edict concerning the NULLITY OF MARRIAGE (BAUER-ELLERBECK)

Since the actual place of residence of Mr. Joseph Ellerbeck is unknown, in this cause, we summon him to appear, either in person or through a lawfully appointed procurator, at the seat of the Tribunal of the Holy Roman Rota (Roma, via della Dataria, 94), on June 3, 1941, at the eleventh hour, to resolve the doubt in question, or to subscribe to it, and to designate the day on which the Rota will hear the case for its determination: Whether there exists a nullity in the marriage in this case.

The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Joseph Ellerbeck, must take care to inform him of this edictal summons.

* Henry Caiazzo, President.

From the Chancery of the Tribunal of the Holy Roman Rota, April 5, 1941.

John M. Pinna, Notary.

* Since the current place of residence of Mr. Joseph Ellerbeck, defendant

Translated by churchlatin.ai, a product of Boyne Archives

in this cause, is unknown, we summon him to appear, either in person or through a lawfully constituted procurator, at the seat of the Tribunal of the Holy Roman Rota (Roma, via della Dataria, 94) on June 3, 1941, at 11 o'clock, to resolve or subscribe to the doubt mentioned above, and to fix the day for the decision of the case before the Rota.

Does a nullity of the marriage exist in this case?

The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Joseph Ellerbeck must, insofar as possible, inform him of this summons.

[*Latin ed. p. 131*]

Diarium of the Roman Curia, March 30, 1941: On this day, the Holy Father received in a solemn audience His Excellency, the Most Noble Count, Doctor Stanislao Pecci, Extraordinary Envoy and Plenipotentiary Minister of the Sovereign Military Order of Malta, for the presentation of his credentials.

SACRED CONGREGATION OF RITES: March 11, 1941, in the Apostolic Palace at the Vatican, the Ordinary Session of the Sacred Congregation of Rites was held, in which the Eminent and Reverend Cardinals and the Reverend Prelate Officials discussed the following matters:

a) The introduction of the causes for the beatification and canonization of the Servants of God:

1) Marco Antonio Durando, Priest of the Congregation of the Mission of Saint Vincent de Paul, founder of the Institute of the Sisters of Jesus and Mary.

2) Augusto Czartoryski, Priest of the Pious Society of the Salesians.

b) The validity of the Apostolic processes concerning the miracles of the Blessed Imelda Lambertini, Virgin, of the Order of Saint Dominic.

March 18, 1941: At the residence of His Eminence and Reverend Cardinal Alessandro Verde, Promoter or Relator of the cause for the canonization of the Blessed Francesca Saverio Cabrini, Virgin, foundress of the Institute of the Missionaries of the Most Sacred Heart of Jesus, the preparatory session of the Sacred Congregation of Rites was held, in which the Reverend Prelate Officials and the Reverend Theological Consultors discussed two miracles, which are asserted to have been wrought through the intercession of the aforementioned Blessed, and which are proposed for her canonization.

April 1, 1941: In the Apostolic Palace at the Vatican, the preparatory session of the Sacred Congregation of Rites was held, in which the Eminent and Reverend Cardinals, the Reverend Prelate Officials, and the Theological Consultors discussed two miracles which are asserted to have been wrought through the intercession of the Blessed Bernardino Realino, Con-

Translated by churchlatin.ai, a product of Boyne Archives

fessor, of the Society of Jesus.

[*Latin ed. p. 132*]

From the Acts of the Apostolic See, 132, Official Commentary, SECRETARY OF STATE, with documents from the Secretary of State dated March 22, 1941, the Most Holy Father Pius XII, reigning happily, deigned to appoint the Reverend Father Thomas Käppeli, of the Order of the Friars Preachers, the Reverend Father Peter Leturia, of the Society of Jesus, and the Illustrious Professor Angelo Silvagni, as Consultors to the Sacred Congregation of Rites (Section III). By Apostolic Briefs, the Most Holy Father Pius XII, reigning happily, deigned to appoint: August 18, 1940. His Eminence and Reverend Cardinal Peter Gerlier, Protector of the Sisters of St. Joseph of Tardes. February 8, 1941. His Eminence and Reverend Cardinal Eugenio Tisserant, Protector of the Institute of the Little Workers of the Sacred Hearts (Acri, diocese of San Marco). March 31. His Excellency, Reverend Monsignor Antonino Arata, titular Archbishop of Sardi, Assessor of the Holy Congregation "for the Oriental Churches." Assistants to the Papal Throne: March 8, 1939. His Excellency, Reverend Monsignor Emmanuele de Castro y Alonso, Archbishop of Burgos. January 29, 1941. His Excellency, Reverend Monsignor Mario Vianello, Bishop of Fidenza. February 7. His Excellency, Reverend Monsignor Gennaro Méndez y Del Rio, Bishop of Huajuápam de Léon. March 14. His Excellency, Reverend Monsignor Francesco Noli, Bishop of Fort Wayne. Apostolic Protonotaries, as if participating: April 12, 1940. Monsignor Luciano Giovanni Battista Dage, of the Archdiocese of Reiras. Ibid. Monsignor Luigi Augusto Ponsin, of the same archdiocese. January 3, 1941. Monsignor Giorgio Simon, of the diocese of Veszprém. March 22. Monsignor Martino Cone, of the diocese of Davenport. March 28. Monsignor Giovanni Susnik, of the diocese of Ljubljana. Ibid. Monsignor Luigi Ippoliti, of the diocese of Sora. February 5. Monsignor Michele Lubrano, of the diocese of Sessa Aurunca.

[*Latin ed. p. 133*]

Diarium Romanae Curiae. 133 Prelati Domestici di Sua Santità, 1910.

Most Reverend Massimiliano Cuesta Vega, of the diocese of Oviedo.

Most Reverend Costante Blaquiere, of the diocese of Montpellier.

Most Reverend Ernesto Ferdinando Gayet, of the Archdiocese of Rheims.

Most Reverend Giulio Arturo Deimont, of the same archdiocese.

Most Reverend Edoardo Nécsey, of the diocese of Neutra.

June 17. Most Reverend Maurizio Laplanclie, of the diocese of Nîmes.

December 17. January 18, 1911.

Most Reverend Emilio Poretti, of the Apostolic Administration of Lugano.

Translated by churchlatin.ai, a product of Boyne Archives

Most Reverend Angelo Pometta, of the same Apostolic Administration.
Most Reverend Luigi Mercier, of the diocese of Séez.
Most Reverend Luigi Odar, of the diocese of Ljubljana.
Most Reverend Antonio Breznik, of the same diocese.
Most Reverend Giovanni Kalan, of the same diocese.
Most Reverend Antonio Giuseppe Burke, of the diocese of Davenport.
Most Reverend Tommaso Vincenzo Lawlor, of the same diocese.
Most Reverend Gualtiero E. Culliman, of the same diocese.
Most Reverend Patrizio J. O'Reilly, of the same diocese.
Most Reverend Nicola J. Peiffer, of the same diocese.
Most Reverend Guglielmo Edoardo Carroll, of the same diocese.
Most Reverend Edoardo Casey, of the diocese of Lipa.
Most Reverend Giuseppe Rius Serra, of the diocese of Vidi.
Most Reverend Luigi Giuseppe Kemphues, of the diocese of Nashville.
Most Reverend Giacomo Panfilo Whitfield, of the same diocese.
Most Reverend Pio Mattei, of the diocese of Ascoli Piceno.
Most Reverend Gualtiero A. Roddy, of the Archdiocese of Cincinnati.
Most Reverend Giovanni H. Metzdorf, of the same archdiocese.
Most Reverend Giacomo W. O'Brien, of the same archdiocese.
Most Reverend Stefano Porzio, of the Archdiocese of Sorrento.
Most Reverend Guglielmo E. Downes, of the diocese of Altoona.

[*Latin ed. p. 134*]

134 12 » 1.3 22 Acta Martii » » » Apostolicae Sedis - Commentarium Officiale 1941. Monsignor Luigi M. Maucher, of the same diocese. » Monsignor Gerolamo L. McQuillen, of the same diocese. » Monsignor Giovanni Gallo, of the Archiepiscopal See of Sorrento. » Monsignor Giovanni Manaresi (Rome). HONORS With Apostolic Briefs, the Most Holy Father Pius XII, happily reigning, deigned to bestow: The Grand Cross of the Order of Saint Gregory the Great: March 16, 1911. Upon His Excellency, the Most Reverend Doctor Enrico Ruiz Guinazu, Extraordinary and Plenipotentiary Ambassador of the Republic of Strasbourg to the Holy See. The Plaque of the Order of Saint Gregory the Great: March 12, 1941. Upon the Right Honorable Count Commendatore Giuseppe Salimei, Lieutenant in the 2nd Company of the Pontifical Noble Guard. The Commendatorship of the Order of Saint Gregory the Great: 1941. Upon the Right Honorable Count Giovanni Battista Pecci, Exempt member of the Pontifical Noble Guard. The Knighthood of the Order of Saint Gregory the Great: March 12, 1941. Upon the Right Honorable Giuseppe, of the Marchi family Pellegrini Quarantotti, member of the Pontifical Noble Guard. The Grand Cross of the Order of Saint Gregory the Great, civil class: March 12, 1940. Upon His Excellency,

Translated by churchlatin.ai, a product of Boyne Archives

the Most Reverend Doctor Costantino Herdocia (Nicaragua). October 18. Upon the Reverend Professor Mario de Andrade Ramos, of the Archiepiscopal See of San Sebastiano of Rio de Janeiro. The Commendatorship with Plaque of the Order of Saint Gregory the Great, civil class: March 18, 1940. Upon the Reverend Doctor Ignazio M. de Arillaga, of the diocese of Vitoria. 1941. Upon the Reverend Gastone Leverve, of the Archiepiscopal See of Paris. The Commendatorship of the Order of Saint Gregory the Great, civil class: December 19, 1940. Upon the Reverend Knight Enrico Thouvard, of the diocese of Grenoble. January 30, 1941. Upon the Reverend Nemesio Dutra (Brazil). February 15. Upon the Reverend Carlo Nossent, of the Archiepiscopal See of Milan. March 18. Upon the Reverend Francesco Pizzorno, of the diocese of Acqui. March 25. Upon the Reverend Professor Achille Bertini Calosso, of the Archiepiscopal See of Perugia.

[*Latin ed. p. 135*]

Diary, March 25, 1941. Roman Curia, No. 135.

To the Reverend Mr. Oscar Duriaux, of the diocese of Geneva.

To the Reverend Mr. Secondo Piovesan, of the diocese of Vicenza.

To the Prince, Doctor Emilio Guasco Gallarati di Bisio, of the diocese of Novara.

Knighthood in the Order of Saint Gregory the Great, civil class: October 9, 1940.

To the Reverend Doctor Giovanni Vincenzo Chiarino, of the archdiocese of Montevideo. January 25, 1941.

To the Reverend Mr. Gerardo Guglielmo Kampschoër, of the diocese of Haarlem.

To the Reverend Mr. Giovanni Pietro van Heijst, of the same diocese.

To the Reverend Mr. Guglielmo Giovanni Bartolomeo van Liemt, of the same diocese.

To the Reverend Mr. Federico Nicola Vincenzo Quant, of the same diocese.

To the Reverend Mr. Emanuele Manrique (Peru). February 17.

To the Reverend Mr. Guglielmo Giacomo Dermody, of the diocese of Salt Lake.

To the Reverend Mr. Giorgio S. Dempsey, of the diocese of Davenport.

To the Reverend Mr. Giuseppe Marioni, of the diocese of Tortona. March 25.

To the Reverend Doctor Valentino Cacciari, of the archdiocese of Bologna. March 26.

The Commanderate of the Order of Saint Gregory the Great, military class: March 12, 1941.

To the Reverend Marquis Francesco di Nannarini, member of the Pontif-

Translated by churchlatin.ai, a product of Boyne Archives

ical Noble Guard.

The Commanderate of the Order of Saint Sylvester the Pope: March 12, 1940.

To the Reverend Mr. Scié-Ton-Fa (China). January 15, 1941.

To the Reverend Mr. Francesco Puppo, of the archdiocese of Genoa.

To the Reverend Doctor Adolfo Morini, of the diocese of Norcia.

To the Reverend Mr. Francesco Conte, of the diocese of Ischia.

To the Reverend Mr. Maurizio de Strobel di Frattae Campocigno (Italy). February 7.

To the Reverend Mr. Umberto Dall'Asta, of the diocese of Sora.

To the Reverend Mr. Salvatore Virga, of the archdiocese of Monreale.

To the Reverend Mr. Januario Vargiu, of the diocese of Teramo.

To the Reverend Mr. Attilio Masi, of the same diocese.

To the Reverend Mr. Francesco Cirillo, of the same diocese.

To the Reverend Mr. Gastone Betti (Koma). March 1.

To the Reverend Mr. Carlo Toscani, of the diocese of Tortona. March 25.

[*Latin ed. p. 136*]

Acts 136 of the Apostolic See - Official Commentary on the Knighthood of the Order of Saint Sylvester, Pope: December 19, 1940. To Mr. Enrico Dagallier, of the diocese of Grenoble. January 29, 1941. To Mr. Guglielmo D'Ascia, of the diocese of Ischia. To Mr. Giuseppe Trofa, of the same diocese. February 17. To Mr. Giulio Arboleda Viñas (Peru). To Mr. Edoardo Gonzalez Honderman (Peru). To Mr. Doctor Giuseppe Maria Bustamante (Peru). February 19. To Mr. Domenico Grandicelli (Rome). February 23. To Mr. Domenico Arioli, of the diocese of Lodi. February 26. To Mr. Carlo Perini, of the Archdiocesis of Milan. To Mr. Domenico Mele (Rome). February 27. To Mr. Carlo Giuseppe Bolgeo, of the diocese of Alessandria. February 28. To Mr. Giovanni Cerutti, of the diocese of Casale Monferrato. To Mr. Pasquale Carlo Monti, of the archdiocese of Milan. March 1. To Mr. Luigi Giglio, of the Archdiocesis of Manfredonia. To Mr. Michele Simonelli, of the same archdiocese. To Mr. Vincenzo Cerri, of the diocese of Lodi. To Mr. Cristoforo Carcano, of the diocese of Como. March 12. To Mr. Virtus Cavallini, of the diocese of Belluno. March 14. To Mr. Giuseppe Degli Innocenti, of the Archdiocesis of Florence. March 26. To Mr. Francesco Antonio Fernández, of the diocese of Cali.

NECROLOGY:

January 5, 1941. Monsignor Paolo Luigi Lequien, Bishop of Saint Pierre and Fort-de-France. February 16. Monsignor Israel Audo, Bishop of Mardin of the Chaldeans. February 18. Monsignor Ferdinando Fiandaca, Archbishop titular of Cirro. March 2. Monsignor Enrico Tommaso Renouf, Bishop of Saint George. March 5. Monsignor Giuseppe Ottone Nuñez

Translated by churchlatin.ai, a product of Boyne Archives

y Zarate, Archbishop of Antequera. March 6. Monsignor Pietro Patau, Bishop titular of Torone. March 19. His Eminence, Cardinal Carlo Giuseppe Schulte, Archbishop of Colonia. April 21. Monsignor Luigi Antonio de Almeida, Bishop titular of Arena. His Eminence, Cardinal Carlo Kardek, Archbishop of Praga.

[*Latin ed. p. 137*]

Year and Volume XXXIII, May 10, 1941 (Series II, Vol. Tffl) - No. 5. ACTA APOSOLICAE SEDIS, Official Commentary. ACTA OF POPE PIUS XII. DECREE OF LETTERS ESTABLISHING THE HONOR OF THE SAINTS: Blessed Mary, by Saint Euphrasia Pelletier, Virgin. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE: Our most merciful Redeemer, who, truly the Good Shepherd, gives His life for His sheep, and who came into the world to save that which was lost, has not once, but repeatedly, taught by word and example. Imitating the admirable mercy and divine clemency of Christ the Lord, even towards sinful women, many outstanding men and women have flourished in the Church, who, above all, have devoted themselves to bringing back to the path of salvation those who, once captivated by the allurements and pleasures of the world, had strayed from it. Among these heroes of the Christian religion, that strong woman, Mary of Saint Euphrasia Pelletier, the pride of Catholic France, must rightly and deservedly be included, and to whom, if God wills, it has been granted to add the unfading crown of the saints today, and whom God seems to have especially destined for this, so that through her Institute, called the Good Shepherd, a second, as it were, ark of salvation might be offered to lost women in the shipwreck. Amidst the civil disturbances raging in France and the most terrible persecution of the Catholic religion and its ministers, in the year one thousand seven hundred and ninety-six, on the thirtieth day of July, ACTA, Vol. VIII, No. 5. - 10-5-941 11.

[*Latin ed. p. 138*]

138 Acta Apostolicae Sedis - Commentarium Officiale. She was born to pious and virtuous parents, Julian and Anne Mourain, on the island of Noirmoutier, within the territory of the diocese of Luçon, from which they had recently departed, along with their ancestors, in order to more securely safeguard the ancestral faith and peace, having previously resided in the town of Soullans. However, in that time of widespread upheaval, no priest was available to administer the sacrament of Baptism to the newborn child; therefore, the father himself, with the mother present, cleansed the infant at home with lustral waters, and gave her the names Rose and Virginia. The girl was well-instructed by her parents, and she possessed a fervent, albeit good, disposition, and from her childhood, she demonstrated a purity of spirit, piety, and, above all, mercy towards the poor and the needy. When

Translated by churchlatin.ai, a product of Boyne Archives

she was eleven years old, with the fury of civil unrest having subsided and peace restored to the citizens, and with religion having been granted some measure of freedom, Rose was admitted for the first time to the Holy Mass, to which she approached with great fervor and joy. The girl, as she herself recounted many years later, felt at that time that she was called to a religious life. She received the sacrament of Confirmation a short time later, in the month of April, in the year one thousand eight hundred and eighty-eight. Growing in age and in virtue, after the premature death of her father, she diligently sought to console the grief of her most sorrowful mother, and to foster mutual charity and harmony in the home. Four years later, Rose's mother, leaving the island of Noirmoutier, returned to the town of Soullans. In order that she might better provide for the education of her daughter, she took her to Tours, so that she might be educated in the humanities at the school of the Sisters of St. Ursula. While living there, Rose always excelled in purity of conduct and in love of discipline. The reading of the works of St. Therese greatly increased her piety, so that she increasingly desired to bid farewell to the world. This desire, after the death of her pious mother, grew so strong that she decided to enter a religious community, in order that she might more diligently labor for the salvation of souls. In Tours, there was already a house, called the Refuge, under the care of the Sisters of Our Lady of Charity, founded by St. John Eudes in the year one thousand six hundred and fifty-one in Cadom, in which female penitents were received, so that, redeemed from the filth of vice, they might be led back to the path of virtue through the practice of Christian virtues, and through the example of the holy lives of those nuns. The apostolic life of these Sisters of the Refuge, to which they were bound by a special vow, appealed to the young woman, who burned with a desire to serve a greater number of souls for Christ.

[*Latin ed. p. 139*]

139. That safe haven strongly attracted her. Therefore, having overcome several difficulties, especially those arising from the guardian, she entered that Refuge in Tours; and there, on the eighth day of September, in the year one thousand eight hundred and thirty-seven, she received the religious habit and the name Maria of Saint Euphrasia. Having fulfilled her most ardent desire, she devoted herself so completely to regular observance that she served as an example to others. Two years after completing her novitiate, on the ninth day of September, filled with joy, she pronounced her religious vows, adding to the Congregation its own specific purpose, namely, to diligently exercise the apostolate among penitent women. Not long after, she was deemed worthy to be the superior of the Refuge, to whom the care and administration of the penitent women of that house were entrusted. In this arduous task, to which mature age and sound judgment are rightly required for its proper fulfillment, Maria of Saint Euphrasia was endowed with a singular wisdom and charity, which was approved by all

Translated by churchlatin.ai, a product of Boyne Archives

the sisters. It is therefore not surprising that, less than eight years after she had pronounced her vows, having previously obtained permission from the Apostolic See due to her young age, she resigned from the position of director of the Refuge, although she had not yet reached her thirtieth year, with the unanimous consent of the sisters of the Refuge. Nor did she disappoint the hopes and expectations of her companions; rather, she undertook to govern the family entrusted to her with the utmost prudence and kindness. When, in the same Refuge in Tours, many penitent women, attracted by the love of regular observance, desired to dedicate themselves to God through religious vows, the pious desire was gladly fulfilled by the wise director, except that the constitutions of Saint John Eudes, by which penitent women were forbidden to be received into the Congregation of Our Lady of Charity, presented an obstacle; and since many of them had unsuccessfully sought admission to other religious institutions, the handmaid of God, after consulting with pious priests and imploring divine help, established a certain religious family, to which she gave the name of Saint Magdalene, and provided it with its own habit and rules; and she placed it under the care and administration of one of the sisters of the Refuge. While these events were taking place in Tours, some citizens of the city of Angers conceived a plan to restore the work of the Good Shepherd, whose house had been destroyed by the violence of public unrest. Therefore, having obtained support, they decided to found a new house, in which, as in the Refuge in Tours, penitent women could be received, according to the institutions of Saint John Eudes. The Most Reverend Bishop of Angers wholeheartedly approved of this undertaking and considered it fitting to entrust it to Maria of Saint Euphrasia, whose prudence in managing affairs was known to him. Therefore, having obtained permission from the Archbishop of Tours, she went to Angers and, in June, on the eve of Pentecost, in the year one thousand eight hundred and forty.

[*Latin ed. p. 140*]

140 The Acts of the Apostolic See – Official Commentary, eight hundred and twenty-ninth, entered the house in which the work of the Good Shepherd was to be established, together with five other sisters, chosen from the house of Tours. She began this new institution. However, while diligently engaged in this, she was called to Tours to fulfill the three-year office of Superior there. Upon completing this, she returned to Angers in May of the year one thousand eight hundred and thirty-one, to preside over the house of the Good Shepherd, which she herself had founded. With great joy, she was received by the sisters whom she had left there, and it is difficult to express the many labors undertaken by the most prudent Superior in order to bring the nascent work to completion. From the very beginning, difficulties and obstacles were not lacking. The lack of resources and the extreme poverty of all things necessary for life burdened the fledgling in-

Translated by churchlatin.ai, a product of Boyne Archives

stitution. However, the wise Directress, inspired by a lively faith in God, strove with remarkable constancy and fortitude to overcome all adversities. These were indeed the arduous beginnings of the house in Angers, from which, later, expanded and renewed, that Congregation took its origin, to which the name of the Good Shepherd has rightly been given. For the Good Shepherd vigilantly removes his flock from harmful pastures, zealously protects them from hostile aggression, diligently seeks out the wandering sheep, and restores them to the fold. This Congregation, born so humbly, we now see spread throughout the entire Christian world, so that there are now fully three hundred houses throughout the lands, in which thousands of God's handmaids dedicate themselves entirely to the salvation of souls. First of all, Sister Mary, under the direction of Saint Euphrasia, took care to have a chapel built in the house in Angers. For the construction of this chapel, the generosity of many benefactors provided the expenses, and the religious sisters themselves, with their own hands, eager to help, worked diligently, so that, after a short time, on the fourteenth of May, in the year one thousand eight hundred and thirty-three, it could be dedicated to the Immaculate Conception of the Most Holy Virgin Mary. From then on, the handmaid of God devoted all her care and industry to perfecting and expanding the Institute, and to it she added another group similar to the one she had established in the house of Tours, called the Congregation of Saint Magdalene. Also, in the house of Angers, she established an orphanage for girls, which the Bishop of that city wished to entrust to her care. Other houses followed the establishment of the orphanage, which, like daughters of a single parent, were born of the immense zeal with which the handmaid of God labored for the salvation of souls. Meanwhile, the fame of the new Institute spread far and wide.

[*Latin ed. p. 141*]

The Acts of Pope Pius XII, page 141, state that many bishops of Gaul strongly desired that the house of the Congregation be opened in their dioceses. This indeed happened in the cities of Le Mans, Poitiers, Gratianopolis, and Metz. However, with the increase in the number of houses, the wise Prelate understood that it would be very difficult to maintain unity of spirit and that lasting harmony could only be achieved if the various houses of each locality were completely subject to their respective Ordinaries; furthermore, he saw that a great benefit would arise for the entire Congregation if it were governed by a common and uniform administration, in which the strength of any Institute and the life of regular discipline almost entirely consist. To achieve this goal, it seemed to him that nothing was more suitable and appropriate than to place all the houses, whether already established or to be established in the future, under the authority of the house of Angers, and to appoint the General Superior as the head of the entire Congregation. However, despite this proposal, which was approved

Translated by churchlatin.ai, a product of Boyne Archives

by the bishops of Angers and other prudent men, a serious dispute arose. For, first, the nuns of Our Lady of Charity, especially the house of Tours, strongly opposed it, fearing that the old constitutions of the Institute would be overturned; then, the Eudist Fathers feared that this proposal would deprive them of all authority they held over the houses of Refuge, since they had a common origin with Saint John Eudes; and finally, some bishops of Gaul believed that their own authority would be diminished if the house of the Good Shepherd were removed from the jurisdiction of the Ordinaries. These disagreements caused great sorrow to Mary, but they did not break her spirit nor weaken her constancy. The matter, as was fitting, was brought before the judgment of the Apostolic See, where she found a staunch advocate in the Servant of God, Charles Cardinal Odescalchi, the General Vicar of the City, who undertook to defend the cause before the Roman Pontiff. The Congregation of Bishops and Regular Canons, to which it pertained to judge the matter, after careful consideration, issued a decree on the ninth day of January of the year 1835, in which they approved the proposal for the women of God; this decree was duly ratified by Pope Pius X, who deemed it fitting to consider it valid in all respects on the sixteenth day of the same month. Even after this final approval, there were those who petitioned the Roman Pontiff to revoke the aforementioned decree; however, Our Predecessor, after again subjecting it to careful examination, solemnly confirmed the decree in Apostolic Letters dated April 3rd of the same year, thus establishing the General Superior as the head of the entire new Congregation of the Daughters of the Blessed Virgin Mary of Charity of the Good Shepherd.

[*Latin ed. p. 142*]

The Acts of the Apostolic See – Official Commentary – announced that the house of Andegavensis had been designated as the Motherhouse, and that the house of Andegavensis was established as the principal house of the entire Congregation and the general seat of the novitiate. Thus, the Congregation of the Good Shepherd had a safe space to expand its ranks and its works; and, although the decree of the Apostolic See had not immediately silenced the opposition, the Institute was spreading more and more each day. And in this very city, in the year 1838, that Cardinal Odescalchi invited nuns of the Good Shepherd, so that they might care for and govern the women who were in custody. This handmaid of God gladly obeyed this will, and, with some sisters, she went to Rome, rejoicing that she was given the opportunity to visit the threshold of the Apostles with a reverent and devoted spirit, and to express her feelings to the Supreme Pastor of the Church. In Rome, Pope Gregory XVI received her most graciously for a conversation on the fifteenth of June, in the year 1838. Then, to the nuns of the Good Shepherd, the ancient monastery of the Holy Cross, commonly called "Le Scalette," located on a street called delia Lungara, was entrusted,

Translated by churchlatin.ai, a product of Boyne Archives

in which penitent women were received. This was the first house of the new Congregation in the city. The handmaid of God remained in Rome until the fourth of July. Upon her return to Andegavum, she left nothing undone, and she spared no labor or effort so that her Congregation, already quite solid and flourishing widely, might achieve ever greater strength and growth. Therefore, she arranged for new convents to be established everywhere, both in France and in foreign lands, specifically in the cities of Chamberiensi and Niciensi, which were then under the jurisdiction of the King of Sardinia, in Belgica, in Bavaria, in Anglia, in Germania, in Austria, where a house was founded in Nendorf, near Vindobonam, at the behest and expense of Emperor Francis Joseph. In Italia, too, new houses were established, both in the city of Imola, which was then governed by Bishop Cardinal John Mary Mastai Ferretti, who was later elevated to the highest office of the Pontificate as Pope Pius IX, and who always showed himself to be benevolent towards the Congregation of the Good Shepherd; and in this very city, where another house was entrusted to the nuns of the Good Shepherd to manage, not far from the Basilica of the Lateran, and called "S. Maria Lauretana," where poor women could find a suitable refuge to regain their health after a period of illness. Thus, the number of houses of the new Congregation grew more and more each day in Europe. This growth, although not insignificant, was still not sufficient for the tireless Mary of St. Euphrasia, who burned with a fervent desire, not only for expansion, but also for...

[*Latin ed. p. 143*]

Acta Pii PP. XII 143 also extended the benefits of her Congregation to barbarian peoples. And indeed, the handmaid of God was made ready to fulfill this desire when, in the year one thousand eight hundred and forty-second, she was able, with a joyful heart, to receive several African girls, whom a pious priest from Genoa had redeemed from the power of the pagans, to be sheltered in the house at Angers. Thus, this was the beginning of the spread of the Institute of the Good Shepherd among the infidel nations. Indeed, houses were also established in Egypt, in Algeria, in the Canadian territory, in Australia, in Arabia, and in India, in which the sisters diligently engaged in works of charity, according to the needs of the place, to help and assist others. To ensure that all these things would happen happily and prosperously, the handmaid of God, from the house at Angers, watched over everything with great prudence and diligence, not deterred by any labors or adversities, which truly were not lacking; she daily showed the sisters and novices a wonderful example of all virtues, not only through words and writings, but especially through her actions. For she then displayed heroic faith, which, according to the opinion of St. Chrysostom, is the source and origin of all virtues; she possessed a hope that was strong and unwavering; and she showed charity towards God and

Translated by churchlatin.ai, a product of Boyne Archives

towards her neighbor, which shone forth most clearly in the very works that she instituted. She also excelled in prudence, justice, fortitude, temperance, and all other virtues. Throughout her entire life, she showed the utmost devotion to the Roman Pontiff and the Apostolic See, to which she wished to be particularly devoted. Moreover, even in the later years of her life, Mary from St. Euphrasia did not diminish her zeal and diligence, with which she fostered the progress of the Congregation, although she did not enjoy the best of health. But all those labors, so diligently undertaken for the greater glory of God and the salvation of her neighbor, finally weakened her strength. Indeed, on the twenty-fourth day of the month of April, in the year one thousand eight hundred and sixty-eight, at the age of seventy-two, after leaving the sisters with her final instructions and having piously received the Sacraments of the Church, she peacefully fell asleep in the Lord, causing grief to the sisters and to all the citizens of Angers. Her body, as she herself had wished, was buried in the chapel of the house at Angers, dedicated to the Immaculate Conception. The most illustrious and widely spread reputation for sanctity, with which Mary from St. Euphrasia was honored even while she was living, did not diminish after her death, but was confirmed and increased day by day, especially because of the miracles that were said to have been obtained through her intercession. Therefore, it was considered to bestow upon her the honors of the blessed in Heaven, and the Cause was subsequently initiated with the Sacred Congregation of Rites. The process, therefore, was carried out with ordinary authority.

[*Latin ed. p. 144*]

The Acts of the Apostolic See record that the proceedings for the cause of canonization were established in the Episcopal Curia of Angers. After these were duly completed and presented to the Congregation for Rites, and after they were canonically examined there, Pope Leo XIII, Our Predecessor, on the eleventh of December, in the year one thousand eight hundred and ninety-seven, signed the commission for the introduction of the cause. After the Apostolic processes were completed in the same Holy Congregation, and after the virtues of the venerable Servant of God were examined according to the proper form, Pope Pius XI solemnly declared on the twenty-fourth of February, in the year one thousand nine hundred and twenty-four, that they had reached the heroic degree. Subsequently, inquiries were instituted regarding two miracles, which, through the intercession of the Venerable Mary of the Holy Euphrasia, were said to have been wrought by the Almighty God; and Our Predecessor solemnly decreed on the eighth of January, in the year one thousand nine hundred and thirty-three, that two miracles had indeed occurred, brought about by God through the intercession of the Venerable Mary of the Holy Euphrasia, namely: the instantaneous and perfect healing of Mary Magdalene Hodges, who was afflicted by a cancer that pervaded her stomach and intestines in

Translated by churchlatin.ai, a product of Boyne Archives

the left hypochondrium; and also: the instantaneous and perfect healing of the girl Mary Olive, who was afflicted by a very serious disease of the nose (lupus). Shortly thereafter, on the fifth of February, in the same year, Our Predecessor issued a decree stating that it was permissible to proceed to the solemn beatification of the Venerable Mary of the Holy Euphrasia Pelletier. The solemnity was celebrated in the Vatican Basilica, with a large gathering of the faithful, and with the presence of many members of the Congregation of the Good Shepherd, on the thirtieth of April of the following month. Furthermore, new miracles, which were said to have been wrought by God in honor of the Blessed, were presented to the Apostolic See, and prayers were offered that the Supreme Pontiff would deign to decide on the resumption of the cause, in order to obtain the canonization of that most excellent Virgin. Regarding this matter, after it had been discussed in the ordinary meeting of the Congregation for Rites on the eighth of May, in the year one thousand nine hundred and thirty-four, and after the Cardinals had given an affirmative response, Pope Pius XI, on the following day, signed the decree for the resumption of the cause with his own hand. Therefore, two new miracles were presented to the Apostolic See by the Reverend Father Gabriel Mallet, of the Congregation of Jesus and Mary, the most diligent promoter of the cause. The first concerned Mary Aloisia Pouget, daughter of John and Mary, born in the town of Margeviols in France, who, having consumed milk from a tuberculous nurse in her infancy, suffered from numerous illnesses from her early adolescence. In the year one thousand nine hundred and twenty-eight, a purulent tuberculous gonarthritis began to develop in her right knee, and...

[*Latin ed. p. 145*]

The acts of Pope Pius XII, page 145, note that after suffering from an appendicitis, and perhaps other ailments of a similar nature, she underwent a surgical operation. Having somewhat recovered from this illness, she was received into the home of the "Good Shepherd" in the town of Charenton. However, shortly thereafter, pains returned in her knee, and unsightly tumors, and these were also purulent, appeared on the neck of the afflicted woman. While still suffering from these ailments, a tuberculous peritonitis developed. This syndrome of illnesses brought the patient to the brink of death in the year 1933, to the extent that the attending physician despaired of her recovery. Therefore, with all remedies failing, repeated prayers to the Blessed Virgin Mary, through the intercession of Saint Euphrasia, were offered. On the thirtieth day of December of that same year, at three o'clock in the afternoon, Mary Aloisia suddenly felt herself perfectly healed: the pains, with which she had been cruelly tormented, ceased, she rose from her bed, or rather, she was helped to stand, she descended and ascended the stairs without any difficulty, she partook of ordinary food, she resumed the life of the other girls, and she immediately performed ac-

Translated by churchlatin.ai, a product of Boyne Archives

tions that clearly demonstrated her complete recovery, which was further confirmed the following day by the devout practice of the Holy Hour, with her knees bent. The attending physician did not hesitate to affirm that this healing exceeded the powers of nature. No less evident is another miracle that occurred. Honorina Moschetti, born in the city of Nice, to parents named Basil and Mary, was afflicted in the year 1933 with peritonitis, of which the tuberculous nature was not doubted. Furthermore, the illness had become so severe that it seemed to corrupt the entire body of Honorina, and pus, a foul-smelling discharge, and infected blood flowed forth. In the year 1935, the illnesses from which Honorina was suffering worsened in the home of the "Good Shepherd" in the city of Canne, and on the twenty-ninth day of April, at a late hour, as the attending physician affirmed, apart from other witnesses, death was imminent. Therefore, the afflicted woman was anointed with holy oil, and the following morning she received the Sacrament of Holy Communion. On that very day, after the final fervent prayers of the novena, offered for her health through the intercession of the Blessed Virgin Mary by Saint Euphrasia, at half-past one o'clock in the afternoon, Honorina requested to be helped to rise from her bed, and as she was being dressed, she was immediately perfectly healed. She walked freely, she descended and ascended the stairs without difficulty, the ulcerous wound in her abdomen, which was oozing pus, was immediately covered with new skin, all other ailments were completely and immediately banished, and her strength was perfectly restored, as if she had never been afflicted with any illness whatsoever. The attending physician estimated that the healing exceeded the powers of nature four hours later.

[*Latin ed. p. 146*]

146 Acta Apostolicae Sedis – the official record states that it is necessary. The following day, she returned to her normal life, and was thereafter delighted with her restored health. "Concerning these two healings, which learned physicians chosen by the Holy Congregation of Rites had unanimously declared to be miracles, processes were initiated with increased apostolic authority in the episcopal courts of Paris, Avignon, and Meaux, the validity of which was duly recognized. Concerning these same healings, a discussion was held in the customary three Congregations, namely, in the Preliminary Congregation, in the Preparatory Congregation, and finally in the General Congregation, before us on the twenty-third day of May of the preceding year, in which the venerable Father Charles, Cardinal Salotti, Prefect of the Holy Congregation of Rites and Relator of this Cause, proposed the question of whether and concerning which miracles there existed, after the granting of the Beatification of Blessed Mary by Saint Euphrasia by the Apostolic See, in the case and to the effect of which we are acting, and then the Cardinals, Prelates, and Consultors of the same Holy Congregation gave their individual opinions, which we received with a joy-

Translated by churchlatin.ai, a product of Boyne Archives

ful heart. We, however, considered it necessary to postpone our judgment, in order to implore a greater abundance of divine light. On the fourth day of June, on the feast of the Most Holy Trinity, wishing to express our opinion, we summoned the same Cardinal Salotti, and our beloved sons Alfonso Carinci, Secretary of the Holy Congregation of Rites, and Salvatore Natucci, General Promoter of the Faith, and after having first celebrated the Holy Sacrifice, we solemnly decreed: That there exist two miracles, wrought by God through the intercession of Blessed Mary by Saint Euphrasia, namely, the instantaneous and perfect healing of the girl Maria Aloisia Pouget, from the Institute of the Good Shepherd, from a very serious bacillary peritonitis, with an affection in the right knee and with lateral-cervical adenitis; and of Honorina Moschetti, also from the same Institute, from a very serious purulent tuberculous peritonitis. Therefore, in order to overcome this one doubt concerning the noble outcome of this Cause before the Holy Rites Congregation, namely, whether, indeed, Blessed Mary by Saint Euphrasia could be safely raised to the highest pinnacle of honor, with two miracles duly approved, with which the Church is accustomed to exalt its most illustrious sons, who are judged worthy of such glory, a general assembly was held on the thirteenth day of the same month of June in the Vatican Palace before us, and all those present answered affirmatively. However, we hesitated to reveal our thoughts in such a serious matter, and we instructed those present to, in the meantime, earnestly and fervently offer prayers to the Lord, that He might deign to illuminate us with greater light. Finally, after mature deliberation, on the twenty-third day of the following month of July...

[*Latin ed. p. 147*]

Acts of Pope Pius XII, page 147, Sunday after Pentecost, the octave day, having convened those whom we mentioned above, namely Cardinal Charles Salotti, Alfonso Carinci, and Salvatore Natucci, after having celebrated the Holy Mass beforehand, we pronounced the following sentence: That the solemn canonization of Blessed Mary by Saint Euphrasia Pelletier, a Virgin, may proceed.

However, in order that the order established by our predecessors in matters of such great importance might be observed, first, on the eleventh day of December of the same year, we convened our venerable Brothers, the Cardinals of the Holy Roman Church, in a secret consistory held with us, in which the aforementioned Cardinal Salotti gave a brief discourse on the life, virtues, and miracles of both Blessed Mary by Saint Euphrasia Pelletier, and Blessed Gemma Galgani, a secular virgin from Lugo, and he recounted all the acts pertaining to their causes of canonization. After this account was completed, each of the Cardinals present, having been asked by us, gave their votes.

Then, on the seventh day of the preceding month of March, we held

Translated by churchlatin.ai, a product of Boyne Archives

a public consistory, and in it, the esteemed sons of the Consistorial Hall, Advocate Augustus Milani concerning Blessed Mary by Saint Euphrasia Pelletier, and Aloysius Philip Re concerning Blessed Gemma Galgani, delivered eloquent speeches and requested from us that we might deem it fitting to bestow upon these Blessed ones the crown of the Saints. To these requests, we responded that we also greatly desired this; but, as guardians of the ancient customs of the Apostolic See, we were unwilling to decide on this most serious matter until, in a semi-public consistory, both the Cardinals and the Sacred Prelates, having carefully considered the matter, could express their opinions to us.

Therefore, we ordered that commentaries on the lives, virtues, and miracles of those Blessed ones, and on the acts in their causes, should be sent to each of those prelates. Finally, we admonished all to, in the meantime, seek the light of the Holy Spirit, through prayers, to enlighten our minds. We fixed the fourth day of the following month of April for holding that consistory. On that day, the Cardinals and Sacred Prelates who were present in the city, having been convened with us, briefly spoke to us, and we inquired of them what they thought about the proposed causes, so that they might individually express their opinions to us.

But since all of them professed that those Blessed ones should, without delay, be adorned with the diadem of the Saints, we deemed that we should delay nothing further in proceeding to their canonization. We determined that this should be celebrated in the Vatican Basilica on the second day of the next month of May, that is, on the feast of the Ascension of Our Lord Jesus Christ. We exhorted all to continue their fervent prayers, so that the grace of the light of the Holy Spirit might not be lacking to us in this most important part of our office.

[*Latin ed. p. 148*]

148 Acta Apostolicae Sedis - Official Commentary. Concerning these matters, the esteemed Son, Master of the Sacred Ceremonies, in the name of the Fiscal Procurator, requested the assistance of the Apostolic Notaries, according to the customary form. Therefore, when that most auspicious day, granted by Us, arrived, all Orders of the clergy, both regular and secular, the Prelates and officials of the Roman Curia, together with the Abbots, Bishops, Archbishops, Patriarchs, and Cardinals of the Holy Roman Church who were present in the city, assembled in the magnificent Basilica of the Vatican, adorned with great splendor and filled with thousands of faithful, among whom were many from the dioceses of Etruria, especially from Lugo, and not a few members of the Institute founded by the Good Shepherd. To these, preceded by pious supplications, We also entered the same Basilica with solemn ceremony, and, after first adoring the Holy Sacrament of the Eucharist, We approached Our cathedra, and there We sat. Then, our venerable Brother Charles, Bishop of Palestrina, Cardi-

Translated by churchlatin.ai, a product of Boyne Archives

nal Salotti, Prefect of the Congregation for Divine Worship, and entrusted with these canonizations, through the esteemed Son, August of Milan, Our Advocate in the Consistorial Hall, earnestly offered to Us prayers and petitions, that We might deem worthy to enhance with the highest honors of sanctity the Blessed Mary of Saint Euphrasia Pelletier and Gemma Galgani, Virgins. And after invoking the intercession of the Blessed Virgin Mary and all the Saints, and imploring the light of the Paraclete, the aforementioned Cardinal, through the same Consistorial Advocate, more earnestly and repeatedly requested this from Us; We, finally, from the Chair of Saint Peter, as supreme Judge of the entire Church, solemnly pronounced this definitive sentence: For the honor of the Holy and undivided Trinity, for the exaltation of the Catholic faith, and for the increase of the Christian religion, by the authority of Our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and by Our own, after mature deliberation, and with divine assistance frequently implored, and with the counsel of our Venerable Brothers, the Cardinals, Patriarchs, Archbishops, and Bishops present in the city, We declare and define that the Blessed Mary of Saint Euphrasia Pelletier and Gemma Galgani are Saints, and We add them to the catalogue of the Saints; We decree that their memory should be commemorated each year by the entire Church on the day of their birth, that is, the Blessed Mary of Saint Euphrasia Pelletier on the twenty-fourth of April, and the Blessed Gemma on the eleventh of April, among the Saints, Virgins, not Martyrs, with pious devotion. In the Name of the Father, and of the Son, and of the Holy Spirit. Amen. After the formula of canonization was pronounced, prayers were offered by the aforementioned Consistorial Advocate, on behalf of the same Cardinal, the Procurator.

[*Latin ed. p. 149*]

The Acts of Pope Pius XII, page 149: We have ordered that these Decrees be dispatched as Apostolic Letters sealed with lead; and we have commanded that instruments be drawn up by the present Apostolic Notaries for the perpetual record of this matter. Furthermore, with the entire clergy and people, we have given thanks to Almighty God for so great a benefit, and we have first invoked the patronage of the newly recognized Saints before God. Afterwards, we addressed the faithful with a homily, in which, taking advantage of the occasion of this feast, we urged them to consider how the Ascension of Christ, amidst all the adversities that afflict us, not only comforts the minds of all, but also strengthens hope and increases the desire for attaining heavenly blessedness. Then, we offered a brief eulogy of the two Saints, showing and proposing for imitation a particular virtue in each Virgin, namely, in Mary, the Christian fortitude of soul, by which, even amidst the gravest difficulties, she was able to accomplish such outstanding deeds for the glory of God and the salvation of souls; and in Gemma Galgani, the ardent love for the Divine Redeemer

Translated by churchlatin.ai, a product of Boyne Archives

crucified, from which she was so moved that she desired nothing more than to contemplate the most holy wounds of Jesus Christ and to be afflicted by His grievous sufferings. After the homily was concluded, we imparted the Apostolic blessing and a plenary indulgence to those present; and then, we approached the altar to celebrate the sacred Mass with solemn rites. Therefore, let the faithful rejoice in having Mary, through the intercession of Saint Euphrasia Pelletier, as another advocate in Heaven, whose ardent charity, which she displayed, is to be held up as an example to the men of this Our age, devoted to worldly pleasures, so that they may strive to correct the corrupt morals, from which, as from a source, almost all the evils of civil society arise, and that, having abandoned the dictates of truth and the precepts of charity, they may reject the law of God, by which, if followed, even nations agitated by wars could attain true and lasting peace. Therefore, having duly considered all that was to be examined, with certain knowledge, we confirm, strengthen, and again establish all and each of the things mentioned above, with the fullness of Our Apostolic authority, and we declare them to the entire Catholic Church. We decree that these Decrees, whether transcribed, or in copies, even printed, shall have the same force and effect, as if they were presented or shown, provided that they are signed by the hand of an Apostolic Notary and sealed. But if anyone...

[*Latin ed. p. 150*]

150 The Acts of the Apostolic See – Official Commentary, he who should presume, with reckless audacity, to infringe upon, contradict, or attempt to undermine these Letters of definition, decree, mandate, and Our will, shall know that he incurs the indignation of Almighty God and of the holy Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord one thousand nine hundred and forty, on the second day of May, in the feast of the Ascension of Our Lord Jesus Christ, in the second year of Our pontificate. I, PIUS, Bishop of the Catholic Church.

8- I, JANUARIUS, Bishop of Ostia and Albano, Cardinal GRANITO PIGNATELLI DI BELMONTE, Dean of the Sacred College.

8- I, Fr. T H. PIUS, of the Order of Preachers, Bishop of Porto and S. Rufina, Cardinal BOGGIANT, Chancellor of the Holy Roman Church.

8- I, HENRICUS, Bishop of Velletri, Cardinal GASPARRI.

8- I, FRANCISCUS, Bishop of Tusculum, Cardinal MARCHETTI SELV AGGI ANI.

8- I, CAROLUS, Bishop of Praeneste, Cardinal SALOTTI.

8- I, HENRICUS, Bishop of Sabina and Mandelensis, Cardinal SIBILLA.

I, ALEXIUS, Presbyter of the title of S. Callisto, Cardinal ASCALESI.

I, IOANNES BAPTISTA, Presbyter of the title of S. Mariae in Transpontina, Cardinal NASALLI ROCCA DE CORNELIANO.

I, ALEXANDER, Presbyter of the title of S. Mariae in Cosmedin, Cardi-

Translated by churchlatin.ai, a product of Boyne Archives

nal VERDE.

I, LAURENTIUS, Presbyter of the title of S. Pancratii, Cardinal LAURI, Major Penitentiary.

I, ALOISIUS, Presbyter of the title of S. Silvestri in Capite, Cardinal LAVITRANO.

I, Fr. RAPHAEL CAROLUS, Presbyter of the title of S. Praxedis, Cardinal ROSSI.

I, PETRUS, Presbyter of the title of S. Crucis in Jerusalem, Cardinal FUMASONI-BIONDI.

I, FRIDERICUS, Presbyter of the title of S. Mariae de Victoria, Cardinal TEDESCHINI, Datary.

[*Latin ed. p. 151*]

Acts of the Holy Fathers, 151, XII.

I, FRANCIS, Presbyter and Cardinal of the title of Saint Cecilia, MARMAGGL.

I, ALOISIUS, Presbyter and Cardinal of the title of Saint Pudens, MAGLIONE.

I, CAROLUS, Presbyter and Cardinal of the title of Saint Lawrence in Lucina, CREMONESI.

I, PETRUS, Presbyter and Cardinal of the title of Saint Angel in the Forum Piscarium, BOETTO.

I, EUGENIUS, Presbyter and Cardinal of the title of Saint Mary above Minerva, TISSERANT.

I, ADEODATUS IOANNES, Presbyter and Cardinal of the title of Saint Prisca, PIAZZA.

I, HERMENEGILDUS, Presbyter and Cardinal of the title of Saint Lawrence in Panisperna, PELLEGRINETTI.

I, IOSEPH, Presbyter and Cardinal of the title of Saint Mary in the Via Lata, PIZZARDO.

I, CAMILLUS, Prothonotary of Saint Mary in Domnica, Cardinal, CACCIA DOMINIONI.

I, NICOLAUS, Deacon of Saint Nicholas in the Tullian Prison, Cardinal, CANALI.

I, DOMINICUS, Deacon of Saint Apollinaris, Cardinal, JORIO.

I, VINCENTIUS, Deacon of Saints Cosmas and Damian, Cardinal, LA PUMA.

I, FRIDERICUS, Deacon of Saint Mary in Aquiro, Cardinal, CATTANI.

I, MAXIMUS, Deacon of Saint Mary in Porticu, Cardinal, MASSIMI.

I, IOANNES, Deacon of Saint George in the Velia Aureo, Cardinal, MERCATI.

Translated by churchlatin.ai, a product of Boyne Archives

Brother Thomas, O.P., Cardinal, BOGGIANI.
Charles, Cardinal, SALOTTI, Chancellor.
Joseph Wilpert, Dean of the College.
Protonotary Apostolic, Carolus Respighi.
Protonotary Apostolic, Can. Alfridus Liberati, Assistant for Studies.
Can. Georgius Stara Tedde, Assistant for Studies.
Expedited on the twenty-seventh day of March, in the third year.
Alfridus Marini, Printer.
Register in Canon. Ap., vol. LXIII, n. 35.
A. Trussardi, from the tabularium.
Angelus Pericoli, Apostolic Scribe.

[*Latin ed. p. 152*]

152 Acta Apostolicae Sedis - Official Commentary. APOSTOLIC LETTER GRANTING THE DIGNITY AND TITLE OF MINOR BASILICA TO THE CATHEDRAL CHURCH OF ANTIOQUIA, DEDICATED TO THE VENERABLE BLESSED VIRGIN MARY IMMACULATE. PIUS PP. XII. For the perpetual memory of the matter. — Among the sacred buildings which ennoble the Republic of Colombia in South America, the Cathedral Church of Antioquia, dedicated to God in honor of the Blessed Virgin Mary Immaculate, deserves to be particularly mentioned. This cathedral temple was only consecrated in the year one thousand eight hundred and thirty-seven, although it had already been constructed since the year one thousand seven hundred and ninety-seven, in place of the first sacred building, which was completely consumed by fire, and another which also collapsed into ruin. The earlier church was founded together with the city of Antioquia, and also, a little later, in the year one thousand five hundred and forty-seven, it was established as a parish, so that it also existed as the first parish church in that vast region. Due to the canonical constitution of the Diocese of Antioquia in the year one thousand eight hundred and four, the aforementioned temple, formerly a parish church, became the cathedral of the new Episcopal Church, which, by right, can be considered as the "matrix" of other dioceses within the Colombian territory, namely Medellin, Manizales, Jerico, and Santa Rosa de Osos, which were formed in more recent times from that territory. However, the Diocese of Antioquia is also currently united with the Diocese of Jerico. Bearing this in mind, the Venerable Present Archbishop of Antioquia, and also on behalf of the Government of the Republic of Colombia, have earnestly requested that We deign to grant the cathedral temple entrusted to him the dignity of a minor basilica, taking advantage of the fourth centennial anniversary of the founding of the city, which will be celebrated next November. We, having heard these requests, readily and willingly agree to grant them. For We are also informed that the aforementioned cathedral temple, built

Translated by churchlatin.ai, a product of Boyne Archives

with a noble stone structure and adorned with many works of art, stands out for its size and height, and is rich in precious furnishings of gold and silver, and that the sacred liturgical functions are carried out therein with all due decorum, to the great benefit of the faithful of the city and the surrounding region, who are distinguished by their religious piety and devotion. Therefore, having heard the Cardinal Prefect of the Sacred Congregation for the Ritus, who also presented commendations,

[*Latin ed. p. 153*]

The Acts of the Popes, Volume 153, page XII, attest to the most excellent Apostolic Nuncio in Colombia, and with certain knowledge and mature deliberation, concerning Our Apostolic authority in its fullness, by the tenor of these present letters, and perpetually, We elevate the cathedral church of the diocese of Antioquiensis, dedicated to God in honor of the Blessed Virgin Mary, Immaculate, to the dignity of a Minor Basilica, with all the honors and privileges which are rightfully due to such a title. Notwithstanding any contrary provisions. We grant this, We decree, We ordain that these present letters shall remain forever firm, valid, and efficacious; and shall have and obtain their full and complete effect, and those to whom they pertain, or who may pertain to them, now and in the future, shall fully enjoy them; and it shall be rightly judged and defined; and shall be null and void from this moment and forever, if anything to the contrary, concerning these matters, should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-first day of March, in the year 1931, the third year of Our pontificate. A. Card. MAGLIONE, Secretary of State.

LETTER TO THE MOST REVEREND FATHER JANUARY, BISHOP OF OSTIA AND ALBANUM, S.R.E., CARDINAL GRANITELLI PIGNATELLI DI BELMONTE, DEAN OF THE SACRED COLLEGE, AND ALSO PREFECT OF THE SACRED CONGREGATION OF CEREMONIES, HAPPILY CELEBRATING HIS NINTHY YEAR.

PIUS PP. XII

Venerable Brother, greetings and Apostolic Benediction.

To complete one's ninetieth year, with such a keenness of mind and with the vigorous strength of body, which You enjoy through the grace of God, is a very rare occurrence, indeed, happening to but a few. This venerable old age is not merely not languid and inactive, but it is also industrious and always engaged in something, just as the zeal of Your spirit was in life. Therefore, it is pleasing to Your admirers, and especially to Us, to reflect upon and to remember with gratitude so long a course of life, so adorned with merits and praises. In the very prime of Your youth, in Naples, Your native city, the sacred duties entrusted to You shone forth,

Translated by churchlatin.ai, a product of Boyne Archives

Your piety and charity towards others were evident, and virtue was most actively manifested at that time.

[*Latin ed. p. 154*]

154. The Acts of the Apostolic See record that, even in your public life, you have always been the most ardent defender and protector of Catholic liberty, employing every effort and industry. Moreover, with the passage of time, due to the outstanding qualities of mind and spirit that you possessed, five Roman Pontiffs have not hesitated to entrust you with more important and honorable duties, as We ourselves, on many occasions, have closely observed and confirmed, as witnesses to your prudence and sagacity, in the exercise of Our own offices. Indeed, for this Apostolic See, you have led or diligently assisted in solemn and extraordinary missions to France, Russia, England, Belgium, Austria, or elsewhere. After being appointed among the Cardinals by our predecessor, Pope Pius X, you never ceased to dedicate yourself with singular zeal and judgment to the affairs of the Holy Roman Church, and for more than a decade you diligently directed the Congregation of Ceremonies. In the meantime, you successfully fulfilled the office of Papal Legate with great solemnity in Lapurdia, Orleans, and Palermo. For more than five decades, the faithful of Albano Laziale have already benefited from your pastoral care, to which the children of Ostia were added eleven years ago. All these people follow you with a grateful spirit and veneration, and you, in turn, spare no opportunity to assist both flocks. We gladly join the chorus of those who congratulate you, and we wish you the happiest and most pleasant of events, earnestly praying to God that He may preserve and protect this robust old age for as long as possible, and that He may graciously grant that your pastoral ministry may be enriched with abundant fruits. Furthermore, so that the faithful may receive a greater abundance of fruits from your goodness, we grant you, of your own accord, that in each diocese, on whatever day you may choose, after the Holy Mass has been celebrated with the appropriate pontifical rites in the presence of the people, you may, in Our name and with Our authority, impart a plenary indulgence to them, for the benefit of the Church. May the Apostolic Blessing, a testament to the greatest of heavenly graces and to Our deepest affection, be a sign to you, Venerable Brother, and to the entire clergy and people of both dioceses, as well as to those joined to you, friends and companions in labor, which We impart to you in the Lord. Given in Rome, at St. Peter's, on the eleventh day of the month of April, in the third year of Our pontificate. PIUS XII.

[*Latin ed. p. 155*]

Acts of the Popes, Volume 155, XII, ADDRESS of the Most Blessed Father to those working in the Cattolica Action and in the universities of Italy, on the twentieth day of April in the year 1941, he spoke these words: "Among

Translated by churchlatin.ai, a product of Boyne Archives

the treasures of the heritage left to us by our glorious Predecessor, Pope Pius XI of blessed memory, there shines, like a gem, his particular affection for the Cattolica Action, which he vigorously promoted and instilled as the most effective means for the Church to fulfill its mission in the world; a sublime mission which encompasses the teaching of the faith, baptism for all nations, and the teaching of morality to all believers, in accordance with the words of Christ: 'Going therefore, teach ye all nations, baptizing them... teaching them to observe all things whatsoever I have commanded you.'" The divine mission of Christ passed into the hands of Peter and the Apostles, and it generated among the disciples and the faithful that ferment of sincerity and truth, of grace and virtue, which was the conversion and renewal of souls, and alongside the Bishops and the clergy, it inaugurated the dawn of the Cattolica Action.

Therefore, the Cattolica Action is as old as Christianity; and if its name resonates powerfully and moves us in our present age, its perennial spirit has been rekindled in the struggle that the present world wages against the Church, against the doctrine of Christ, against the practice of the faith, with indifference, with a false science, and with the passions of concupiscence. For this reason, among the groups, the rich ensemble of which constitutes the important organism of the Cattolica Action, our Predecessor, as you well know, beloved sons and daughters, held a special predilection for the university youth; a predilection which did not exclude nor diminish in him the love for each of the other children of the great family of the Cattolica Action, in which even the smallest association shines, called as it is to promote the true life of souls, the supernatural life, destined to blossom, like a seed, into flower and fruit, for all of us in the glory and joy of heaven.

But alongside the six major Associations of the A. C., there exists the movement of the "Graduates," who, as they intend to collaborate in the apostolic work..."

[*Latin ed. p. 156*]

156 Acta Apostolicae Sedis - Official Commentary, considering the hierarchical structure and the particular means provided to them by culture, find in the Action Catholique an appropriate religious and moral assistance, which serves to make their activity more effective. Such a movement, although it constitutes a special Section, distinct from the Associations of University Students, nevertheless shares this commonality with them: that even the "Graduates," having already crossed the threshold of Universities and Higher Schools, were once "Candidates," and also participated in the life and vocation of the university – a lofty vocation that creates in the ranks of the Action Catholique special needs, possibilities, and duties, common to you all, men and women, young and mature. It is a patent and undeniable fact that university circles and higher education classes are reserved a singular place, an eminent role in the social order. Not that those who

Translated by churchlatin.ai, a product of Boyne Archives

dedicate themselves to higher studies of knowledge and science always excel above others. God has not changed the natural way of shaping the varied acuity of human minds and intellects. Even among simple workers, you encounter spirits of the highest order, who sat only on the benches of elementary schools. But it is also recognized that university youth and graduates form a distinct class from others, immediately fraternizing with each other, by that bond of intellectual formation received in higher educational institutions. There, if good will was united with intellect, they learned a vast complex of various and precise knowledge; but even more, they acquired that capacity for personal judgment, which is the fruit of long study and observation, that criterion which generates the methodical and rigorous critique of facts and ideas, the ability to master the most complicated and delicate problems, in other words, the scientific spirit, the ability to know for themselves and not merely to receive from others already-made knowledge. Is not such a capacity required and presupposed for the exercise of those functions that qualify judges, lawyers, doctors, engineers, and masters of the various sciences and arts? The questions that are posed to them by the daily practice of their profession are not school problems that can be resolved by the simple application of common formulas already learned and understood; they are problems of active life, serious, complex, with many and variable aspects, which only a spirit of higher culture is capable of addressing and resolving. Human society is a body, which, like man, has a brain and various organs, such as the lungs and kidneys; but the brain, in its multiple functions, supervises the direction, coordination, and regularity of phenomena.

[*Latin ed. p. 157*]

Acta Pii PP. XII 157 vitali; neque enim, propter magnitudinem suam, est omnia et solum necessarium in compositione humana. Cerebri in vita populi dicuntur ii qui formationem academicam acceperunt; similes illis maiores vel superiores, quos S. Thomas de fide distinguet ab inferioribus, qui ad eos aderunt, eos audiunt, eos sequuntur, et aeis veritatem et regulam accipiunt. Contra, dolore supremo, lux multiformis scientiae et experientiae, quae, si recte ducta sit, ex Universitatibus et Athenaeis oritur, obscuritatem expellit quae, ut una ex causis principalibus, abyssus moralis in quo hodie mundus versatur, premit; dicimus, scindem quae numerum considerabilem virorum eruditorum a cogitatione Christiana separat. Universitates et Studia Generalia non sunt ex hac die nec ex illa; nata sunt in Medio Aevo ex sinu et sub protectione Ecclesiae. Etiam tunc inveniuntur errores, haereses, theoricae antisociales; tamen in illis temporibus, hodie non raro tam denigratis, pro Universitatibus formatoribus et directoribus mentium, in atmosfera generali, cogitatio conceptionum Christianarum flabat et facie illius fidei splendebat, quae ingenia non humiliat, et, si ea in genua ducit, ea magnalia facit coram veritate et veracitate Dei qui locutus est,

Translated by churchlatin.ai, a product of Boyne Archives

et in concordia mirabili scientiae rationis cum scientia divina intellectum humanum angelicam facit. Sed cum lento opere dissolutionis spiritualis oriundae a humanismo paenitente, a libero examine, a philosophismo fumoso saeculi decimo ottavo, a idealismo et positivismo saeculi decemnono, contra quos clamor realitatis mundi et hominis, quid factum est? Quae commoditates et progressus collecta sunt a societate, familia, persona humana? Aspice culturam academicam, vos qui frequentatis vel frequentatis aulas eius. Quanti campi studiorum et investigationum scientificarum evoluti sunt et dilatati extra omnem contactum cum cogitatione catholica, sine ullius considerationis magni facti revelationis supernaturalis, expandentes se in ambitu, si non semper antireligioso, certe non curante religione! Unde funestus spiritus in multis eorum maioribus, qui adducendos fratres suos, ad illuminandos alios, ad cogitandos pro eis, ad ducendos in vita, vocati sunt, scristianizatur, cum amaris fructibus quos praesens nobis gustat.

A hoc scindimento et antagonismo inter scientiam et religionem, veritas non potest obscurari nec de trono suo lucis amotari, quia ipsa est lux et solium, vestigium et fulgor lucis inaccessibilis, in qua Deus sedem habet, et ex qua descendunt ad hominem, ut duo rivi.

[*Latin ed. p. 158*]

158 *Acta Apostolicae Sedis* – An Official Commentary from a Single Source: Truths of reason and truths of faith, never in conflict with each other, but sisters of unequal beauty. Both are eager to dwell together in the human mind, which thirsts for all the rays of manifest and hidden truth; therefore, great and sublime minds of the Christian centuries have known how to make their reason the handmaid of faith, and to bow their heads "at the dishonor of Golgotha." To this "faith accustomed to triumphs," you, to whom divine Providence has given and continues to give the opportunity to participate so abundantly in this elevated intellectual formation, have – especially in the fervent activity of the Catholic Action – the duty to clear the way in many hearts, and to end that pernicious divorce, to re-establish connections, to re-tie bonds, to ensure the mutual penetration of the two worlds of knowledge: high university science and the light revealed by Christ. What the Fathers of the Church already accomplished in the face of Greco-Roman pagan culture, what Justin and Origen undertook from the very beginning of the apostolic age, what gives such splendor to the figure of a Saint Augustine, from which arose the Christian thought and civilization of the Middle Ages, and by which believing nations were formed – this is the exalted goal and the arduous and magnificent work that is presented and offered to your zeal, beloved sons and daughters. Whether you belong to the Catholic University of the Sacred Heart in Milan, or whether you are engaged in studies as students or teachers in other Universities or Higher Schools, your vocation does not change, and you must correspond with the same close and cordial fraternity and union of spirit, heart, and action. The

Translated by churchlatin.ai, a product of Boyne Archives

Church, never an enemy of the sciences and the arts, loves and is concerned to have its own centers of high culture, where it can freely and fully exercise its activity; but for this reason, it is all the more committed to ensuring that the truth, of which it safeguards the deposit, is not absent and without influence and light in other centers, the organization of which is more or less independent of the Catholic perspective. And you, in whom this truth lives through faith and acts through charity, who rejoice in the enjoyment of truth, must take it everywhere, make it shine everywhere, make it desired, loved, and enjoyed everywhere. Will you therefore be heralds of Catholic truth? Will you be the new apostles of the Gospel within the society of modern scholars and wise men? Yes; this is what your apostolate should be, alongside and under the authority of the ecclesiastical hierarchy. But to fulfill such a mission without danger to yourselves and with effectiveness around you, it is necessary, first of all, that there be no imbalance in your mind and soul between your religious culture and your general and specialized university culture. Your understanding of the dogmas (to the extent that they are revealed) –

[*Latin ed. p. 159*]

Acts of the Popes, 159, XII, (mentally, with reason), your knowledge of Catholic morality, worship, and inner life, should they not rise to a level proportionate to your scientific knowledge in law, history, literature, or biology? And would it not already be a formidable danger if, in this maturing of your judgment, your critical acumen, your personal thinking, you were to be satisfied, in matters of faith, with remaining, almost like children, with the notions and proofs that were taught to you during your elementary or secondary studies? Alas, how many souls have had their inner crisis originate from this, and were thus led to the loss of faith! People continue to believe out of habit until the day when, faced with stronger difficulties, doubt arises, and in the struggle that presents itself to a mind trained in the problems imposed by higher culture, they have at their disposal only weapons of elementary value, reasons and explanations that are insufficient to respond to the assaults of temptation, to refute them, and to calm the intellect. You must imitate the great Apostle Paul, who said of himself that when he was a child, he spoke like a child, had the tastes of a child, and thought like a child; but when he became a man, he gave up those things that were of childhood. Not that you should cease to remember or forget the Catechism, the supreme code of Christian faith and morality; but it is essential for your mission in the Catholic Action that you possess a more profound and more personal religious culture, as a mature man. In your secular university circles, you will not find an audience for your Catholic convictions unless you are able to present them and frankly defend them on the open ground where the thoughts of your interlocutors usually move, in those tournaments of scientific discussion, but at the same time alive,

Translated by churchlatin.ai, a product of Boyne Archives

free from superficial verbosity, calm in its dignity, without that contention which would immediately displease and alienate minds.

But what most inspires esteem and credibility in word and truth is the agreement between your intellectual perfection and your moral and spiritual perfection: a lack of balance between intellect and will, between truth and the practice of good, would recall to mind the image of those from whom Christ warned his disciples to guard themselves: "They say, and do not." In the sincerity of the true Christian, the truth of faith and the rule of conduct are inseparable, because the knowledge of divine things is the necessary foundation of a good life, and it indicates and illuminates its path. Just as you must possess an intellectual life, so too you must possess an inner moral life of maiores:

[*Latin ed. p. 160*]

160 Acta Apostolicae Sedis – The Official Commentary presents two lives that form but one, the life of the champion, marked on his forehead with the chrism of a good soldier of Christ. Is it not lamentable that so many men, endowed with a superior intellect, have a character and moral value so miserably inferior to their minds? And is this not the profound cause of certain inexplicable inconsistencies or incongruities, even in the purely scientific realm? Indeed, a high intellectual life, even by itself, imposes strict obligations; how much more so when it intends to develop and unfold in the full atmosphere and sphere of Christianity? Science is a exquisite wine, which sometimes easily goes to the head. In all endeavors, whether in research or teaching, passions can, in some way that escapes the dominion of reason and will, cause disorder; curiosity, vanity, pride, weakness, and jealousy will lie in wait. It will be the hour of trial and struggle between passion and duty. A true scholar, a true teacher, a true jurist, a true clinician, will not be able to remain firmly and fully on the path and in the dignity of their profession without a strong inner life, a delicate sense of duty, without that vigor of virtues that Christians draw from the most fertile and inexhaustible of all sources, the examples and the grace of Our Lord. Therefore, a full, deep, strong, and solid Christian life, nourished by the doctrine and sacraments of Christ, maintained in prayer and meditation, sustained by a generous struggle against all that might contradict, offend, or weaken it: this is the noblest and most brilliant armor for the Christian and Catholic graduate and student in every endeavor. In this good struggle, if the profit of the soul is worth more than the conquest of the whole world, the university life, the professional life, must nevertheless present themselves, act, and operate with equal wisdom and sincerity, with equal generosity and intensity. Do not, you Catholic students and graduates, be inferior to others in the arena of scientific value and competence, of extensive knowledge and ability in the exercise of your profession. For the honor of the Catholic Action, to which you belong, study, strive, as much as

Translated by churchlatin.ai, a product of Boyne Archives

your intellect and your zeal urge and lead you, to become the best, the best students, the best professors, the best jurists, scholars, doctors, engineers, naturalists, physiologists, investigators of matter and spirit, of truth and of individual and social good. This is required by the glory and the name of the Master whom you serve, Deus scientiarum Dominus, the all-knowing God, so that you may be worthy of Him in all things; this is required by the love that (cf. Matthew 16:26).

[*Latin ed. p. 161*]

Acts of Pope Pius XII: "You must bring your vocation, your profession, and those who are your companions in life, to the divine Providence that has marked you. Live intensely your university life, with all that is good, great, and beautiful that it offers you, through its scientific rigor, as well as its healthy and sincere 'camaraderie': this is a duty for you, no less than the most effective form of your apostolate, your own Catholic Action. Nothing will make your Christian faith more sympathetic and attractive to those around you than to see it openly, sincerely, and deeply united with your university life and with the lively interest in all that promotes and adorns it. But in this Christian apostolate among scholars of the secular sciences, it often happens that one enters into difficult arguments, even for theologians and interpreters of the Holy Scriptures, without that broad and secure knowledge that safeguards the truth of science and the esteem of faith. Therefore, the great apologist, St. Augustine, even in his time, lamented the reckless presumption of some Christians, who, in response to assertions of physical things, supported by pagans with certain reasons and with experience, opposed their opinions about the Holy Scripture, to the point of causing laughter and demonstrating that they did not understand what they were saying or what they were asserting. 'And it is not so much unpleasant,' says the holy Doctor, 'that a man is ridiculed for being wrong, but that our authors are believed by those who are outside [the Church] to have felt such things, and, to the great detriment of those whose salvation we seek, they are rebuked and scorned as being uneducated.' For when someone, among the number of Christians, is found to be mistaken in a matter in which they are best versed, and to assert a vain opinion about our books, how will they be able to believe in those books, concerning the resurrection of the dead and the hope of eternal life and the kingdom of heaven, when they have considered those things, which they have already experienced or have perceived with certain proofs, to be falsely written?" From this, you can clearly see how necessary it is, for a fruitful apostolate among the educated, that it be united with a profound secular knowledge of nature and a profound religious knowledge of the truths of the faith, in order to show others the harmony between human reason and divine revelation.

All of this, it is true, requires courage, energy, constancy, let us say it

Translated by churchlatin.ai, a product of Boyne Archives

openly, true and generous Christian self-denial. A superficial, light, dilettantish, sporadic study, subject to impressions, will certainly not lead to great results and benefits. Only a soul..." (Reference to 1 Timothy 1:7). "De Genes, ad litt., I I, c. 19; Migne, P. L., t. 34, col. 261."

[*Latin ed. p. 162*]

162 Acta Apostolicae Sedis - Commentarium Officiale. Considerate, si vi presentasse la prospettiva di un lavoro lungo, spesso penoso, arduo, oscuro, senza lo stimolo della soddisfazione interiore: ma essere e rimanere esigenti verso voi stessi è pure un vostro dovere, richiesto per i vostri studi e la vostra attività professionale tanto quanto per la vostra vita religiosa e morale. Il vostro lavoro, in ogni modo, debba essere un'azione coraggiosa e gioiosa, nell'umiltà e nella carità. Non dimenticate mai che rimangono quaggiù la fede, la speranza, la carità; queste tre cose; ma la più grande di esse è la carità, perché la carità non viene mai meno; ma le profezie passeranno e cesseranno le lingue; e la scienza sarà abolita, o piuttosto, come la fede, si trasformerà in visione, in un mondo più bello di quello in cui viviamo. Non insuperbite innanzi agli uomini, e umiliatevi davanti a Dio. La vostra cultura più alta non vi rende di per sé migliori dei vostri fratelli che vedete in circostanze più modeste; né vi esalta tanto su di loro che spezzi il sublime vincolo e l'eccellentissima via della carità, per la quale anche la cultura scende ad umiliarsi con gli umili per innalzarsi insieme nella scuola di Cristo. Ricordate che la verità è madre dell'umiltà e della carità. La vostra vocazione universitaria vi avvia ad essere le guide di coloro che vi circondano; e la prima e più alta lezione di verità, che voi avete da far loro accettare e comprendere, è l'insegnamento di Cristo, trasmesso non meno a loro che a voi per la voce della Chiesa, Maestra e guida universale dei credenti. Ora, di questo divino insegnamento, nel vostro mondo sconvolto e dilaniato dalle contese e dalle guerre, quale lezione è più necessaria di quelle dell'umiltà e della carità, tanto insistentemente inculcate con parole ed esempi dal divino Maestro, mite e umile di cuore? Per quanti, ahimè, queste parole: umiltà e carità, suonano assurde e prive di senso! Anche menti cristiane non si lasciano forse sviare e trascinare a non più comprenderne il vero significato e valore? O apostoli della verità, di quella verità che sola è forte e fa i forti: insegnate non l'orgoglio, che è debole, che gonfia e non edifica, che è vanità che pare persona, ma il sentimento del dovere, il dominio di sé, il coraggio, l'eroismo nei cimenti e nei pericoli, quella virtù e quel valore che non si insuperbiscono nella vittoria e rendono più amabile il vincitore. Giacché non dell'orgoglio e della violenza ha bisogno il mondo, bensì della carità e dell'amore, e insieme di quella umiltà che non è viltà, ma veracità della propria conoscenza, né si esalta sopra se stessa, ma si misura a se stessa, per prorompere con tutte le proprie forze, fidando in

Translated by churchlatin.ai, a product of Boyne Archives

Dio. 1 Cor., XIII, 8-13.

[*Latin ed. p. 163*]

Acta Pii Pp. XII, page 163, concerning those things which make the humble great, the weak strong, and the foolish, according to the world, wise according to God. Pride is illusion and error; humility is truth, and charity is virtue. It is true that all, even the best and most powerful among men, are before God nothing but poor sinners and beggars, awaiting the word and the hand of His mercy. It is true that all men are brothers, and in human society, no one is a stranger to another; the poor are in need of the rich, the rich are indebted to the poor, the strong to the weak, the wise to the foolish, all having come forth from the same dust and from the fingers of God, all redeemed by the same Savior, all journeying towards the same home of the heavenly Father, where all are called to participate in the same happiness. It is true that all, children of the same Father and of the same blood, whatever sky or language or customs may separate them, are therefore made to love one another, to help one another, in the midst of mutual needs, fraternally on this earthly journey. Is this not the universal and only panorama of social life that is entirely true and genuine? Are all other visions anything but a fleeting mirage and a false appearance? These virtues of humility and charity, which will triumph at the consummation of the ages, when Christ will exalt the humble and reward the charitable, are not enemies of, nor are they unbecoming to, human dignity, nor do they diminish the love of country, nor do they lessen the value or prevent the citizen, who in a truly just war fights for the defense, honor, and well-being of his country, from fighting with full strength against an adversary armed to overcome him. But charity, as beneficial as it is, does not tolerate injustice, even on the battlefields and in the most difficult circumstances: it forbids those who fight to inflict harm on the innocent or to punish the guilty beyond the limits of justice, and it protects them against that internal sentiment which St. Augustine condemned, writing: "The desire to harm, the cruelty of revenge, a disturbed and agitated mind, the ferocity of rebellion, the lust for domination, and if there are similar things; these are those things which are rightly blamed in war."

In this hour of turmoil and evil, which seem to surpass the forces of good, and which have transformed the time of love into a time of hatred; in this season of storm which causes dizziness and makes so many things forgotten, in the terrible vortex of the clash of passions; behold, beloved sons and daughters, the great lesson of Christ, Master of the nations, in you the hope of glory, which you must understand and bring to those around you, with loyal and unafraid affirmation of your Catholic faith, and even more so with the example of your lives, humble and charitable in all their

Translated by churchlatin.ai, a product of Boyne Archives

splendor.

[*Latin ed. p. 164*]

164 Acta Apostolicae Sedis - Official Commentary on the culture and its scientific dissemination. Be humble with frank and open cordiality and with the forgetting of yourselves in your relationships, especially with those whom Providence has destined for a more modest position; be humble also with filial and trusting submission to the Ecclesiastical Authorities, represented among you by your meritorious Assistants, who help and guide you in the fulfillment of your beautiful and difficult mission. With humility and charity, the life of the heart, which always triumphs throughout the centuries and will continue to triumph until the consummation of the ages: charity which unites you in Christ for the common work ardently loved; charity which binds you fraternally, in confident collaboration, with all the other branches of the Catholic Action; charity which, transcending every difference of condition, extends and pours forth abundantly, illuminating and beneficially, to all those who surround you, in the university, in the school, in the office, as in the exercise of your profession, to those whom your duty or your zeal sends to you or grants you access to. We know well, and we rejoice and are pleased with you, beloved sons and daughters, that this program is your worthy and holy purpose, which you strive to strengthen and implement with such happy success in your gatherings of piety and study, in your endeavors, and in your publications. That the divine grace, always ready to help and perfect the work of your mind and your heart, may grant you to make your high and nobly Christian intention shine more and more effectively in your deeds and words, with paternal affection, we bestow upon you and upon your works, upon your families, and upon all those who are dear to you, Our Apostolic Blessing.

[*Latin ed. p. 165*]

The Sacred Congregation for the Propagation of the Faith, 16th ACTS OF THE HOLY CONGREGATIONS, SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH, CONCERNING OTANGARA-DE BONDO: DECREE OF DIVISION AND UNION.

To better promote the Catholic Faith within the confines of the Belgian Congo, the Ordinary of the Apostolic Vicariate of Mangara, entrusted to Fathers of the Order of the Friars Preachers, and the Ordinary of the Apostolic Vicariate of Bondo, entrusted to Fathers of the Order of the Holy Cross, presented petitions to this Sacred Congregation, requesting that the entire administrative and civil subdivision (commonly called a "Chefferie") of Solo be added to the Apostolic Vicariate of Bondo.

Therefore, the Most Reverend Fathers, entrusted with propagating the Christian Name before this Sacred Congregation, after mature deliberation

Translated by churchlatin.ai, a product of Boyne Archives

and with the favorable vote of the Reverend Father D. John Dellepiane, titular Archbishop of Stauropolis, Apostolic Delegate in the Belgian Congo, in plenary sessions held on March 31st of the current year, decided that the aforementioned territory should be separated from the Apostolic Vicariate of Niangara and annexed to the Apostolic Vicariate of Bondo, so that, from then on, the aforementioned territory, commonly called the "Chefferie" of Solo, would remain entirely subject to the Apostolic Vicariate of Bondo, and that the boundaries between the Vicariates of Niangara and Bondo in this region would be the same as those established for the aforementioned "Chefferie" of Solo.

This decision of the Reverend Fathers was immediately reported on April 3rd of the following month to the undersigned, the Most Reverend Father Cardinal Prefect of this Sacred Congregation, His Eminence, Pope Pius XII, who, graciously receiving it, was pleased to deem it valid and to confirm it, and ordered the present Decree to be drawn up.

Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 3rd of April, in the year of Our Lord 1941.

P. CARD. FUMASONI BIONDL, Prefect.

L. LEG. S. F. CELSUS COSTANTINI, Archbishop titular of Theodos, Secretary.

[*Latin ed. p. 166*]

166 Acta Apostolicae Sedis — Commentarium Officiale

SACRA CONGREGATIO RITUUM

I ROMANA, SEU VARSAVIEN.

DE BEATIFICATIONIS ET CANONIZATIONIS

SERVAE DEI MARIAE A IESU DE BONO PASTORE,

IN SAECULO FRANCISCAE DE SIEDLISKA,

FUNDATRICIS INSTITUTI SACRAE FAMILIAE

A NAZARETH.

SUPER DUBIO

Translated by churchlatin.ai, a product of Boyne Archives

An signanda sit Commissio Introductionis Causae in casu et ad effectum de quo agitur.
Zelus domus Domini comedit, consumpsit, ussit, affecitque dolore cor Servae Dei Mariae a Iesu Bono Pastore, eamque ad grandia pro Dei gloria proximique salute exantlanda per totam eius vitam vehementer impulit.
Ea sane vera; e nobili Siedliska progenie die 12 novembris mensis a. D. 1842, in loco Roszkowa Wola, in Yarsaviensi archidioecesi, nata, die 20 mensis eiusdem sacris baptismi aquis regenerata fuit, impositis nominibus: Francisca, Anna, Iosepha.
Animum sortita bonum, etsi parentes ambo a catholica colenda religione alieni fuerunt, Dei gratia praeventa, veluti intimo instinctu mota, erga pietatem proclivis adolevit.
Optimum e Fratrum Capulatorum Ordine sacerdotem christiani catechismi suique spiritus moderatorem feliciter nacta, sub tali magistro pietati mire succrevit.
Divina dape refecta, sacroque chrismate delibuta, ampliores in perfectionis semita progressiones fecit.
Honestas licet, pluries ei a patre propositas nuptias fortissime respuit, quod ipse aegerrime ferens, eam a frequentanda ecclesia prohibuit, atque ab eodem spiritus moderatore removit.
Moerore afflicta, dolore pressa, animi sui angores, Deo confisa, pro suorum parentum salute offerebat, quos paucis annis post Deo reconciliatos gavisa est videre.
Divinam voluntatem anxie exquirens, orationibus, paenitentiaeque operibus vacare non destitit.
A pluribus gravibusque infirmitatibus mirabiliter sanata, quid a se faciendum Deus vellet certis argumentis edocta, toto animo, a

Translated by churchlatin.ai, a product of Boyne Archives

nullis detenuta difficultatibus, Romae, quasi sub
Summi Pontificis oculis, novum religiosum
Institutum constituit, cui a Sacra Nazarethana
Familia nomen indidit; quod a Pio IX, primo
eius fautore, die 1 Octobris anno 1873, pluries.

[*Latin ed. p. 167*]

The Sacred Congregation of Rites, also blessed by Leo XIII, in the year 1896 received the decree of Praise from the Sacred Congregation of Bishops and Regulars; and, by a decree of the Sacred Congregation concerning the affairs of religious sodalities, issued on August 2, 1909, it was approved; also, on the same day, its Constitutions were approved for a period of five years. The intentions of the Servants of God in founding this institute, as expressed by the Sacred Congregation in the decree of Praise, are as follows: "Besides the proper sanctification which they seek to attain through constant study of the active and contemplative life, and also through the usual vows of obedience, poverty, and chastity, which they pronounce first for a time, and then perpetually; they have a special aim: namely, to instruct boys of both sexes, especially the poor, in Christian morals, and to explain to them the sacred catechism; to provide for orphans in their own institutions; to care for sick boys and girls in their hospitals, without any payment; to receive women into their houses so that they may devote themselves to spiritual exercises; and also to assist in foreign missions... with a willing and cheerful spirit..." This institute has been widely spread throughout the world, especially in Poland and in the United States, and it brings great and abundant fruits of salvation to souls for the Church. Maria, of Jesus the Good Shepherd, who had taken the religious name of Francisca, a devoted mother, not only urged her daughters along the path of religious perfection through her wise letters, but also, often traveling here and there through various regions, she visited the houses of the institute, so that the sisters might be formed in the spirit of the Holy Family, in humility, simplicity, and charity; and, with the utmost vigilance, she carefully and kindly watched over them, lest they should err, both in word and, above all, in example. Weakened by labors and illness, having received all the sacraments according to the rites of the Church, surrounded by a crown of weeping daughters, urging them to charity, she departed this life on November 21, 1902, in this blessed city, murmuring softly the sweetest names of Jesus, Mary, and Joseph. The reputation for holiness with which she lived, increased even more after her death. Therefore, with the authority of the Ordinary of Rome, juridical investigations were carried out in the years 1922-1927; and petitions were presented in the Curias of Cracow in 1923, Paris in 1925, Westminster in 1926, and Chicago in 1925-27. After a review of the writings, on November 27, 1937, it was decreed that nothing stood in the way of proceeding further. Therefore, at the urging of the Rev-

Translated by churchlatin.ai, a product of Boyne Archives

erend Father John Bressan, Apostolic Protonotary, Canon of the Vatican, Promoter of the Cause, and also with the attention of the Promoters.

[*Latin ed. p. 168*]

168 Acta Apostolicae Sedis - An Official Commentary on the letters of four Cardinals of the Holy Roman Church, of several Archbishops and Bishops, and others, presented to the Most Blessed Father, the Most Eminent and Reverend Cardinal Alexander Verde, Promoter of the Cause or Relator, proposed the following question for discussion in the ordinary session of the Congregation for Sacred Rites, held on the 3rd of this month in the Vatican: Whether a Commission for the Introduction of the Cause should be signed, in this case and for the purpose under consideration. And the Most Eminent and Reverend Fathers presiding over the sacred rites, after the report of the Promoter, having also heard the written votes of the Official Prelates, as well as the Reverend Father Salvatore Natucci, General Promoter of the Faith, having considered all matters carefully, judged it necessary to respond: Affirmative, namely: That the Commission for the Introduction of the Cause should be signed, if it pleases the Most Holy. Today, this having been reported to Our Most Holy Lord through the undersigned Cardinal, His Holiness, approving the response of the Most Eminent Fathers, deigned to sign with his own hand the Commission for the Introduction of the Cause of Beatification of the Servant of God, Mary of Jesus the Good Shepherd, in the world Francisca de Siedliska, foundress of the Congregation of the Sacred Family of Nazareth. Given in Rome, on the 4th of December, in the year of Our Lord 1940. C. Card. SALOTTI, Bishop of Praenestinus, Prefect. L. © S. A. Carinci, Secretary. II REGULATING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, MARIA FORTUNATA VITI, A NOVICE, PROFESSED IN THE ORDER OF SAINT BENEDICT. CONCERNING THE QUESTION: Whether a Commission for the Introduction of the Cause should be signed, in this case and for the purpose under consideration. Considering the entire life of the Handmaid of God, Maria Fortunata, the following words of the Wise come to mind: "And as the rainbow giving light in bright clouds, and as the flower of roses in the days of the spring, and as the lilies that are on the brink of the water, and as the sweet smelling frankincense in the time of summer." as a solid vessel of gold, adorned with every precious stone. For she, in the garden of Saint Benedict, exuded a sweet fragrance of charity, humility, and simplicity; and her soul,

[*Latin ed. p. 169*]

The Sacred Congregation of Rites, in the year 169, adorned her with virtues befitting a religious woman, like precious jewels. On February 10th of the year of Our Lord 1827, Aloysius Viti and Anne Bono, born in Veruli, were blessed; four days later, she was baptized with the sacred waters and

Translated by churchlatin.ai, a product of Boyne Archives

given the name Anne Felicitas; and in the year 1832, she was anointed with sacred chrism. She declared that she first perceived the signs of her religious vocation when she approached the sacred table for the first time. She diligently cultivated this heavenly seed planted in her soul. Anne Felicitas had barely completed her fourteenth year when her mother, worn out by sorrows, departed this life. Twenty months later, Agnes, her sister, entered the Institute of St. Benedict, leaving the care of her father and her seven brothers to Anne. Like a most loving mother, she fulfilled this duty, which she considered to be imposed upon her by God, with the greatest diligence, never forgetting her divine vocation. Therefore, scarcely had she been entrusted with the care of the family by another sister, so that she might acquire what was necessary for embracing the religious life, and she provided for them as much as she could, when she served as a domestic in a good family in the neighborhood for almost three years. Having reached the age of twenty-four, on the feast of St. Benedict, she was received into the community of nuns at the monastery of St. Mary of Franconibus, in Veruli, and the following year, on August 22nd, having received the name Mary Fortunate, she began her novitiate as a novice sister. She conducted herself so admirably that she was deemed worthy to make her solemn profession in the Order of St. Benedict on the feast of the Nativity of the Blessed Virgin Mary, in the year 1853. In the humble state of a lay sister, in which she preferred to remain rather than become a choir sister, she perfectly fulfilled all the duties that were, as it were, entrusted to her by God, offering a shining example of all virtues. Throughout her life, she excelled in humility, simplicity, obedience, and patience in adversity and in enduring illnesses, and in charity towards God and her sisters. From the beginning of her religious life, she intended to become a saint, and, as it appears, she kept this intention. "Ora et labora" is the motto that the Order of St. Benedict received from the lawgiver Patriarch; Sister Mary Fortunate followed this as a precept to the letter. She was never idle, and she never relaxed her spirit from prayer. More than by illness, she was weakened by old age, and on November 20th of the year 1922, strengthened by the sacraments of the dying, she passed away to the heavenly Bridegroom. In 1934-1936, the Bishop of Veruli, following the custom of the citizens and the nuns, instituted an informative process of his own authority regarding the reputation for holiness, the writings, and the obedience of the Servant of God, and completed it, concerning the law of Urban VIII which forbade the cult of the Servant of God. ACTA, vol. VIII, n. 5. — 10-5-941 13

[*Latin ed. p. 170*]

170 Acta Apostolicae Sedis - Official Commentary. Several interim letters were presented to Pope Pius XI, of blessed memory, and to His Holiness Pope Pius XII, favoring the introduction of the cause, among which were those of two Cardinals of the Holy Roman Church, several Archbish-

Translated by churchlatin.ai, a product of Boyne Archives

ops and Bishops, Abbots of the Order of Saint Benedict, the Cathedral Chapter of Verulan, and others, including, indeed, very distinguished men who hold high office in that same city. Therefore, with due observance of the laws to be observed, the Reverend Father Gabriele Locher, O.S.B., Postulator of the Cause, at the ordinary meetings of the Sacred Roman Congregation held on the 28th of the month in the Vatican buildings, proposed the following question to be debated: Whether a Commission for the Introduction of the Cause should be appointed in this case and for the purpose in question. The Eminent and Reverend Fathers, after hearing the report of the Cardinal, after hearing the written opinions of the Official Prelates, and also after hearing the Reverend Father Salvatore Natucci, General Promoter of the Faith, having considered all matters carefully, decided to respond: Affirmative, namely: That a Commission for the Introduction of the Cause should be appointed, if it pleases His Holiness. Subsequently, on the aforementioned day, His Holiness Pope Pius XII, having received the report from the undersigned Cardinal, approved the decision of the Eminent Fathers and, with his own hand, signed the Commission for the Introduction of the Cause of the Servant of God, Mary Fortunata. Given at Rome, on the 5th of February in the year of Our Lord 1941. fjj C. Card. SALOTTI, Bishop of Praenestinus, Prefect. L. j$i S. A. Carinci, Secretary.

[*Latin ed. p. 171*]

SACRED ROMAN ROTA

ACTS OF THE TRIBUNALS

SACRED ROMAN ROTA

Edictal Citations

I. YEN TIM ILIEN. NULLITY OF MARRIAGE (RAIMONDI-LOMBARDO)

Since the actual place of residence of Mr. Aloysius Lombardo is unknown, in this cause, we cite him to appear, either in person or through a legitimately appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, via della Dataria, 94) on July 29, 1941, at 10 o'clock, to resolve the doubt in question, or to subscribe to the following, and to designate a day for the Rotal Session for the determination of the cause: Whether there exists a nullity in the marriage in this case.

The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforemen-

Translated by churchlatin.ai, a product of Boyne Archives

tioned Aloysius Lombardo, must take care to ensure that he is informed of this edictal citation.

Arcturus Wynen, Proposing.

From the Chancery of the Tribunal of the Sacred Roman Rota, April 24, 1941.

Ioannes M. Pinna, Notary.

And since the place of current residence of Mr. Louis Lombardo, defendant in this cause, is unknown, we cite him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Rota of Rome (Rome, via della Dataria, 94) on July 29, 1941, at 12 o'clock, to resolve or subscribe to the doubt mentioned above, and to fix the day for the decision of the cause before the Rota. Does a nullity of the marriage exist in this case? The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Louis Lombardo, must, insofar as possible, inform him of this citation.

[*Latin ed. p. 172*]

II. CONCERNING THE NULLITY OF MARRIAGE (LANDULIRA-NDUNGURU)

In the aforementioned case, we cite the Reverend Elphine Ndunguru, residing at [place of residence unknown], to appear, either in person or through a duly appointed procurator, before the Tribunal of the Sacred Roman Rota (Rome, via della Dataria, 94), on October 4, 1941, at 10 o'clock, to resolve the disputed matter, or to affix one's signature to the following, and to designate a date for the Rotal hearing for the determination of the case: Whether there exists a nullity in the marriage in this case.

The local Ordinaries, parish priests, clergy, and all faithful who have knowledge of the aforementioned Elphine Ndunguru's place of residence, are to take care to inform her of this edictal citation.

Albertus Canestri, President.

From the Chancery of the Tribunal of the Sacred Roman Rota, April 26, 1941.

Ioannes M. Pinna, Notary.

[French Text:]

"The current place of residence of Madame Elphine Ndunguru, the defendant in this case, being unknown, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, via della Dataria, 94) on October 4, 1941, at 10 o'clock, to resolve the aforementioned doubt or to affix one's signature, and to set the date for the decision of the case before the Rota.

Translated by churchlatin.ai, a product of Boyne Archives

Does a nullity of marriage exist in this case?

The Ordinaries of the area, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Elphine Ndunguru must, insofar as possible, inform her of this present citation."

[*Latin ed. p. 173*]

The Pontifical Commission for the Authentic Interpretation of Canon Law, 173. ACTS OF THE OFFICES. PONTIFICAL COMMISSION FOR THE AUTHENTIC INTERPRETATION OF CANON LAW. ANSWERS TO PROPOSED QUESTIONS. To the Most Reverend Fathers of the Pontifical Commission for the Authentic Interpretation of Canon Law, the following questions, proposed in the plenary session, were ordered to be answered as follows:

I. ON THE RIGHT OF FUNERALS.

Q. Whether, under the words of canon 1233 § 1: "clerics... are bound to the church," do cathedral and collegiate chapters, as such, also fall under this provision?

A. Negatively.

II. ON THE SEPARATION OF SPOUSES.

Q. Whether the causes for the separation of spouses are to be considered among those causes which never pass into res judicata, as mentioned in canons 1903 and 1989.

A. Affirmatively.

Given at Rome, in the Vatican City, on the 8th of April, in the year 1941.

M. Card. MASSIMI, President.

L. © S. I. Bruno, Secretary.

[*Latin ed. p. 174*]

The Acts of the Apostolic See – Official Commentary of the DIARY OF THE ROMAN CURIA, Sacred Congregation of Rites, Tuesday, April 22, 1941, in the Palace of Congregations at St. Callisto, in the presence of His Eminence, the Most Reverend Lord Cardinal Gennaro Granito Pignatelli di Relmonte, Bishop of Ostia and Albano, Promoter or Relator of the Cause of Beatification of the Servant of God, Paolina Maria Jaricot, foundress of the Works of the Propagation of the Faith and of the Living Rosary, the Holy Congregation of Rites, in its preparatory session, was assembled, in which the Reverend Prelates, Officials, and theological Consultors discussed the heroic virtues of the aforementioned Servant of God.

Tuesday, April 29, 1941, in the Apostolic Palace at the Vatican, the Holy Congregation of Rites, in its preparatory session, was assembled, with the

Translated by churchlatin.ai, a product of Boyne Archives

participation of the Eminent and Reverend Lords Cardinals, the Reverend Prelates, Officials, and theological Consultors, to discuss the heroic virtues of the Venerable Servant of God, Gerolamo Terzo, of Jesus, Mary, and Joseph, a lay professed of the Order of the Carmelites of the Ancient Observance.

Tuesday, May 6, 1941, in the Apostolic Palace at the Vatican, the Holy Congregation of Rites, in its preparatory session, was assembled, with the participation of the Eminent and Reverend Lords Cardinals, the Reverend Prelates, Officials, and theological Consultors, who discussed two miracles which are asserted to have been wrought by God through the intercession of the Blessed John de Britto, a martyr of the Society of Jesus, and which are proposed for his canonization.

SECRETARY OF STATE: By tickets of the Secretary of State dated April 28, 1941, the Holy Father, Pope Pius XII, happily reigning, deigned to appoint His Excellency, the Most Reverend Monsignor Antonino Arata, titular Archbishop of Sardi, as Consultor of the Sacred Congregation for Extraordinary Ecclesiastical Affairs, and as a Member of the Pontifical Commission for ReuÃ.

[*Latin ed. p. 175*]

From the Roman Curial Diary, 176, accompanied by documents from the Secretary of State, the Most Holy Father, Pope Pius XII, reigning happily, deigned to appoint:

Secret Chamberlains in commendam:

November 23, 1939.

Most Reverend Giuseppe Campolongo, of the diocese of San Marco and Bisignano.

February 12, 1940.

Most Reverend Angelo Bonomo, of the Archdiocese of Benevento.

Most Reverend Raffaele Cataldo, of the same Archdiocese.

Most Reverend Domenico Cerza, of the same Archdiocese.

Most Reverend Giuseppe Coscia, of the same Archdiocese.

Most Reverend Agostino De Matteis, of the same Archdiocese.

Most Reverend Giuseppe Fina, of the same Archdiocese.

Most Reverend Luigi Lombardi, of the same Archdiocese.

Most Reverend Giuseppe Marotti, of the same Archdiocese.

Most Reverend Pasquale Mazzei, of the same Archdiocese.

Most Reverend Antonino Parrella, of the same Archdiocese.

Most Reverend Salvatore Scapaticci, of the same Archdiocese.

Most Reverend Giovanni Vitale, of the same Archdiocese.

March 7.

Translated by churchlatin.ai, a product of Boyne Archives

Most Reverend Giovanni Frisnyák, of the diocese of Kaschau.
Most Reverend Alessandro Stumpf, of the same diocese.
Most Reverend Giulio Szilagyi, of the same diocese.
June 27.
Most Reverend Biagio Rotondano, of the Patriarchate of Lisbon.
November 15.
Most Reverend Giuseppe Upponyi, of the diocese of Rosnavia.
January 9, 1941.
Most Reverend Domenico D'Sa, of the Archdiocese of Bombay.
Most Reverend Emanuele D'Sa, of the same Archdiocese.
Most Reverend Giuseppe D'Angelo, of the diocese of Agrigento.
Most Reverend Vincenzo Barale, of the Archdiocese of Turin.
Most Reverend Aurelio Morello, of the same Archdiocese.
Most Reverend Franco Gardinazzi, of the diocese of Cremona.
February 18.
Most Reverend Vincenzo Piccione, of the diocese of Noto.
February 20.
Most Reverend Giovanni Ramella, of the diocese of Biel.
Most Reverend Antonio Buffolano, of the Archdiocese of Capua.
Most Reverend Ernesto Mirra, of the same Archdiocese.
Most Reverend Umberto Rauso, of the same Archdiocese.
Most Reverend Alexis Demurger, of the diocese of Little Rock.
Most Reverend Edoardo P. Garrity, of the same diocese.
Most Reverend Tommaso L. Keany, of the same diocese.
Most Reverend Giovanni Battista Scheper, of the same diocese.
March 6.
Most Reverend Adeundo Colzi, of the Archdiocese of Florence.
Most Reverend Paolo Pratelli, of the same Archdiocese.

[*Latin ed. p. 176*]

176 » » » » 12 » 13 » » » Acts » » » » » » » » » » » » » » » » Apostolicae Sedis - Official Commentary, by Monsignor Anthony Meszlényi, of the Archdiocese of Strigonia. Monsignor Ernesto Némethy, of the same archdiocese. Monsignor Davide Corino, of the Archdiocese of Turin. Monsignor Cataldo Tota, of the Archdiocese of Trani. Monsignor Armando Martillotti, of the Archdiocese of Naples. Monsignor Carlo Martini, of the Diocese of Piacenza. Monsignor Aldo Valentini, of the Diocese of Carpi. Monsignor Sebastian Trigilio, of the Archdiocese of Naples. Monsignor Tito Pagni, of the Archdiocese of Pisa. Monsignor Anthony Vasković, of the Diocese of Presov.

Translated by churchlatin.ai, a product of Boyne Archives

Secret Honorary Chamberlains, Supernumerary, with Sword and Mantle of His Holiness: March 9 » » 6 » » » 1939. The Most Noble Marquis Giacomo Pallavicini, of the Archdiocese of Genoa. » The Noble Baron Uriel Kaitz von Frentz, of the Diocese of Berlin. 1941. The Signor Giuseppe Porcelli, of the same diocese. » The Signor Vincenzo Porcelli, of the same diocese.

Honorary Chamberlains in Peacock Blue of His Holiness: February 12, 1940. Monsignor Giovanni De Guglielmo, of the Archdiocese of Benevento. » » » Monsignor Mario Fusco, of the same archdiocese. » » » Monsignor Vincenzo Velardi, of the same archdiocese. 13 » 1941. Monsignor Giovanni Crescioli, of the Diocese of Borgo San Sepolcro. 20 » » Monsignor Filippo Petrelli, of the Diocese of Capaccio-Vallo.

Honorary Chamberlains Extra Urbem of His Holiness: February 13, 1941. Monsignor Giovanni Grosso, of the Diocese of Ivrea. March 13 » Monsignor Gino Simonelli, of the Archdiocese of Pisa. April 3 » Monsignor Giovanni Sciannelli, of the Diocese of Andria.

Honorary Chamberlains Supernumerary, with Sword and Mantle of His Holiness: March 6 » 1941. The Signor Mario Dotti, of the Archdiocese of Ferrara. » The Signor Gioacchino Nicolini, of the suburbicarian Diocese of Palestrina.

[*Latin ed. p. 177*]

June 23, 1941. Year and Volume XXXIII (Series Ü, No. YHI) - No. 6. ACTA APOSOLICAE SEDIS. OFFICIAL COMMENTARY. PAPAL ACTS. SACRED CONGREGATION. SECRET CONSISTORY. On the second day of the month of May in the year 1941, a Secret Consistory was held in the customary hall of the Apostolic Palace in the Vatican, the acts of which are reported in order.

I. – CHAMBERLAIN OF THE SACRED COLLEGE. The Most Reverend Cardinal Rossi presented and returned the seal of the Sacred College of the Most Holy Roman Church to the Most Blessed Father, who delivered it to the Most Reverend Cardinal Fumasoni Biondi, as Chamberlain of the aforementioned Sacred College of Cardinals for this year.

II. – APPOINTMENTS OF CHURCHES. Then, the Supreme Pontiff proposed the following appointments of churches: To the Cathedral Church of the Amazon, he appointed His Excellency, Monsignor John de Matha Amaral, formerly Bishop of Cajazeiras. To the Cathedral Church of Carpi, he appointed the Reverend Father Vigil of Valstagna, formerly Frederick Dalla Zuanna, of the Order of the Friars Minor Capuchin, an Apostolic Preacher. To the Cathedral Church of Nampula, recently established, he appointed the Reverend Father Theophilus Joseph Pereira de Andrade, Provincial Minister of the Order of the Friars Minor in Lusitania. To the titular episcopal Church of Thyatira, he appointed the

Translated by churchlatin.ai, a product of Boyne Archives

Reverend Henry Metzroth, canon of the cathedral chapter of Treves, whom he appointed as Auxiliary to His Excellency, Monsignor Francis Rudolph Bornewasser, Bishop of Treves.

ACTA, Vol. VIII, No. 6. – 23-6-1941. 14.

[*Latin ed. p. 178*]

178 Acta Apostolicae Sedis - Official Commentary. Furthermore, other prelates, already having resigned, were publicly announced by the Apostolic See through Apostolic Letters bearing the seal: the Archbishop of Paris, Emmanuel Celestin Suhard, Most Reverend Cardinal, who was previously Archbishop of Rheims; the Archbishop of Ancona, with the attached title of Numana, Marc Ioann Delia Pietra; the Bishop of Modena and the Abbot *nullius* of Nonantola, Cesare Boccoleri, who was previously Bishop of Interamna and Narni; the Metropolitan of Sora, Claudius Volio, who was previously Bishop of Laranda; the Bishop of Cardiff, Michael McGrath, who was previously Bishop of Menevia; the Bishop of Pompeiopolis in Cilicia, Joseph Guadalupe Ortiz y Lopez, who was previously Archbishop of Monterrey; the Bishop of Bhedon, Aemilius Roques, who was previously Archbishop of Aix; the Bishop of Aix, Florentin Du Bois de la Villerabel, who was previously Bishop of Annecy; the Bishop of Albi, Joseph Moussaron, who was previously Bishop of Cahors; the Bishop of Amori, Joseph Charbonneau, who was previously Bishop of Hearst, Coadjutor with right of succession to the Most Reverend Father George Gauthier, Archbishop of Montreal, who recently passed away, and to whom he now succeeds; the Archbishop of Achrida, Aemilius Guerry, Coadjutor with right of succession to the Most Reverend Father John Arcturi Chollet, Archbishop of Cambray; the Bishop of Oxyrhynchus, Raphael Santi, who was previously Bishop of Peretran; the Bishop of Dyrrachium, Nicholas Vincent Prennushi, who was previously Bishop of Sappë; the Archbishop of Consentia, Aniello Calcara, who was previously Archbishop of Compsa and Bishop of Saint Angel de Lombardis and Bisaccia; the Bishop of Cypsela, Miecislaus Reinys, who was previously Bishop of Tiddita, Auxiliary to the Most Reverend Father Romuald Jalbzykowski, Archbishop of Vilna; the Archbishop of Kabul, Aloysius Batanian, who was previously Archbishop of Mardin of the Armenians; the Bishop of Bohemia, Aloysius Augustine Marmottin, who was previously Bishop of Saint-Dié.

[*Latin ed. p. 179*]

Acts of Pope Pius XII, 179:

To the Metropolitan and Bishop of Saint Angelo of the Lombards and Bisaccia, Anthony Melomo, already Bishop of Monopoli.

To the Bishop of Dublin, John McQuaid.

To the Bishop of Melitene, John Francis Aragone, already Archbishop of

Translated by churchlatin.ai, a product of Boyne Archives

Montevideo.

To the Bishop of Amorian and Daman, with the honorary title of Patriarch of Oriental India, Joseph da Costa Nunes, already Bishop of Macao.

To the Bishop of Marcianopolis, Joseph Di Girolamo, already Bishop of Lucca.

To the Bishop of Luanda, and of Saint Thomas in the Island, by union in the person of both churches, Moses Alves de Pinho, already Bishop of Angola and Cunga Fêichin.

To the Bishop of Lourenço Marques, an archdiocese recently established, Theodosius Clement de Gouveia, already Bishop of Leucena and Prelate "Nullius" of Mozambique.

To the Bishop of Saint Anthony, Robert Emmet Lucey, already Bishop of Amarilsen.

To the Bishop of Chalcis in Syria, Paul Auad, already Bishop of Cyprus.

To the Bishop of Monterrey, William Tritschler, already Bishop of Saint Louis of Potosi.

To the Bishop of L'Aquila, Charles Gonfalonieri.

To the Bishop of Trent, Charles de Ferrari, already Bishop of Carpi.

BISMARCKIENSEM: To the Bishop of Bismarck, Vincent Ryan.

COELENUM: To the Auxiliary Bishop of Coelen, George Donnelly, Auxiliary to the Most Reverend Father John Glennon, Archbishop of Saint Louis.

SITEM: To the Auxiliary Bishop of Sitem, Henry O'Brien, Auxiliary to the Most Reverend Father Mauritius Mae Auliffe, Bishop of Hartford.

AESERNIUM and VENAFRUM: To the Bishop of Aesernium and Venafro, Albert Carinci.

SANCTI CAROLI ANCUDIAE: To the Bishop of San Carlos de Ancud, Hernando Frias Hurtado.

[*Latin ed. p. 180*]

180 Acta Apostolicae Sedis - Official Commentary:

Bosa, Vincent Brizgys, Auxiliary to the Most Reverend Joseph Skvireckas, Archbishop of Kaunas.

Guntur, Thomas Pothakamuri.

Coimbatore, Oubagaraswami Bernadotte.

Assur Hanum, Alphonsus Kirinann, Apostolic Vicar of Sassandren.

Ulpiana, Basil Aftenie, Auxiliary to the Most Reverend Alexander Nicolescu, Archbishop of Fagarash and Alba Iulia.

Limyra, Raphael Joachim d'Assunçao, now Bishop of Saint James of the Green Cape.

Trenton, William Aloys, now Bishop of Sanavus.

Translated by churchlatin.ai, a product of Boyne Archives

Chicoutimi, George Melançon.

Hirina, Thomas Boland, Auxiliary to the Most Reverend Thomas Joseph Walsh, Archbishop of Newark.

Surigao, newly established diocese, John Vrakking.

Ghoritanum and the "Nullius" Prefecture of Paracatu, Eliseus van de Weijer.

Telmissus, Francis Beckmann, Auxiliary to the Most Reverend John Maiztegui Besoitatiturria, Archbishop of PanamÃ¡.

Moglaena, John Suciu, Auxiliary to the Most Reverend Valerius Traian Frentiu, Bishop of Magno-Varadin, of the Cumans.

Halicarnassus, Charles William Quinn, Apostolic Vicar of Yukiang.

Marciana, John Mary Phung, Coadjutor with right of succession to the Most Reverend John Baptist Tong, Apostolic Vicar of PhÃ¡t Diá»□m.

Le Havre, John Michael O'Neil.

Acilisenum, Cyril John Zohrabian.

SappÃ«, George Volaj.

Adramyttum, Joseph Trocellier, Coadjutor with right of succession to the Most Reverend Gabriel Breynat, Apostolic Vicar of Mackenzie.

Nuceria and Tadina, Dominic Ettorre, now Bishop of Sela.

[*Latin ed. p. 181*]

Acts of the Holy Fathers, 181, XII:

Casale Monferrato, Joseph Angrisani.

Alajuela, John Vincent Solis Fernandez.

Adrasan, Keimoes.

Henry Thiinemann, Apostolic Vicar of Madaurus.

Leon Bonaventura Uriarte, Apostolic Vicar of Ucayali.

Danaben, Albert Soegijapranata, Apostolic Vicar of Semarang.

Huejutla, Emmanuel Verena.

Tacámbaro, Abraham Martínez.

Laranda, Vincent Padolskis, Auxiliary to the Most Reverend Peter Anton Karosas, Bishop of Vilkaviškis.

Gallup, newly erected diocese, Bernard Espelage.

Zaraïtan, Vincent Kovács, Auxiliary to the Most Reverend Stephen Hanauer, Bishop of Waitzen.

Autun (-Châlon-sur-Saône-Mâcon-Cluny), Lucian Lebrun.

Montauban, Peter Theas.

Resistenza, newly erected diocese, Nicholas de Carlo, already Bishop of Eleutheropolis in Palestine.

Santiago del Estero, Joseph Weimann.

Translated by churchlatin.ai, a product of Boyne Archives

Ferret, Victor De Zanche.

Tiberias, Giles Aloysius Lanzo, Auxiliary to the Eminent Peter, Bishop of Sabina and Mandelensis, and Cardinal of Seville.

Zama, the larger one, and the "Nullius" Prelate of Guam, Eliseum Coroli.

Iași, Salvatore Martínez Silva, Auxiliary to the Most Reverend Emmanuel Fulcheri y Pietrasanta, Bishop of Zamora in Mexico.

Saint Augustine, Joseph Patrick Hurley.

Vina, Joseph Ferche, Auxiliary to the Eminent Adolph, Cardinal Bertram, Archbishop of Breslau.

Skopje, Francis Cëkada, already Bishop of Pharbaethita.

Axomita, Peter Ossola.

Interamna and Narni, Felix Bonomini.

[*Latin ed. p. 182*]

182 Acta Apostolicae Sedis - Official Commentary:

Guaçuense, Hugh Bressane de Araujo, already Bishop of Bomfim.

Annecy, Augustine Cesbron.

Saint-Dié, Émilian Blanchet.

Mendoza, Alphonsus Buteler.

Sela, Joseph Pinten, already Bishop of Grand Rapids.

Bitylius, John Vittoz, Auxiliary to the Most Reverend Alexander Caillot, Bishop of Gratianopolis.

Cyrene, Francis McIntyre, Auxiliary to the Most Reverend Francis Spellman, Archbishop of New York.

Helopolis in Palestine, Emmanuel Trindade Salgueiro, Auxiliary to the Most Eminent Emmanuel, Cardinal of the Holy Roman Church, Gonçalves Cerejeira, Patriarch of Lisbon.

Zenopolis in Isauria, John Baptist Castanier, already Bishop of Osaka.

Santa Cruz de la Sierra, Augustine Arce.

Grand Rapids, Joseph Plagens, already Bishop of Marquette.

Northampton, Thomas Leon Parker.

Hearst, Albert Le Bianc.

Trujillo, John Guevara.

Cajamarca, Theodosius Moreno.

De Ruaraz, Hyacinth Valdivia.

Piura, newly established diocese, Fortunatus Chirichigno.

Ayacucho, Victor Alvarez.

Marquette, Francis Magner.

Lorena, newly established diocese, Francis Borges Amaral.

Germen in Galicien, Francis Pieri, Coadjutor with right of succession to

Translated by churchlatin.ai, a product of Boyne Archives

the Most Reverend Salvatore Frattocchi, Bishop of Urbvetana.

Pharbaethita, George Debray, Coadjutor with right of succession to the Most Reverend Joseph Evrard, Bishop of Meaux.

Cybistra, Macasium Balisa Melero, Apostolic Vicar of the Vicariate Apostolic of Casanare.

Arabis, Albert Breton, already Bishop of Fukuoka.

[*Latin ed. p. 183*]

Acta Pii PP. XII, 183:

Calydon, Joseph Lemieux, formerly Bishop of Sendai.

Laurin, William Apor.

Sancti Iacobi Capitis Viridis, Faustinus Moreira dos Santos.

Novae Lisbonae, recently established diocese, Daniel Gomes Junqueira.

Thennesus, Peter Joseph Gagnor, Auxiliary to the Most Reverend Daniel Gabriel Moriondo, Bishop of Caserta.

Sanavus, Thomas Me Gucken, Auxiliary to the Most Reverend John Cantuli, Archbishop of Angelorum.

Nisyri, August Osvaldo Salmas, formerly Bishop of Temuco, Auxiliary to the Most Reverend Joseph Caro, Archbishop of Sancti Iacobi in Chile.

Calvense and Theane, Hyacinth Tamburini.

Bova, Henry Montalbetti, Archbishop of Rheginum by union in the person of both Churches.

Menevia, Daniel Hannon.

Caicoen, newly established diocese, Joseph Medeiros Delgado.

Gargara, Joseph Calasanctius Pliesser, Auxiliary to the Most Reverend John Gfoellner, Bishop of Linciensis.

Gadara, John Cassaigne, Apostolic Vicar of Saigon.

Lipari in Lydia, Basil Emmanuel Pereira, formerly Bishop of Amazonia.

Linarensis, Robert Moreira Martínez.

Salernum, Edward Jennings, Auxiliary to the Most Reverend William Marci Duke, Archbishop of Vancuveriensis.

Parnassenum, Arcturus Mery Berkdorf, Auxiliary to the Most Reverend Alafridi Cifuentes, Bishop of Antofagasta.

Monopoli, Gustav Bianchi.

De Bomfim, Henry, Rector of Golland Trinidade.

Mysuriensem, Renato Feuga.

Barata, Caietan Pasotti, Apostolic Vicar of Rajaburi.

Badiae, Joseph Gruenter, Apostolic Vicar of Umtata.

Lebessen, Joseph Wendel, Coadjutor with right of succession to the Most Reverend Louis Sebastian, Bishop of Spirensis.

Translated by churchlatin.ai, a product of Boyne Archives

Hebron and the "Nullius" Prefecture of Fluminis Nigri, Peter Massa.

[*Latin ed. p. 184*]

184 Acta Apostolicae Sedis - Official Commentary. In the Ilhêusense vicariate, Philip Condurù Pacheco. In the Oreus vicariate, and as Prelate of Nullius, German Vega. Then, the Most Blessed Father declared that he had confirmed and approved the canonically made election of the Reverend Nersis Tayroyan to the Armenian Archiepiscopal Church of Mardin.

III - REQUESTS FOR PALLIA. Finally, through their procurators, requests for pallia were made for the Metropolitan Churches of: Sydney (by succession), Cardiff, Rennes, Acqui, Albi, Ottawa (by succession), Rheims, Compsa, Montreal (by succession), Dublin, Montevideo (by succession), Goa, Luanda (of new erection), De Lourenço Marques (of new erection), San Antonio, Monterrey; also for the Archiepiscopal Churches of: Durrës, Consentia, Trent, and for the Episcopal Church of Autun (by privilege).

ALLOCUTION TO THE YOUNG LADIES ENGAGED IN THE CATHOLIC ACTION IN ROME, ON THE TWENTY-SECOND DAY OF THE MONTH OF MAY IN THE YEAR 1941, ON THE FEAST OF THE ASCENSION OF OUR LORD JESUS CHRIST.

It is with great joy that We, beloved daughters, once again bless in you the holy Crusade of purity, so opportunely undertaken and so valiantly continued under the powerful protection of the Virgin, all pure, Mary Immaculate. The worthy and happy name of Crusade, chosen and given by you to your beautiful and great campaign, while adorned with the Cross, a beacon of salvation for the world, awakens the glorious historical memories of the Crusades of the Christian peoples, holy expeditions and battles fought together, under the sacred banners, for the conquest of the Holy Places and for the defense of Catholic regions from the invasions and threats of the infidels.

Even you intend to defend a Catholic field, the field of purity, and to conquer and safeguard those lilies that spread their fragrance, like a cloud of sweet fragrance of Christ, in families, in friendly gatherings, in the streets, in assemblies, in spectacles, in public and private entertainments. It is a crusade against those who lie in wait to undermine Christian morality, against the dangers that threaten the peaceful flow of good customs among men.

[*Latin ed. p. 185*]

Acta Pii Pp. 185. In diversos populos, poderosas olas de inmoralidad se levantan, desbordándose por las calles del mundo y afectando a toda condición de vida. Que hoy exista en todas partes un tal peligro no es solo un grito repetido por la Iglesia; sino que, incluso entre aquellos hombres ajenos a la fe cristiana, los espíritus más perspicaces y preocupados

Translated by churchlatin.ai, a product of Boyne Archives

por el bien público denuncian con vehemencia las terribles amenazas que representa para el orden social y para el futuro de las naciones, ya que la actual proliferación de excitación a la impureza envenena las raíces de la vida, mientras que una indulgencia, que mejor se podría llamar negación, de una parte cada vez más extensa de la conciencia pública, ciega ante los desórdenes morales más reprobables, frena aún más el freno del mal. ¿Es esta inmoralidad mayor en el presente que en épocas anteriores? Sería quizás imprudente afirmarlo, y de cualquier manera es una cuestión ociosa. Desde sus días, el Autor del Eclesiastés advirtió, escribiendo: "No digas: ¿Por qué fueron mejores los tiempos pasados que los de ahora? Porque tal pregunta es insensata. Todo es difícil. Lo que fue, es lo mismo que será. Lo que ocurrió, es lo mismo que ocurrirá. No hay nada nuevo bajo el sol." La vida del hombre en la tierra, incluso en los siglos cristianos, es siempre una milicia. Debemos salvar nuestras almas y las de nuestros hermanos en nuestro tiempo, y hoy ese peligro es ciertamente aumentado, porque han crecido extraordinariamente los artificios, que en otros tiempos estaban confinados en círculos restringidos, para excitar las pasiones: el progreso de la imprenta, las ediciones baratas como las de lujo, las fotografías, las ilustraciones, las reproducciones artísticas de toda forma y color y de todo precio, los cinematógrafos, los espectáculos de variedades y cien otros medios sutiles y secretos, que propagan los alicientes del mal y los ponen en manos de todos, grandes y pequeños, hombres y mujeres. ¿No es evidente para todos una moda audaz, indecorosa para una joven criada cristianamente? ¿Y el cinematógrafo no hace que se asistan a representaciones que antes se refugiaban en recintos donde nunca se habría osado poner el pie? Ante estos peligros, en no pocos países, los poderes públicos han tomado medidas, legislativas o administrativas, destinadas a contener el desbordamiento de la inmoralidad. Pero en el campo moral, la acción exterior de las Autoridades, incluso las más poderosas, por loable, útil y necesaria que sea, nunca por sí sola es suficiente para obtener esos frutos sinceros y salutares que sanan las almas, sobre las cuales debe operar una virtud superior. Y sobre las almas debe operar la Iglesia, y a su servicio está la Acción Católica.

[*Latin ed. p. 186*]

186 Acta Apostolicae Sedis - Commentarium Officiale. Daughters, your Action, in close union and under the direction of the ecclesiastical Hierarchy, enters into battle against the dangers of bad habits, combating them in all fields open to you: in the field of fashion, clothing, and attire; in the field of hygiene and sport; in the field of social relations and entertainment. Your weapons will be your word and your example, your courtesy and your demeanor, weapons that also testify to others and make possible and commendable the behavior that honors you and your activity. It is not Our intention to retrace here the sad and too well-known picture of the

Translated by churchlatin.ai, a product of Boyne Archives

disorders that confront your eyes: garments so scanty or such as to seem made rather to highlight what they should conceal; sports, carried out with immodest attire, exhibitions, "familiarities," which are incompatible even with the most lenient modesty; dances, spectacles, performances, readings, illustrations, decorations, in which the mania for amusement and pleasure accumulates the most serious dangers. Instead, We intend now to remind you and bring to your minds the principles of the Christian faith, which in these matters must illuminate your judgments, guide your steps and your conduct, and inspire and sustain your spiritual struggle. For it is truly a struggle. The purity of souls, living from supernatural grace, is not preserved, nor will it ever be preserved, without a fight. Happy are you, who in your families, at the dawn of your lives, from the cradle received a higher life, a divine life through holy Baptism! Daughters, unconscious of such a great gift and happiness, you did not fight then—as more mature souls less fortunate than you—for the conquest of so much good; but even you will not preserve it without a struggle. Original sin, if it was erased from your souls by the purifying and sanctifying grace, which reconciled you with God as adopted daughters and heirs of heaven, has left in you that sad inheritance of Adam, which is the inner imbalance, the struggle, which the great Apostle Paul also felt, who, while delighting in the law of God according to the inner man, saw another law of sin dwelling in his members; a law of passions and disordered inclinations, never fully subdued, with which, allied with the flesh and the world, an angel of Satan conspires, who troubles the souls with temptations. Such is the war between the spirit and the flesh, so openly attested by divine revelation, that (except for the Most Blessed Virgin) it is vain to think that a human life can be both pure and lived without [Romans VII, 22-23].

[*Latin ed. p. 187*]

Acta Pii PP. XII, 187: Vigilance and without combat. Do not deceive yourselves into believing that your souls are insensible to incitements, invincible to allurements and dangers. It is true that habit often renders the spirit less susceptible to such impressions, particularly when it is withdrawn and, in its living strength, absorbed in the exercise of a higher professional or intellectual activity; but to imagine that all souls, so prone to feeling, can become insensible to the incentives emanating from images, which, colored with the lures of pleasure, capture and enthrall the attention, would be to suppose and believe that the malignant complicity that these insidious instigations find in the instincts of fallen and disordered human nature can ever cease or diminish. This inevitable struggle, you accept courageously and Christianly. Therefore, the purpose of your common action cannot be to suppress it entirely; but it must aim to ensure that this necessary spiritual combat is not made more difficult, more dangerous for souls, by external circumstances, by the atmosphere in which

Translated by churchlatin.ai, a product of Boyne Archives

those hearts must endure and continue it, which suffer from its assaults. In the valiant fields of the Church, where virtue and vice confront each other, you will always encounter certain characters, formed by God, intrepid, heroic, who, supported by grace, do not waver or collapse before any impulse, and who know how to remain incorrupt and pure amidst the mire in which they are surrounded, as leaven of good fermentation and regeneration for that greater number of souls, also redeemed by the blood of Christ, which gather around them. Therefore, the goal of your struggle is that Christian purity, a condition of salvation for souls, may become less arduous for all good intentions, so that temptations, arising from external circumstances, do not exceed the limits of that resistance that, with divine grace, the mediocre strength of many souls is able to oppose. To achieve this holy and virtuous intention, it is necessary to act upon circles and currents of ideas, upon which, if little or nothing could be achieved by an individual and isolated action, a common action is able to operate very effectively. If unity makes strength, only a compact group, as numerous as possible, of resolute and fearless Christian spirits will be able to, where their conscience speaks and demands, shake off the yoke of certain social environments, and break free from the tyranny, today stronger than ever, of all kinds of fashions, fashions in dress, fashions in customs and in the relationships of life. The movement of fashion in itself has nothing bad in it: it springs spontaneously from human sociability, according to the impulse that inclines one to find harmony with one's peers and with the practices used by those among whom one lives. God does not ask you to live outside of...

[*Latin ed. p. 188*]

Acts 188 of the Apostolic See – Official Commentary. Be not so heedless of the demands of fashion as to make yourselves ridiculous, dressing in a manner contrary to the tastes and customs common to your contemporaries, without ever concerning yourselves with what pleases them. Therefore, even the Angelic St. Thomas affirms that in external things, of which man makes use, there is no sin, but the sin comes from the man who uses them immoderately, or in comparison with the custom of those with whom he lives, making himself strangely discordant from others by himself; or using things according to the custom or beyond the custom of others, with a disordered affection, for an abundance of garments superbly adorned or pleasing or sought after with excessive care, while humility and simplicity would be sufficient to satisfy the necessary decorum. And the same Holy Doctor even goes so far as to say that in female adornment there can be an act meritorious of virtue, when it is in accordance with the manner, the measure of the person, and the good intention, and when women wear decent adornments according to their state and dignity, and are moderate in what they do according to the custom of their homeland: then even

Translated by churchlatin.ai, a product of Boyne Archives

adorning oneself will be an act of that virtue of modesty, which puts order in walking, in standing, in dress, and in all external movements. Even in adhering to fashion, virtue lies in the mean. What God asks of you is always to remember that fashion is not, nor can it be, the supreme rule of your conduct; that above fashion and its demands are higher and more imperious laws, superior and immutable principles, which in no case can be sacrificed to the whim of pleasure or caprice, and before which the idol of fashion must know how to bow its fleeting omnipotence. These principles have been proclaimed by God, by the Church, by the Saints and the Saints, by reason and by Christian morality, signals of the boundaries, beyond which neither lilies nor roses bloom, nor does purity, modesty, decorum, and female honor spread clouds of fragrance, but rather a unhealthy air of levity, of oblique language, of bold vanity, of vainglory, not less of the soul than of the clothing. These are the principles that St. Thomas of Aquino points out for female adornment and recalls, when he teaches what the order of our charity, of our affections, should be: the good of our soul must precede that of our body, and to the advantage of our own body we must prefer the good of the soul of our neighbor. Do you not see, therefore, that there is a limit that no...

[*Latin ed. p. 189*]

Acts of Pope Pius XII, 189. A certain style of dress may exceed a limit; what is that limit, beyond which fashion becomes a source of ruin, both for one's own soul and for the souls of others? Some young women may say that a particular style of dress is more comfortable, and is also more hygienic; but if it becomes a grave and imminent danger to the health of the soul, it is certainly not hygienic for your spirit. You have a duty to renounce it. The salvation of souls made the martyrs, such as Agnes and Cecily, heroines amidst the torments and lacerations of their virginal bodies. You, their sisters in faith, in the love of Christ, in the esteem of virtue, will you not find in the depths of your hearts the courage and strength to sacrifice a little comfort, a physical advantage, if you will, in order to preserve the lives of your souls safe and pure? And if, for a simple personal pleasure, one has no right to endanger the physical health of others, is it not even less permissible to compromise the health, indeed the very lives, of their souls? If, as some claim, a bold fashion makes no bad impression on them, what do they know of the impression it makes on others? Who assures them that others will not suffer harm and be incited to evil? You do not know the depths of human frailty, nor the corrupting blood that flows from the wounds left in human nature by the sin of Adam, with ignorance in the intellect, with malice in the will, with the craving for pleasure, and with weakness towards the difficult good in the passions of the senses, to such an extent that man, pliable as wax to evil, "sees the best and approves it, and clings to the worst," by that weight which always, almost like lead,

Translated by churchlatin.ai, a product of Boyne Archives

drags him to the bottom. Oh, how rightly it has been observed that if some Christian women suspected the temptations and falls that are caused in others by certain garments and familiarity to which, in their carelessness, they give so little importance, they would be frightened by their own responsibility! To this, We do not hesitate to add: O Christian mothers, if you knew what future of internal anxieties and dangers, of misunderstood doubts and poorly contained blushes, you prepare for your sons and daughters with the imprudence of accustoming them to live barely covered, making them lose the innocent sense of modesty, you would blush yourselves, and you would fear the shame you inflict upon yourselves and the harm you cause to the children entrusted to you by Heaven to raise them Christianly. And what We say to mothers, We repeat to many believing, and even pious, women, who, by accepting to follow this or that bold fashion, cause their example to make fall the last hesitations that hold a crowd of their sisters away from that fashion, which may become for them a source of spiritual ruin. As long as certain immodest garments remain a sad privilege.

[*Latin ed. p. 190*]

190 Acta Apostolicae Sedis - Official Commentary: Concerning women of dubious reputation, and almost the very sign that distinguishes them, one will not dare to take them for oneself; but on the day that such things appear upon those who are beyond all suspicion, there will be no further doubt about following the current, a current which may perhaps lead to the worst falls. It is fitting that all Christian women should have the courage to face such grave moral responsibilities; you, beloved daughters, through the living sentiment that you have drawn from your faith and the purity of virtue, have the merit of being united, champions of purity, in your holy Crusade. Isolated, your boldness would be of little value in opposing the invasion of evil around you; closely united in a band, you will be a legion strong and powerful enough to enforce respect for the rights of Christian modesty. What is fully acceptable in the fashions, customs, and social conventions offered to you, what is merely tolerable, what is entirely inadmissible, your sense as young Catholics, refined and sustained by the wisdom of faith and the conscious practice of a life of solid piety, will show you and discern in the light of the Spirit of God and with the help of His grace, obtained through prayer and the counsel sought from those whom Our Lord has placed beside you as guides and teachers. The clear and deeply felt knowledge of your duty will make you courageous and frank in mutual support to accomplish it without hesitation, but with a resolution worthy of your youthful zeal. Beautiful is the virtue of purity, and sweet the grace that shines not only in deeds but also in words, which never exceed the measure of decency and courtesy, and which are seasoned with love in advice and admonishment. And equally radiant by grace is chaste behavior before God and men, which in these days of trials, of suf-

Translated by churchlatin.ai, a product of Boyne Archives

ferings, of sacrifices, of austere duties, in which we live, does not fear with all its power to rise to the height of the grave obligations that Providence imposes upon it. Today, the Crusade for you, beloved daughters, is not of sword or blood or martyrdom, but of example, of word, and of exhortation. Against your energies and your intentions stands the demon of impurity and licentiousness of morals, as a capital enemy: lift up your foreheads to the heavens, from which Christ and the Immaculate Virgin, His Mother, contemplate you; be strong and inflexible in the fulfillment of your duty as Christians; move against the corruption that undermines youth, in defense of purity; render such a service, that surpasses all price, to your beloved homeland, effectively working and cooperating to spread in souls more purity and candor, which will serve to make them more prudent, more vigilant, more upright, more strong, more generous.

[*Latin ed. p. 191*]

Acta Pii PP. XII 191 Deli, that the Queen of Angels, victorious over the insidious serpent, entirely pure, entirely strengthened by her purity, may support and direct your efforts in this Crusade which has inspired you! May she bless your banner and crown the brilliant trophies of your victories! We implore this, and in the name of her divine Son, we most heartily grant you Our Apostolic Blessing, for yourselves and for all those who have joined and will join you in your courageous campaign.

II AD EMOS P.P. DD. CARDINALES, IN FESTO S. EUGENII I P.P. FAUSTA OMINANTES.

The most solemn feast, which the Church celebrates today, of the descent of the renewing Spirit upon the Apostles and the first faithful, gathered in the upper room and persevering there in prayer and in expectation of the virtue from on high, also lifts up our soul, Venerable Brothers and Beloved Sons, from the depths of the bitterness of the present age, in which the inscrutable Providence of God – who may He always be blessed and adored in His eternal counsels, both in consolations and in afflictions! – has willed to place Us and Our Pontificate.

On the shores of the lake of Tiberias, calmed in the storms and made fruitful by Christ for the apostolic nets, the Church was born with Peter, Shepherd of the lambs and sheep; but the fire of the Spirit, which was to accomplish its baptism, she received within the closed walls of the upper room, so that in her also the supernatural birth *ex aqua et Spiritu Sancto* might be fulfilled, according to the likeness of her divine Founder and Spouse, upon whom, coming forth from the waters of the Jordan, the heavens were opened and the Spirit of God descended in the form of a dove, and the voice of the Father proclaimed Him the beloved Son, in whom He was well pleased.

The Father and the Son and the Holy Spirit love the Church and are with her; and they make her, as a great poet sang, "Mother of the Saints" and

Translated by churchlatin.ai, a product of Boyne Archives

"field of those who hope." To the solemn joy of Pentecost, you have wished to add the recurring feast of Our heavenly Patron, St. Eugene, a feast of pure and serene family joy, in which the "Mother of the Saints" is exalted, and Our hope is renewed and strengthened, although tinged with that aura of sadness, the echo of which has accompanied the words that flowed from the heart and lips of the venerable Dean of the Sacred College, so esteemed and loved by you and by Us, as he just now offered Us congratulations on behalf of all.

[*Latin ed. p. 192*]

The Acts of the Apostolic See – Official Commentary.

In the Eternal City, the terrors of war have, thus far, been spared. However, the echo of the bloody and destructive conflict, the lamentations for the dead, the anxiety for the missing, the longing of the prisoners, the weeping of widows and orphans, the exile of the deported, the destitution and hardship of the homeless, seek and find in the depths of their misfortunes a way to reach Us, to Our ear, and to Our heart, in every language and with heart-wrenching voices, and they reveal and bring before Our eyes, daily, and almost hour by hour, the immense and dark abyss of suffering and anguish in which the present storm has engulfed, and continues to engulf, poor humanity, no less than the vineyard of the Lord.

But even in this agonizing season of trial and sorrow, the Church does not cease to be "the field of those who hope." And to Our gaze – a comforting and admonishing vision – appears the gentle and helpful image of the Holy Pontiff, whose name was imposed upon Us in baptism; and while we contemplate His example, it serves as a path and an encouragement to Our soul. We implore the Eternal Priest of the sublime altar of Golgotha, the center of attraction of the universe, for a spark of that exuberant flame of apostolic love for the poor and the wretched, which shone so brightly among His other excellent qualities in Saint Eugene I; and we pray that He may obtain for Us from the Lord that, through the generous cooperation of so many chosen souls, who, moved by the charity of Christ, come to the aid of Our material needs, We may be granted, even in the future, to bring to the victims of war and to the other countless sufferers the most effective signs of Our never-tiring affection and paternal solicitude.

If the Church, born from the Passion of Christ, bends piously over suffering to alleviate it, with words and with the help that she can, in meritorious conformity with the divine will, she does not ignore even labor, which is sublimely ennobled by Christ in the humble workshop of the holy Craftsman of Nazareth. Are not pain and labor perhaps the two companions in the journey of life, given by God to our fallen ancestors when they were exiled from Eden? "I will greatly multiply thy sorrows and thy conception: in pain thou shalt bring forth children," He said to the woman; "In the sweat of thy brow thou shalt eat thy bread," He said to the man. From that

Translated by churchlatin.ai, a product of Boyne Archives

fateful day, what terrible sequence of pain and labor followed and confused the steps of the human family upon the face of the earth, cursed by God through the work of man! Pain and labor, which are never so separate and proper, the one of...

1. Cf. Lib. Pontificalis, n. LXXVII.

2. Genesis, III, 16-19.

[*Latin ed. p. 193*]

Acta Pii PP. XII, 193: "The woman is the other of man, so that they may not become common in the land of the living." But the work for man is not only that of the soil moistened by his sweat: he also sweats in domestic tasks, in workshops, in the arts, in trades, in a thousand offices and services. From its very beginnings, the Church contemplated and pondered work; the Apostle Paul gave his hands and his voice to work for bread, even to the point of proclaiming: "Si quis non vult operari, nec manducet" (If anyone will not work, neither shall he eat). But the immense field of human labor and the condition of laborers is, in the present year, for Us and for the Catholic world, illuminated by a particular light and warmed by a grateful, dutiful, and honorable remembrance, emanating from the important act of one of the greatest Popes of recent times; an act of which We are pleased to exalt the profound social significance and the enduring influence even today, to commemorate it, and that it be commemorated, not so much with noisy festivities and celebrations, but with an inner concentration, which leads to an examination of conscience about the past, to an active profession in the present, and to a manly purpose for the future. We intend to speak of the immortal Encyclical *Herum novarum* of Our most wise Predecessor, Leo XIII, the fiftieth anniversary of which occurs this year. On this historic and fruitful event, We propose to address shortly to Our children throughout the universe a personal radio message, to stir their consciences and energies to demonstrate, in thought and action, their worthiness of the precious heritage contained in that masterpiece of a Roman Pontiff, an acute and almost prophetic investigator and a just and equitable judge of the impulses and aspirations of his time and of the future. Therefore, in this Our gathering with you, Venerable Brothers and beloved Sons, Our valiant and faithful collaborators and wise counselors, We wish to express our hope that in all parts of the Christian world, spirits open to the truth, hearts filled with profound love, and souls resolutely determined to make every sacrifice, may arise, who, following the light that Leo XIII made shine fifty years ago, and which Our incomparable Successor, Pius XI, further enhanced with greater splendor, will put everything in action and proceed boldly and persevere in bringing aid to this world, misguided and immersed only in the thoughts and passions of the present, and forgetful of God and of the future life, and will strive to illuminate it, to show it the way, and to lead it back to the altars of the Lord, God of justice and

Translated by churchlatin.ai, a product of Boyne Archives

love, turning it away from principles and practices, an unfortunate fruit of a mistaken and deceptive evolution, disguised as speculative progress."

[*Latin ed. p. 194*]

194 The Acts of the Apostolic See – An Official Commentary, concerning the spiritual, civil, and social matters, whose tragic destiny Pope Leo XIII, at the close of our century, expressed with poetic inspiration in the classic verses of his "Secular Poem": "Woe to those separated from the laws of God! What law of honesty remains? Once removed from the altars, they sway, and the weakened laws fall." 4 The horizon of the peoples and of social life is dark; but the Cross stands firm as the world turns. Our constant invocation, Venerable Brothers and beloved Sons, we raise with you to Heaven, that the Eternal Shepherd may not abandon His flock, but may, through His blessed Apostles, continue to protect it! Perhaps the times may become even darker; but the sun of justice will not cease to shine in the darkness; and the star that will always be our guide, even in the night, will be the star of faith, hope, and love of the first Pope: "Indeed I know it is so, and that man cannot be justified, compared with God." and of the Apostle of the Gentiles: "I know whom I have believed." With such firm and consoling trust, with heartfelt gratitude for your devoted wishes and for the fervent prayers that you offer to God and to our heavenly Patron for our humble person and our ministry, imploring upon all and each of you the gifts of the Holy Spirit on this solemn feast of Pentecost, we impart to you, from the heart, with unchanging affection, the Apostolic Blessing.
* LEONIS XIII, Jesus Christ, the harbinger of the new century.

[*Latin ed. p. 195*]

Acta NUNTIUS Pii PP. XII 195. RADIOPHONICUS. From the Most Blessed Father, on the Feast of Pentecost, on the first day of June in the year 1941, transmitted throughout the world, marking the fiftieth anniversary of the publication of the Encyclical "Rerum Novarum" by Pope Leo XII.

The solemnity of Pentecost, the glorious birth of the Church of Christ, presents to Our heart, beloved children of the entire world, a sweet and propitious invitation, rich in profound exhortation, to address you, amidst the difficulties and conflicts of the present times, with a message of love, encouragement, and consolation. We speak to you at a moment when all the energies and forces, both physical and intellectual, of an ever-increasing portion of humanity are, with an intensity and fervor never before known, strained under the iron, inexorable law of war; and from other broadcasting stations, voices carry accents filled with exasperation and acrimony, of division and strife. But the antennas of the Vatican, of the land consecrated as the unremitting center of the Good News and of its beneficial diffusion throughout the world through the martyrdom and the tomb of the first Peter, can transmit only words that are imbued and animated by the consoling

Translated by churchlatin.ai, a product of Boyne Archives

spirit of the preaching, by which, at the first Pentecost, through the voice of Peter, Jerusalem was moved: a spirit of ardent apostolic love, a spirit that feels no more fervent desire and no holier joy than that of leading all, friends and enemies, to the foot of the Crucifix of Golgotha, to the tomb of the glorified Son of God and Redeemer of the human race, in order to convince all that only in Him, in the truth taught by Him, in the love demonstrated and lived by Him, who, by benefiting and healing all, even to the point of sacrificing Himself for the life of the world, one can find true salvation and lasting happiness for individuals and for peoples.

In this hour, pregnant with events under the guidance of divine counsel, which governs the history of nations and watches over the Church, it is a source of joy and profound satisfaction for Us to make you, beloved children, hear the voice of the common Father, to call you almost to a brief, universal Catholic gathering, so that you may experimentally experience in the bond of peace the sweetness of the unity of spirit which, under the impulse of the divine Spirit, united the community of Jerusalem on the day of Pentecost.

As the conditions originating from the war, in many cases, make direct and living contact between the Supreme Pastor and his flock difficult, cf. Acts, IV, 32.

[*Latin ed. p. 196*]

1§6 Acta Apostolicae Sedis - Commentarium: With all the greater gratitude, We acknowledge the swift bridge of union that the inventive genius of our age throws in a flash through the ether, connecting every corner of the earth across mountains, seas, and continents. And what for many is a weapon of conflict, is transformed for Us into a providential instrument of diligent and peaceful apostolate, which fulfills and elevates to a new meaning the word of Scripture: "Their sound hath gone forth into all the earth: and their words unto the ends of the world." Thus, it seems that the great miracle of Pentecost is renewed, when diverse peoples from regions of different languages, gathered in Jerusalem, heard in their own language the voice of Peter and the Apostles. With sincere pleasure, We today avail ourselves of such a marvelous means, to draw the attention of the Catholic world to an event worthy of being inscribed in golden letters in the annals of the Church: namely, the fiftieth anniversary of the publication, which occurred on May 15, 1891, of the fundamental social Encyclical *Rerum novarum* of Leo XIII. Moved by the profound conviction that the Church not only has the right, but also the duty, to pronounce an authoritative word on social matters, Leo XIII addressed his message to the world. He did not intend to establish rules on the purely practical, we might almost say technical, aspect of social organization; for He knew well, and Our Predecessor of blessed memory, Pius XI, declared this a decade ago in His commemorative Encyclical *Quas Primas*, that the Church does not claim such a mission.

Translated by churchlatin.ai, a product of Boyne Archives

Within the general sphere of labor, a vast and multifaceted field of action opens up for the healthy and responsible development of all physical and spiritual energies of individuals, and for their free organizations, where public authority intervenes with its own integrative and ordering action, first through local and professional corporations, and finally through the power of the State itself, whose superior and moderating social authority has the important duty of preventing economic imbalances arising from the plurality and conflicts of competing individual and collective interests. It is, however, undeniably within the Church's competence, in that aspect of the social order where it borders on and enters the realm of morality, to judge whether the foundations of a given social order are in accordance with the immutable order that God the Creator and Redeemer has manifested through natural law and revelation: a double manifestation to which Leo XIII refers in his Encyclical. And rightly so: for the precepts of natural law and the truths of revelation.

[*Latin ed. p. 197*]

The acts of Pope Pius XII, year 197, are manifested in diverse ways, like two streams of water, not contrary, but concordant, flowing from the same divine source; and because the Church, guardian of the supernatural Christian order, in which nature and grace converge, must form consciences, even the consciences of those who are called to find solutions for the problems and duties imposed by social life. From the form given to society, whether it is in accordance with divine laws or not, also depends and insinuates itself, for good or for ill, into the souls, that is to say, whether men, all of whom are called to be vivified by the grace of Christ, in the earthly contingencies of life, breathe the wholesome and vivid air of truth and moral virtue, or the morbid and often lethal germ of error and depravity. Faced with such a consideration and foresight, how could the Church, a Mother so loving and solicitous for the good of her children, remain an indifferent spectator of their dangers, remain silent, or feign not to see, and ponder social conditions that, deliberately or not, make a Christian life, conformed to the precepts of the Supreme Legislator, difficult or practically impossible? Aware of this most serious responsibility, Leo XIII, addressing his Encyclical to the world, pointed out to Christian consciences the errors and dangers of a materialistic socialism, the fatal consequences of an economic liberalism, often unconscious, forgetful, or disdainful of social duties; and he expounded with masterful clarity and admirable precision the principles that are suitable and conducive to improving—gradually and peacefully—the material and spiritual conditions of the worker. And if, beloved sons, today, after fifty years since the publication of the Encyclical, you ask us to what extent and measure the effectiveness of its words corresponded to the noble intentions, the thoughts rich in truth, the beneficial guidelines intended and suggested by its wise Author, we feel

Translated by churchlatin.ai, a product of Boyne Archives

that we must respond: Precisely to give thanks to Almighty God, from the depths of our heart, for the gift that, fifty years ago, He bestowed upon the Church with that Encyclical of His Vicar on earth, and to praise Him for the breath of the renewing Spirit that, through it, He has poured forth upon all mankind, ever more abundantly since then. We, on this solemnity of Pentecost, have proposed to address our words to you. Already, our Predecessor, Pius XI, in the first part of his commemorative Encyclical, exalted the splendid harvest that had been matured by *Rerum novarum*, a fertile seed, from which developed a Catholic social doctrine, which offered to the children of the Church, clergy and laity, arrangements and means for a social reconstruction, abundant in fruits; so that for it...

[*Latin ed. p. 198*]

In the Catholic sphere, numerous and varied charitable institutions and flourishing centers of mutual aid have arisen, benefiting both themselves and others. What material and natural prosperity, what spiritual and supernatural fruits, have been derived for the workers and their families from Catholic unions! How effective and appropriate to the need have the contributions of unions and associations been in supporting the agricultural and working classes, alleviating their distress, ensuring their defense and justice, and thus, by mitigating passions, preserving social peace from turmoil! And this was not all the advantage. The Encyclical *Rerum novarum*, associating itself with the people, whom it embraced with esteem and love, penetrated the hearts and minds of the working class and instilled within them a Christian sentiment and civic dignity; to such an extent that the power of its active influence came, with the passage of years, to manifest and spread so effectively that its norms became almost a common heritage of the human family. And while the State, in the nineteenth century, through excessive exaltation of liberty, considered it its sole purpose to safeguard liberty with law, Leo XIII admonished it that it was also its duty to apply itself to social providence, caring for the well-being of the entire people and all its members, particularly the weak and the destitute, through a broad social policy and the creation of a law of labor. To his voice responded a powerful echo; and it is a sincere debt of justice to recognize the progress that the solicitude of the civil authorities of many Nations has brought about in the condition of workers. Thus, it was rightly said that *Rerum novarum* became the "Magna Carta" of Christian social action. Meanwhile, half a century has passed, which has left deep furrows and sad ferment in the soil of the Nations and societies. The questions that the changes and upheavals in social and, above all, economic matters presented for moral examination after *Rerum novarum* were treated with penetrating acuity by Our immediate Predecessor in the Encyclical *Quadragesimo anno*. The decade that followed was no less rich than the preceding years in surprises in social and economic life, and it poured its

Translated by churchlatin.ai, a product of Boyne Archives

restless and obscure waters into the vast ocean of a war that may have unpredictable surges impacting the economy and society. What problems and what particular assumptions, perhaps entirely new, will the social life present to the solicitude of the Church after the conflict that pits so many peoples against each other? The present hour makes it difficult to designate and foresee. However, if the future has its roots in the past, if the experience of recent years is a teacher for the future, We believe that We shall use this present commemoration to provide further guiding principles.

[*Latin ed. p. 199*]

The Acts of Pope Pius XII, page 199, speak of three fundamental values of social and economic life; and we shall do so animated by the same spirit of Leo XIII, and fulfilling his duties truly, more than prophetically, foreshadowing the emerging social process of these times. These three fundamental values, which are intertwined, strengthened, and mutually supportive, are: the use of material goods, labor, and the family.

The Use of Material Goods: The Encyclical *Rerum novarum* expresses principles regarding property and the sustenance of man, which have lost nothing of their inherent vigor over time, and which, even after fifty years, still retain and deepen their vital fecundity. We ourselves have called attention to this fundamental point in our Encyclical *Sertum laetitiae*, addressed to the Bishops of the Vicariate Apostolic of Leticia in Albert, a fundamental point which, as we said, consists in the affirmation of the inviolable requirement "that the goods, created by God for all men, flow equitably to all, according to the principles of justice and charity." Every man, as a living being endowed with reason, has by nature the fundamental right to use the material goods of the earth, although it is left to human will and the legal forms of the peoples to regulate their particular implementation. This individual right cannot in any way be suppressed, not even by other certain and peaceful rights regarding material goods.

Undoubtedly, the natural order, derived from God, also requires private property and the free reciprocal commerce of goods with exchanges and donations, as well as the regulatory function of public authority over both of these institutions. Nevertheless, all of this remains subordinate to the natural purpose of material goods, and it could not become independent of the primary and fundamental right that grants its use to all; but rather, it must serve to make its implementation possible in accordance with its purpose. Only in this way can and must property and the use of material goods bring peace and vital strength to society, rather than constituting precarious conditions, generating struggles and jealousies, and abandoned to the ruthless game of force and weakness.

The original right to the use of material goods, being intimately connected with the dignity and other rights of the human person, offers it, through the aforementioned forms, a secure material basis, of utmost im-

Translated by churchlatin.ai, a product of Boyne Archives

portance for elevating oneself to the fulfillment of one's moral duties. The protection of this right will ensure the personal dignity of man in Albert.

[*Latin ed. p. 200*]

200 Acta Apostolicae Sedis - Commentarium Officiale. Hoc adiuvat ad expectandum et ad satisfaciendum, cum justa libertate, illis summis obligationibus et decisionibus stabilis, de quibus ipse est directim responsable erga Creatorem. Est enim deberis hominis, pene personalis, vitam suam materialem et spiritualem conservare et ad perfectionem renovare, ut consequatur finem religiosum et moralem, quem Deus omnibus hominibus assignavit et dedit eis ut normam supremum, semper et in omni casu obligantem, prae omnibus aliis deberibus. Tutare campum inviolabile iurium personae humanae et ei facile facere adimplendum officia sua, est officium essentiale omnis potestatis publicae. Non estne hoc quod significatum genuinum boni communis portat, quem civitas ad promovendum vocatur? Hinc oritur quod cura talis "boni communis" non importat potestatem tam amplam super membra communitatis, ut, per virtutem eius, auctoritati publicae liceat minuere actionem individualem supra descriptam, directe decidere de initio vel (praeter casum legitimae poenae) de termino vitae humanae, determinare ad propriam voluntatem modum motus eius physici, spiritualis, religiosi et moralis, in contradictione cum deberibus et iuribus personalibus hominis, et ad talem finem abolere vel privare ius naturale ad res materiales. Deduci tam amplam potestatem ex cura boni communis esset subvertire ipsum sensum boni communis et cadere in errorem affirmandi quod finis hominis in terra est societas, quod societas est finis ad se ipsum, quod homo non habet aliam vitam quam illam quae eum exspectat extra illam quae hic terminatur. Etiam oeconomia nationalis, sicut est fructus activitatis hominum qui laborant iuncti in communitate statali, ad aliud non tendit quam ad curare, sine intermissione, condiciones materiales, in quibus vita individualis civium possit pleniter evolvi. Ubi hoc, et in modo duraturo, obtineatur, populus, verum dicamus, economicè dives erit, quia bene esse generale, et consequenter, ius personale omnium ad usum rerum terrenarum, sic adimpletur conformiter intentioni Creatoris. Ex hoc, carissimi filii, vobis facile erit videre quod divitia oeconomica populi non consistit proprie in abundantia rerum, mensurata secundum computum purum et praecisum materialem valoris eorum, sed in eo quod talis abundantia repraesentat et vera et efficaciter praebet fundamentum materiale satis ad debitum developmentum personalem membrorum eius. Si talis iusta distributio rerum non adimpleatur, vel si perficiatur solum imperfecte, non pervenietur ad verum finem oeconomiae nationalis; quia,

Translated by churchlatin.ai, a product of Boyne Archives

quamvis succureret...

[*Latin ed. p. 201*]

Acta Pii PP. XII 201: "Una fortunata abbondanza di beni disponibili, se il popolo non fosse chiamato a parteciparne, non renderebbe il popolo economicamente ricco, ma povero. Piuttosto, fate in modo che tale giusta distribuzione sia effettuata realmente e in maniera duratura, e vedrete un popolo, anche disponendo di minori beni, divenire e essere economicamente sano. Questi concetti fondamentali, riguardanti la ricchezza e la povertà dei popoli, Ci sembra particolarmente opportuno porre innanzi alla vostra considerazione oggi, quando si è inclinati a misurare e giudicare tale ricchezza e povertà con bilance e con criteri semplicemente quantitativi, sia dello spazio, sia della ridondanza dei beni. Se invece si pondera rettamente lo scopo dell'economia nazionale, allora esso diverrà luce per gli sforzi degli uomini di Stato e dei popoli e li illuminerà a incamminarsi spontaneamente per una via, che non esigerà continui gravami in beni e in sangue, ma donerà frutti di pace e di benessere generale. Il lavoro: Con l'uso dei beni materiali, voi stessi, diletti figli, comprendete come viene a congiungersi il lavoro. *Rerum novarum* insegna che due sono le proprietà del lavoro umano: esso è personale ed è necessario. È personale, perché si compie con l'esercizio delle particolari forze dell'uomo; è necessario, perché senza di esso non si può procurare ciò che è indispensabile alla vita, mantenere la quale è un dovere naturale, grave, individuale. Al dovere personale del lavoro imposto dalla natura corrisponde e consegue il diritto naturale di ciascun individuo a fare del lavoro il mezzo per provvedere alla vita propria e dei figli: tanto altamente è ordinato per la conservazione dell'uomo l'impero della natura. Ma notate che tale dovere e il relativo diritto al lavoro viene imposto e concesso all'individuo in primo appello dalla natura, e non già dalla società, come se l'uomo altro non fosse che un semplice servo o funzionario della comunità. Dal che segue che il dovere e il diritto a organizzare il lavoro del popolo appartengono innanzi tutto agli immediati interessati: datori di lavoro e operai. Che se poi essi non adempiano il loro compito o ciò non possano fare per speciali straordinarie contingenze, allora rientra nell'ufficio dello Stato l'intervenire nel campo e nella divisione e nella distribuzione del lavoro, secondo la *forma* e la misura che richiede il bene comune rettamente inteso. Ad ogni modo, qualunque legittimo e benefico intervento statale nel campo del lavoro vuol esser tale da salvarne e rispettarne il carattere personale, sia in linea di massima, sia, nei limiti del possibile, per quel..."

[*Latin ed. p. 202*]

202 Acta Apostolicae Sedis - Official Commentary concerning its execution. And this will occur, if the state laws do not abolish or render inef-

Translated by churchlatin.ai, a product of Boyne Archives

fectual the exercise of other equally personal rights and duties, such as the right to the true worship of God; to marriage; the right of spouses, of the father and mother, to conduct their conjugal and domestic life; the right to a reasonable freedom in the choice of state and in following a true vocation; a right, this last, which, if ever, belongs to the spirit of man and is most excellent, when the superior and indispensable rights of God and the Church are joined to it, as in the choice and exercise of priestly and religious vocations.

The Family. According to the doctrine of *Rerum novarum*, nature itself has intimately joined private property with the existence of human society and with its true civilization, and in an eminent degree with the existence and development of the family. Such a bond appears more than openly. Does not private property ensure for the head of the family the healthy freedom of which he needs, in order to fulfill the duties assigned to him by the Creator, concerning the physical, spiritual, and religious well-being of the family? In the family, the Nation finds the natural and fertile root of its greatness and power. If private property is to lead to the good of the family, then all public laws, indeed all those of the State which regulate its possession, must not only make such a function possible and preserve it – a function, in the natural order, superior in certain respects to any other – but also continually perfect it. For it would be unnatural for a boasted civil progress, which – either through an abundance of burdens or through excessive direct interference – renders private property meaningless, practically depriving the family and its head of the freedom to pursue the purpose assigned to them by God, namely the perfection of family life.

Among all the goods that can be the object of private property, none is more in accordance with nature, according to the teaching of *Rerum novarum*, than the land, the estate, in which the family dwells, and from whose fruits it derives its sustenance entirely or at least in part. And it is in the spirit of *Rerum novarum* to affirm that, as a rule, only that stability, which is rooted in one's own estate, makes the family the most perfect and fertile vital cell of society, splendidly uniting the present and future generations with its progressive cohesion. If today the concept and creation of vital spaces are at the center of social and political goals, should not, above all else, thought be given to the vital space?

[*Latin ed. p. 203*]

Acta Pii Pp. XII 203: Does not the family deserve to be freed from the bonds of circumstances that prevent even the possibility of acquiring a home? Our planet, with its vast oceans and seas, and lakes, with mountains and plains covered in snow and eternal ice, with great deserts and inhospitable and barren lands, is not lacking in regions and places that are vital and abandoned to the vegetative whims of nature, and which are well suited to the cultivation by the hand of man, to his needs, and

Translated by churchlatin.ai, a product of Boyne Archives

to his civil endeavors; and it often happens that some families, migrating from here or there, seek elsewhere a new homeland. Therefore, according to the teaching of *Rerum Novarum*, the right of the family to a vital space must be respected. Where this occurs, emigration will achieve its natural purpose, which often validates the experience, that is, the more favorable distribution of people across the earth's surface, conducive to colonies of farmers; a surface that God created and prepared for the use of all. If both parties, those who allow the departure from their native land and those who welcome the newcomers, remain faithfully diligent in eliminating anything that might hinder the birth and development of true trust between the country of emigration and the country of immigration, all participants in this transformation of places and people will benefit: families will receive land that will be for them a homeland in the true sense of the word; the lands of dense populations will be relieved, and their peoples will create new friends in foreign territories; and the states that receive the emigrants will gain industrious citizens. Thus, the nations that give and the states that receive will, in equal measure, contribute to the increase of human well-being and to the progress of human culture. These are the principles, conceptions, and norms with which We would like to cooperate from now on in the future organization of that new order that the world awaits and hopes will arise from the immense ferment of the present struggle, and in peace and justice, the peoples will prosper. What remains for Us, then, if not, in the spirit of Leo XIII and with the intent of his noble admonitions and goals, to urge you to continue and promote the work that the previous generation of your brothers and sisters have founded with such a courageous spirit? Let not the insistent voice of the two Popes of the social encyclicals be extinguished among you, nor be made faint, who so highly point out to the faithful the moral duty of cooperating in the ordering of society, and especially of economic life, inspiring to action not only those who participate in this life, but also the State itself. Is this not a sacred duty for every Christian? Do not...

[*Latin ed. p. 204*]

204 Acta Apostolicae Sedis - The Official Commentary mentions, beloved children, that external difficulties should not discourage you, nor should the obstacle of the growing paganism of public life. Do not be deceived by the fabricators of errors and unhealthy theories, sad currents not of increase, but rather of decay and corruption of religious life; currents which claim that, since redemption belongs to the order of supernatural grace and is therefore the exclusive work of God, it does not require our cooperation on earth. Oh, miserable ignorance of the work of God! For they who say they are wise, have become fools. As if the first efficacy of grace were not to strengthen our sincere efforts to fulfill each day the commandments of God, both as individuals and as members of society;

Translated by churchlatin.ai, a product of Boyne Archives

as if for two millennia the sense of collective responsibility for all by all has not lived and persevered in the soul of the Church, which has spurred spirits to acts of heroic charity, of monks-farmers, of liberators of slaves, of healers of the sick, of those who bring faith, civilization, and science to all ages and all peoples, to create social conditions that alone are worthy of making a life possible and easy for all, a life worthy of man and of the Christian. But you, conscious and convinced of this sacred responsibility, should never, deep in your hearts, be content with that general public mediocrity, in which the common man cannot, except through heroic acts of virtue, observe the divine precepts, which are inviolable always and in every case. If, between intention and execution, a disproportion sometimes became evident; if there were failures, common to every human activity; if differences of opinion arose regarding the path to be followed or to be taken, all of this should not discourage you or slow your pace, nor should it give rise to lamentations or accusations; nor can it make you forget the comforting fact that from the inspired message of the Pontiff of *Rerum Novarum* flowed a vivid and clear source of social spirit, strong, sincere, and disinterested; a source which, if today it may be partially covered by an avalanche of diverse and stronger events, tomorrow, after the ruins of this global hurricane are removed, at the beginning of the work of rebuilding a new social order, worthy of God and of man, will infuse a new vigorous impulse and a new wave of vigor and growth in all the flourishing of human culture. Guard the noble flame of fraternal social spirit, which, for half a century now, rekindled in the hearts of your fathers the luminous and enlightening word of Leo XIII: do not let it lack nourishment, and let it not die, shining at your commemorative observances, extinguished by a sluggish, Skive, and guarded indifference.

[*Latin ed. p. 205*]

The Acts of Pope Pius XII address the needs of the poorest among our brethren, whether overwhelmed by dust and mud due to the raging breath of the anti-Christian or un-Christian spirit. Nourish, revive, elevate, and expand this flame; carry it wherever you encounter a groan of distress, a lament of misery, a cry of pain; constantly rekindle it with the fervor of love drawn from the Heart of the Redeemer, to which the month that begins today is consecrated. Go to that divine Heart, meek and humble, a refuge for every comfort in toil and the burden of action: it is the heart of He who has promised the eternal, blessed reward to every genuine and pure work, accomplished in His name and spirit, for the benefit of the suffering, the afflicted, those abandoned by the world, and those who desire every good and fortune: "You who have done it to one of the least of my brethren, you have done it to me!" After a radio announcement, given in the Italian language to the Most Blessed Father, the same announcement, translated into various languages, as is reported here, was published. (in French)

Translated by churchlatin.ai, a product of Boyne Archives

DISCOURSE OF HIS HOLINESS POPE PIUS XII to commemorate the 50th anniversary of the Encyclical "Rerum novarum" of Pope Leo XIII on the Social Question - Feast of Pentecost, June 1, 1931. The Feast of Pentecost, the day of the glorious birth of the Church of Christ, is for our hearts, dear sons of the entire world, a sweet and opportune invitation, rich in profound teachings, to address you, amidst the difficulties and conflicts of the present time, a message of love, encouragement, and comfort. We speak to you at a moment when all energies, all physical and intellectual forces of an ever-increasing portion of humanity, are strained to an unprecedented degree under the inexorable iron law of war, and when other voices broadcast accents filled with exasperation and acrimony, divisions, and struggles. But the antennas of the Vatican Hill, of this land that the martyrdom and the tomb of the first Peter have consecrated as the authentic center of the Good News and its beneficial diffusion throughout the world, do not...

[*Latin ed. p. 206*]

The *Acta Apostolicae Sedis* – Official Commentary – can attest that words imbued with and inspired by the consoling spirit of preaching, which at the first Pentecost, through the voice of Peter, resounded in Jerusalem, filled with emotion: a spirit of ardent apostolic love, a spirit that experiences no greater desire or holier joy than to lead all, friends and enemies, to the feet of the Crucified One of Golgotha, to the glorious tomb of the Son of God and Redeemer of the human race, to convince all that in Him alone, in the truth taught by Him, in the love shown by Him in bestowing good and healing, and lived to the point of sacrificing Himself for the life of the world, individuals and peoples can find true salvation and lasting happiness. At this hour, heavy with events still in the hands of Divine Providence, which guides the history of nations and watches over the Church, it is a joy and a profound satisfaction for Us, dear sons, to allow you to hear the voice of the common Father, to call you, as it were, to a brief gathering of the entire Catholic world, so that you may experience, in the bond of peace, the sweetness of *cor unum et anima una* [one heart and one soul], which, under the impulse of the Holy Spirit, cemented the community of Jerusalem on the day of Pentecost. The more the conditions created by war make direct and living contact between the Supreme Shepherd and his flock difficult in many cases, the greater is the gratitude with which we acknowledge the bond that the inventive genius of our time has created, instantly connecting all corners of the earth, over mountains, seas, and continents. And what for many is a weapon of war, is transformed for Us into a providentially given instrument of peaceful and active apostolate, realizing in a new way the words of Scripture: "Their sound hath gone forth into all the earth: and their words unto the ends of the world." Thus, the great miracle of Pentecost seems to be renewed, when the diverse peoples who came to Jerusalem from all lands and of every

Translated by churchlatin.ai, a product of Boyne Archives

tongue, heard in their own idiom the voice of Peter and the Apostles. It is with sincere satisfaction that We today avail ourselves of this marvelous means to draw the attention of the Catholic world to an anniversary that deserves to be inscribed in golden letters in the annals of the Church: the fiftieth anniversary of the publication, on May 15, 1891, of the fundamental social encyclical of Leo XIII, *Rerum novarum*.

[*Latin ed. p. 207*]

Acta Pii Pp. XII 207: Concerning social matters, Pope Leo XIII addressed his message to the world. He did not intend to establish rules regarding the purely practical, or, one might say, technical aspects of social organization; for he knew well, and Our Predecessor of blessed memory, Pope Pius XI, declared it anew ten years ago in his commemorative Encyclical, *Quadragesimo anno*, that the Church does not ascribe such a mission to itself. In the world of work, for the development of all the physical and spiritual energies of individuals in a healthy and responsible manner, for their free organizations, a vast and multifaceted field of action opens up, in which public authorities intervene by integrating and ordering, first through local and professional corporations, and ultimately through the power of the State itself, whose social authority, superior and moderating, has the important mission of preventing the disturbances of the economic balance resulting from the multiplicity and conflicts of opposing individual and collective self-interests. Conversely, the Church's competence is undeniable in that part of the social order which comes into contact with morality, to judge whether the foundations of a given social organization are in conformity with the immutable order of things that God has manifested through natural law and revelation, a double manifestation of which Leo XIII avails himself in his Encyclical. And rightly so: for indeed, the principles of natural law and the revealed truths come, through various channels, like two currents, not contrary, but convergent, from the same divine source; and the Church, guardian of the Christian supernatural order, in which nature and grace are united, has the mission of forming consciences, and therefore also the consciences of those who are called to find solutions to the problems and duties imposed by social life. The good or evil of souls depends on and permeates the form given to society, whether it is in harmony or not with divine laws; that is to say, whether men, all of whom are called to be vivified by the grace of Christ, will, in the earthly contingencies of their lives, breathe the healthy and invigorating air of truth and moral virtues, or the morbid and often deadly microbe of error and corruption. In the face of such considerations and predictions, how could the Church, a Mother so loving and so concerned for the well-being of her children, remain indifferent to the sight of their dangers, remain silent, or pretend not to see and not to understand the social conditions that, willingly or unwillingly, make a Christian life, in conformity with the commandments

Translated by churchlatin.ai, a product of Boyne Archives

of the Sovereign Legislator, difficult or practically impossible? Conscious of such a grave responsibility, Leo XIII, in addressing...

[*Latin ed. p. 208*]

208 Acta Apostolicae Sedis — Commentarium Officiale. Through his Encyclical, he demonstrated to Christian conscience the errors and dangers of the conceptions of a materialistic socialism, the disastrous consequences of an economic liberalism, often unconscious, or forgetful, or disdainful of social duties; and he expounded with masterful clarity and admirable precision the principles apt to gradually and peacefully improve the material and spiritual conditions of the worker. If, today, dear sons, fifty years after the publication of the Encyclical, you ask Us to what extent and in what measure the effectiveness of its words has responded to the noble intentions, the truths, the beneficial directions conceived and suggested by the wise Author, We believe it is precisely in order to give thanks to Almighty God, from the depths of Our soul, for the gift granted fifty years ago to the Church with this Encyclical of His Vicar here on earth, and to praise Him for the breath of the regenerating Spirit which through it has spread since then and has continued to grow throughout all of humanity, that We, on this feast of Pentecost, have resolved to address Our words to you. Already Our Predecessor, Pope Pius XI, in the first part of his commemorative Encyclical, extolled the splendid harvest that *Rerum novarum*, a fertile seed, has brought forth, from which has developed a Catholic social doctrine that offers to the sons of the Church, clergy and laity, the plan and the means of a fruitful social reconstruction; so that it has brought forth on Catholic soil benevolent institutions, numerous and varied, and flourishing centers of mutual aid for oneself and for others. What material and natural prosperity, what spiritual and supernatural fruits, the workers and their families have found in Catholic unions! How effective and responsive to needs have been the contributions of unions and associations in favor of the agricultural and middle classes, in alleviating their miseries, ensuring their just defense, and thus, by calming passions, safeguarding social peace from disturbances. And this was not the only gain. The *Rerum novarum* Encyclical, by going to the people to embrace them with esteem and love, penetrated the minds and hearts of the working class and instilled in them a sense of Christian and civic dignity; to such an extent that, with the passage of years, the active power of its influence has developed and extended so much that the norms established by it have become almost a common heritage of the human family. While the State, in the nineteenth century, through a superstition of liberty, considered as its sole aim to...

[*Latin ed. p. 209*]

209 The Acts of Pope Pius XII, in safeguarding liberty and its rights, warned that he also had the duty to apply himself to social providence, pro-

Translated by churchlatin.ai, a product of Boyne Archives

viding for the well-being of the entire people and all its members, especially the weak and the destitute, through a broad social policy and the creation of labor law. To his voice responded a powerful echo; and it is a sincere duty of justice to recognize the progress that, in many nations, the solicitude of civil authority has brought about in the condition of workers. Therefore, it was rightly said that *Rerum Novarum* had become the Great Charter of Christian social activity. Meanwhile, half a century passed, which, in the sphere of nations and societies, left deep furrows and sad seeds. The questions that social and, above all, economic changes and upheavals imposed upon the examination of morality since *Rerum Novarum* were treated with penetrating acuity by Our immediate Predecessor in the Encyclical *Quadragesimo Anno*. The decade that followed was no less rich than the previous ones in surprises of social and economic life, and flowed its troubled and obscure waters into the ocean of a war whose waves may have unpredictable shocks against the economy and society. What particular problems and endeavors, perhaps entirely new, will social life offer to the solicitude of the Church in the wake of the conflict that pits so many peoples against each other, it is very difficult to indicate and foresee at the present time. However, since the future has its roots in the past, since the experience of recent years must serve us as a lesson for the future, We have thought it opportune to seize the occasion of the present commemoration to recall guiding principles of morality on three fundamental values of social and economic life; and We will do so by drawing inspiration from the very spirit of Leo XIII and by developing his truly prophetic views, harbingers of the imminent social march of time. These three fundamental elements, which intertwine, unite, and support each other, are: the use of material goods, labor, and the family.

The Use of Material Goods

The Encyclical *Rerum Novarum* expounds principles on property and on the sustenance of man, which, with time, have lost nothing of their original force and, today, after fifty years, still preserve and spread their intimate fecundity. On their fundamental point, We have ourselves drawn general attention to the ACTA, vol. VIII, n. 6. — 23-6-1941 16.

[*Latin ed. p. 210*]

210 Acta Apostolicae Sedis - Commentarium Officiale in Nostra Encyclica Sertum Laetitiae, quam Episcopis Civitatum Foederatarum Americae Septentrionalis scripsimus: punctum fondamentale, ut dicebamus, consistit in affirmatione exigitatae, quae est "ut ea quae a Deo creata sunt ad omnes homines, aequo modo sint ad dispositionem omnium, secundum principia iustitiae et caritatis." Omnis enim homo, sicut creatura vivens, dotata ratione, a natura ipsa tenet ius fondamentale ad utendum rebus materialibus terrae, quamquam hominibus et formis legalibus populi relinquitur ut, plus accurate, hoc ius in effectu actuatum

Translated by churchlatin.ai, a product of Boyne Archives

sit. Hoc ius individuum nullatenus potest supprimi, neque etiam per alia iura certa et recognita de rebus materialibus. Certo, ordo naturalis, qui a Deo venit, etiam proprietatem privatam et libertatem commercii rerum per commutationes et donationes requirit, sicut etiam functionem regulativam potestatis publicae super hanc et illam institutionem. Omnia haec tamen subordinata sunt fini naturali rerum materialium, et non possunt esse separata a iure primo et fundamento, quod usum earum omnibus concedit, sed potius debent servire ad id ut actus sit in conformitate cum hoc fine. Sic solum possunt et debent proprietas et usus rerum materialium ad societatem pacem fecundam et stabilitatem vivam afferre, ut non oriatur, contra, status praecarius, qui gignit pugnas et invidias, et relinquitur arbitrio implacabili fortitudinis et debilitatis. Ius originarium ad usum rerum materialium, quia intimè connectum est cum dignitate et aliis iuribus personae humanae, huic praebet, sub formis supra commemoratis, fundamentum materiale certum, summa momenti ad ascendendum ad perficiendum officia sua moralia. Tutela huius iuris dignitatem personalem hominis servabit et ei facultatem praebebit ad perficiendum, in iusta libertate, illud totum corpus obligationum et decisionum constantium, de quibus ipse directe est responsabilis erga Creatorem. Est enim homini debitum personale et totum conservare et ad perfectionem ducere vitam suam materialem et spiritualem, ut ad finem religiosum et moralem perveniat, quem Deus omnibus hominibus constituit et, ut normam supremum, dedit, eosque semper et in omnibus casibus, prius omnibus aliis debitis, obstringens. Servare orbem intangibile iurum personae humanae et ei facilitare adimplendum officia sua, debet esse munus essentiale omnis potestatis publicae. Nonne hoc est quod significat?

[*Latin ed. p. 211*]

Acta Pii PP. XII 211: Quid est illud "bonum commune" de quo civitas debet curare? Ex hoc sequitur quod onus huius "boni communis" non implicat potestatem tam amplam super socios communitatis ut, per hanc potestatem, auctoritas publica liceat impedire progressum actionis individualis descriptae supra, directe determinare de principio vel (extra casum legitimi castigamenti) de fine vitae humanae, statuere ad libitum modum quo homo se gerat in ordine physico, spirituali, religioso et morali, contrarium debitis et iuribus personalibus hominis, et ad hoc finem abolere vel ineffi-cacem facere ius naturale ad res materiales. Concludere talem extensionem potestatis ex cura procurandi bonum commune, esset pervertire ipsum sensum boni communis et cadere in errorem affirmandi quod finis proprius hominis in terra est societas, quod societas est sibi ipsa finis, quod homo non habet aliam vitam quae eum exspectat post illam quae terminatur hic et nunc. Oeconomia nationalis etiam, sicut est fructus activitatis hominum qui laborant iuncti in communitate statali, non tendit ad aliud quam ad perpetuo curare condiciones materiales in quibus vita individualis civium

Translated by churchlatin.ai, a product of Boyne Archives

pleniter poterit progredi. Ubi hoc obtinetur et stabiliter, populus erit, ut dicendum est, dives, quia bonum generale, et consequenter ius personale omnium ad usum rerum terrestrium, sic erit effectum secundum ordinem quem Creator voluit. Ex hoc, carissimi filii, vobis facile erit videre quod divitia oeconomica populi non consistit proprie in abundantia rerum, mensurata secundum calculum materialem simplum valoris earum, sed in eo quod talis abundantia repraesentat et vere et efficaciter praebet ut fundamentum materiale sufficiens ad debitum progressum personalem membrorum eius. Si talis iusta distributio rerum non effetur vel imperfecte esset curata, verus finis oeconomiae nationalis non adhibetur; cum, qualemcumque opulenta abundantia rerum praesto esset, populus, non ad participandum in eis vocatus, non esset dives, sed pauper. Facite autem ut talis iusta distributio vere et stabiliter effetur, et videbitis populum, quamvis habens res minus considerabiles, fieri et esse oeconomice sanum. Hae fundamentales sententiae de divitiis et paupertate populorum, nobis videtur maxime opportunum ante oculos vestros hodie posuisse, cum magis et magis temptatur talem divitiam et

[*Latin ed. p. 212*]

Acta Apostolicae Sedis - Official Commentary: To measure poverty solely with scales and according to purely quantitative criteria, whether of space or the quantity of goods, is insufficient. If, on the contrary, one considers the true value of the national economy, then it will become a light for the efforts of statesmen and peoples, illuminating them to spontaneously pursue a path that will not demand constant sacrifices of goods and blood, but will bear fruit of peace and general well-being.

On Labor: Connected to the use of material goods is labor, as you yourselves understand, dear sons. *Rerum Novarum* teaches that human labor has a double characteristic: it is personal and it is necessary. It is personal, because it is accomplished through the use of faculties particular to man; it is necessary, because without it, one cannot procure what is indispensable for life, the preservation of which is a natural, grave, individual duty. To the personal duty of labor imposed by nature corresponds and follows the natural right of each individual to make labor the means of providing for his own life and that of his children: so deeply is the order of nature arranged in view of the preservation of man. But note that this duty and the corresponding right to labor are imposed and granted to the individual primarily by nature, and not by society, as if man were merely a simple servant or functionary of the community. Therefore, it follows that the duty and the right to organize the labor of the people belong first and foremost to those who are immediately concerned: employers and workers. However, if they fail to fulfill their task, or are unable to do so due to special and extraordinary circumstances, then it falls within the purview of the state to intervene in this area, in the division and distribution of labor, in the

Translated by churchlatin.ai, a product of Boyne Archives

form and to the extent that is demanded by the just understanding of the common good. In any case, a legitimate and benevolent intervention of the state in the realm of labor must, in all its forms, safeguard and respect the personal character of that labor, both in the order of principles and, as far as possible, in its execution; and this will be the case if the regulations of the state do not suppress or render unrealizable the exercise of other equally personal rights and duties, such as the right to true divine worship; the rights of spouses, of fathers and mothers, to lead a conjugal and family life; the right to a reasonable freedom in the choice of a state and in responding to a...

[*Latin ed. p. 213*]

The acts of Pope Pius XII speak of a true vocation; this [vocation] is a personal right, if such a right exists within the realm of human reason, and a most exalted right when joined with the superior and imprescriptible rights of God and the Church, as in the choice and fulfillment of priestly and religious vocations.

The Family: According to the doctrine of *Rerum Novarum*, nature itself has intimately linked private property to the existence of human society and its true civilization, but in an eminent degree to the existence and development of the family. Such a connection is evident. Is it not private property that must ensure for the head of the family the sound freedom of which he needs in order to fulfill the duties that the Creator has assigned to him, for the physical, spiritual, and religious well-being of the family? In the family, the Nation finds the natural and fertile root of its greatness and power. If private property is to provide for the good of the family, all public regulations, all those by which the State governs possession, must not only make this function possible and maintain it – a function that, in the natural order, is in some respects superior to any other – but must also continually perfect its exercise. It would be contrary to nature to boast of a progress or development of society that, either through excessive burdens or through excessive direct interference, renders private property meaningless, practically depriving the family and its head of the freedom to pursue the end assigned by God to the perfection of family life.

Among all the goods that can be the object of private property, none is more in accordance with nature, according to the teaching of *Rerum Novarum*, than land, the property on which the family dwells and from whose fruits it receives, entirely or at least in part, its sustenance. And it is in keeping with the spirit of *Rerum Novarum* to affirm that, as a general rule, only this stability derived from the ownership of land makes the family the most perfect and fertile living cell of society, this possession uniting, in a progressive cohesion, the present and future generations.

Today, the idea of living space and the creation of such spaces is at the center of social and political goals: but should we not, above all, think of the

Translated by churchlatin.ai, a product of Boyne Archives

living space of the family and free it from the bonds that impose conditions of life that do not even allow it to conceive of the idea of a home? Our planet, with its immense oceans, seas, and lakes, with its...

[*Latin ed. p. 214*]

214 Acta Apostolicae Sedis - Commentarium Officiale. Les montagnes et ses plateaux couverts de neige et de glace éternelles, avec ses grands déserts et ses terres inhospitalières et stériles, ne manquent cependant pas de régions et de lieux propres à la vie, abandonnés au caprice d'une végétation spontanée, alors qu'ils s'adapteraient bien à être cultivés par la main de l'homme, à ses besoins et aux activités de la civilisation; et plus d'une fois il est inévitable que certaines familles, émigrant d'ici ou de là, cherchent ailleurs une nouvelle patrie. Alors, selon l'enseignement de *Rerum novarum*, joue le droit de la famille à un espace vital. Là où il en sera ainsi, l'émigration atteindra son but naturel, comme souvent le confirme l'expérience, Nous voulons dire une distribution meilleure des hommes sur la surface terrestre apte à la colonisation agricole. Si des deux côtés, et ceux qui permettent de quitter le sol natal, et ceux qui reçoivent les nouveaux venus, continuent à avoir soin loyalement d'éliminer tout ce qui pourrait empêcher la naissance et le développement d'une vraie confiance entre le Pays d'émigration et le Pays d'immigration, tous tireront avantage d'un tel changement de lieu et de personnes : les familles recevront une terre qui sera pour elles terre paternelle, patrie dans le vrai sens du mot; les terres à population dense seront soulagées et leurs peuples se créeront de nouveaux amis en territoire étranger; les États enfin qui accueillent les émigrants s'enrichiront en citoyens laborieux. Ainsi les Nations qui donnent et les États qui reçoivent contribueront à l'envi à l'accroissement du bien-être humain et au progrès de la civilisation humaine. Tels sont, chers fils, les principes, les conceptions et les normes par lesquels Nous voudrions dès maintenant coopérer à la future organisation de cet ordre nouveau que le monde attend de la terrible fermentation des luttes présentes, qu'il souhaite de voir naître et apaiser les peuples dans la paix et la justice. Pour Nous, que nous restë-t-il à faire, sinon, selon l'esprit de Léon XIII et selon les nobles intentions de ses enseignements, de vous exhorter à poursuivre et développer l'œuvre que vos frères et vos sœurs de la génération précédente ont fondée d'un cœur si courageux? Ne laissez pas au milieu de vous s'éteindre ou s'affaiblir la voix des deux Pontifes dans leurs Encycliques sociales, cette voix qui marque si bien aux croyants, dans la régénération surnaturelle de l'humanité, leur devoir moral de coopérer au rétablissement de l'ordre dans la société et spécialement dans la vie économique, poussant à l'action non moins ceux qui participent à cette vie que l'État lui-même. N'est-ce pas là un devoir sacré pour tout chrétien? Ne vous laissez pas, chers fils, déconcerter par les difficultés

Translated by churchlatin.ai, a product of Boyne Archives

extérieures, ni décourager par...

[*Latin ed. p. 215*]

Acts of Pope Pius XII, 215, concerning the obstacles arising from the increasing paganism of public life. Do not be deceived by the purveyors of false and unhealthy theories, those sad currents which lead not to growth, but to disintegration and corruption of religious life; currents which claim that, since redemption belongs to the order of supernatural grace and is therefore the exclusive work of God, it does not require our cooperation on this earth. Oh, deplorable ignorance of the work of God! For they, having said they are wise, have become fools. As if the first effect of grace were not to support our sincere efforts to fulfill each day the commandments of God, both as individuals and as members of society. As if, for two thousand years, the sentiment of collective responsibility for all has not lived and persevered in the soul of the Church, that sentiment which has spurred and still spurs souls to the heroic charity of monks-farmers, liberators of slaves, healers of the sick, messengers of faith, civilization, and science to all generations and all peoples, in order to create social conditions that are valuable only insofar as they make a life worthy of man and of the Christian possible and easy for all. You, conscious and convinced of this sacred responsibility, must never, in the depths of your soul, be content with a general mediocrity of public conditions, in which the mass of men cannot, except through acts of heroic virtue, observe the divine commandments, which are always and in all cases inviolable. If, between projects and their realization, a clear disproportion sometimes appears; if there have been faults, as is the case in all human activity; if there have been disagreements of views on the path followed or to be followed, none of this should make you lose courage, or slow your pace, or provoke complaints and reproaches; nothing can make us forget the comforting fact that, from the providentially inspired message of the *Rerum Novarum*, a living and clear source of strong, sincere, and disinterested social spirit has sprung forth; a source which, although today it may be partly covered by an avalanche of diverse events stronger than itself, but tomorrow, when the ruins of this global storm are cleared away and the work of reconstruction begins in order to create a new social order worthy of God and of man, will infuse a new and vigorous impetus, a new exuberance of sap, into the entire flowering of human civilization. Preserve the noble flame of Romans 1, 22.

[*Latin ed. p. 216*]

216 Acta Apostolicae Sedis - Commentarium Officiale. Fraternal spiritum socialem quem dimidium saeculi praeteriti flamma lucens et radiantis Leonis XIII in cordibus patrum vestrorum recondiderat, numquam extinguatur; ne illam careat alimento, neque permittatis ut, illuminans per suas ultimas scintillas commemorationes vestras, moriatur,

Translated by churchlatin.ai, a product of Boyne Archives

extincta a timore, pusillanimitate et egoismo, indifferente ad necessitates paucorum fratrum nostrorum, vel aucta a turbulenti pulvis et lutum, a spiritu antichristiano vel nonchristiano. Alimentate hanc flammam, accendite eam, elevate eam, dilatate eam; portate eam ubique ubi ascendit ad vos gemitus oppressi, lamentationes miseriae, clamores doloris; semper iterum calefacite eam ardentibus amoris, ex Cordis Redemptoris, cui dedicatur mensis quem hodie incipimus. Ad illud Divinum Cor, suave et humile, refugium omnium qui quaerunt consolationem in fatigatione et sub onere laboris: est Cor Illius Qui, pro omni opera sincera et pura, facta in nomine eius et secundum spiritum eius, in favore eorum qui patiuntur, qui afflicti sunt, ab mundo derelicti et privati omni bono, promiserat praemium aeternae beatitudinis: "Benedicite vos a Patre meo! Quod enim fecistis uno ex parvis meis fratribus, me ipse fecistis!" (lingua anglica) DISCOURSE OF HIS HOLINESS PIUS XII ad commemorationem anni quinquedecimi Encyclicae « Rerum novarum » Pontificis Leonis XIII de Quaestione Sociali. - Festum Pentecostes, die I Kalendas Iunii, 1941. Festum Pentecostes, illud gloriosum natalis Ecclesiae Christi, est, in mente nostra, carissimi filii totius mundi, occasio grata et auspiciosa, plena significationis magnae, in qua ad vos, in medio difficultatum et contentionum horae praesentis, possumus mittere nuntium amoris, consolationis et alacitatis. Ad vos loquimur in momento in quo omnis energia et vis, physica et intellectualis, sectionis crescunt hominum, est sollicitata, ad gradum et intensitatem quae numquam antea nota fuerunt, sub ferre, inexorabili lege belli; et cum ex aliis radiis verba plena passionis, amari, divisionis et contentionis emittuntur. Sed radii Vaticani, illius loci consecrati ut fons immaculatus Evangelii et benefici eius, emittunt...

[*Latin ed. p. 227*]

Acta Pii Pp. XII concerning the needs of the poor, among our brethren, or overcome by the dust and dirt carried by the whirlwind of the anti-Christian or non-Christian spirit. Nourish it, keep it alive, increase it; make this flame burn more brightly: carry it wherever a groan of suffering, a lament of misery, a cry of pain reaches you; feed it ever more with the beat of a love drawn from the Heart of your Redeemer, to which the month that now begins is consecrated. Go to that divine Heart, meek and humble, refuge of all comfort in the fatigue and responsibility of the active life; it is the Heart of Him who to every act genuine and pure done in His name and in His spirit, in favor of the suffering, the hard-pressed, of those abandoned by the world, or those deprived of all goods and fortune, has promised the eternal reward of the blessed: "You blessed of my Father! What you have done to the least of my brethren, you have done it to me!"

(In the Spanish language) DISCOURSE OF HIS HOLINESS POPE PIUS XII to commemorate the 50th Anniversary of the Encyclical "Merum novarum" of Pope Leo XIII on the social question. — Feast of Pentecost, June

Translated by churchlatin.ai, a product of Boyne Archives

1, 1941. The solemnity of Pentecost, the glorious birth of the Church of Christ, is for Our spirit, beloved children of the entire universe, a sweet and propitious invitation, fruitful in great teachings, to direct to you, amidst the difficulties and debates of the present times, a message of love, of encouragement, and of consolation. We speak to you at a moment when all the energies and forces, physical and intellectual, of a portion of humanity, always growing, are, in measure and ardor never before known, strained under the iron and inexorable law of war. From other antennas fly accents laden with exasperation, acrimony, schism, and struggle. But the antennas of the Vatican Hill, of the land consecrated as the untainted center of the Good News and of its beneficial diffusion in the world through the martyrdom and the tomb of the first Peter, can transmit only words informed and animated by the spirit of consolation, which on the first day of Pentecost, at the voice of Peter, resounded in Jerusalem, moving it: a spirit of ardent apostolic love, a spirit whose most fervent desire and holiest joy is to lead all, friends and enemies, to the feet of the Crucified of Golgotha, to the tomb of the Son of.

[*Latin ed. p. 228*]

228 Acta Apostolicae Sedis - Commentarium Officiale. God, glorified and Redeemer of the human race, in order to convince all that only in Him, in the truth taught by Him, in His love, which does good and heals all, demonstrated and lived until He sacrificed Himself to give life to the world, can true salvation and lasting happiness be found, both for individuals and for peoples. In this hour, pregnant with events dependent on the designs of God, who governs the history of nations and watches over the Church, it has given Us great joy and intimate satisfaction to make you hear, beloved children, the voice of the common Father, to call you to a kind of brief universal Catholic gathering, so that you may experimentally experience in the bond of peace the sweetness of *cor unum* and *anima una* which, under the impulse of the divine Spirit, cemented the community of Jerusalem on the day of Pentecost. As the circumstances originating from the war often make direct and living contact between the Supreme Pastor and his flock difficult, so much the more gratefully do We acknowledge the rapid bridge of union that the ingenious inventor of our time throws in an instant through the ether, uniting beyond mountains, seas, and continents, all corners of the earth; and what for many is a weapon of struggle, is transformed for Us into an instrument of providential, active, and peaceful apostolate, which acts and elevates to new significance the word of Scripture: "Their sound hath gone forth into all the earth: and their words unto the ends of the world." In this way, the wonderful miracle of Pentecost seems to be renewed, when the different peoples of regions of diverse languages, gathered in Jerusalem, heard in their own language the voice of Peter and the Apostles. With true pleasure, We avail ourselves today of such a marvelous

Translated by churchlatin.ai, a product of Boyne Archives

means to draw the attention of the Catholic world to an event worthy of being inscribed in golden letters in the annals of the Church: namely, the fiftieth anniversary (that is to say) of the publication of the fundamental social Encyclical *Rerum novarum* of Leo XIII, of May 15, 1891.

Moved by the profound conviction that the Church has not only the right but also the duty to pronounce her authoritative word on social matters, Leo XIII addressed his message to the world. It is not that he intended to establish rules of a purely practical, almost technical, nature regarding the social order; for he knew well, and it was evident to him – and Our Predecessor of blessed memory, Pius XI, declared this a decade ago in his commemorative Encyclical *Quadragesimo anno* – that the Church does not attribute such a mission to herself. Within the general framework of work, a field of action is opened.

[*Latin ed. p. 229*]

229 conducive to the healthy and responsible development of all the physical and spiritual energies of individuals and their free organizations, in which public authority intervenes with an integrating and organizing action, first through local and professional corporations, and then, necessarily, through the State itself, whose superior and moderating authority has the important duty of preventing the disturbances of economic equilibrium that arise from the plurality and opposition of conflicting individual and collective self-interests. It is, however, undoubtedly the responsibility of the Church, wherever social order approaches and touches the moral sphere, to judge whether the foundations of an existing social order are in accordance with the immutable order promulgated by God the Creator and Redeemer through natural law and revelation: a double manifestation to which Leo XIII refers in his Encyclical. And rightly so: because the dictates of natural law and the truths of revelation arise through different paths, like two streams of water, not contrary but concordant, from the same divine source; and because the Church, guardian of the Christian supernatural order, to which nature and grace converge, must form consciences, even those of those who are called to seek solutions to the problems and duties imposed by social life. The form given to society, whether it conforms or not to divine laws, also depends on and suggests the good or the evil in souls, that is, whether men, all called to be vivified by the grace of Jesus Christ, in the trials of the earthly course of life, breathe the healthy and vital air of truth and moral virtue, or the morbid and often mortal bacillus of error and depravity. In the face of such considerations and predictions, how could the Church, such a loving and solicitous mother of her children, remain an indifferent spectator of their dangers, remain silent, or pretend not to see social conditions that, knowingly or unknowingly, make a Christian way of life, guided by the precepts of the Supreme Legislator, difficult or practically impossible? Aware of such a grave responsibility, Leo XIII, when

Translated by churchlatin.ai, a product of Boyne Archives

addressing his Encyclical to the world, pointed out to Christian consciences the errors and dangers of a materialistic socialism, the fatal consequences of an economic liberalism, often unconscious, forgotten, or disdainful of social duties; and he expounded with admirable clarity and precision the principles suitable and apt to improve—gradually and peacefully—the material and spiritual conditions of the worker. And if today, beloved children, after fifty years of the publication of the Encyclical, you ask us to what extent and measure...

[*Latin ed. p. 230*]

230 Acta Apostolicae Sedis - Commentarium Officiale. The efficacy of his words corresponded to the noble intentions, the rich thoughts of truth, the benevolent orientations intended and suggested by his wise Author. We are compelled to respond to you: that precisely to humbly give, from the depths of Our soul, thanks to Almighty God for the gift which He offered to the Church fifty years ago with that Encyclical of His Vicar on earth, and to praise Him for the breath of the renewing Spirit which, through it, He has poured forth upon all mankind, in ever-increasing measure, We have resolved, on this feast of Pentecost, to address you. Already Our Predecessor, Pius XI, in the first part of his commemorative Encyclical, exalted the splendid harvest which had ripened from *Rerum novarum*, a fertile seed, from which developed a Catholic social doctrine, which offered to the children of the Church, clergy and laity, prescriptions and means for a bountiful social reconstruction, fruitful in its results; for through it, numerous and varied charitable institutions arose in the Catholic sphere, and flourishing centers of mutual aid for the good of oneself and of others. What material and natural prosperity, what spiritual and supernatural fruits have not resulted from Catholic unions for workers and their families! How effective and timely has the cooperation of Trade Unions and Associations proven to be in support of the agricultural sector, to alleviate its distresses, to ensure the defense of its justice, and thus, by mitigating passions, to preserve social peace from disturbances! The advantages did not stop there. The Encyclical *Rerum novarum*, drawing closer to the people, whom it embraced with esteem and love, penetrated the hearts and minds of the working class and instilled in them a Christian sentiment and civic dignity; so that the power of its active influence, with the passage of years, developed and spread so effectively that its norms came to be regarded as a common heritage of the human family. And while the State, during the nineteenth century, through an exaggerated exaltation of liberty, considered it its sole purpose to safeguard liberty with the law, Leo XIII warned it that it was equally its duty to apply itself to social providence, striving for the well-being of the entire people and of all its members, particularly the weak and the disinherited, through a broad social policy and the creation of a charter of labor. To his voice, a powerful echo responded: and it is a sincere duty

Translated by churchlatin.ai, a product of Boyne Archives

of justice to recognize the progress that the solicitude of civil authorities in many nations has brought about for the condition of workers. From this, it is rightly said that *Rerum novarum* has become the Magna Carta of Christian social labor.

[*Latin ed. p. 231*]

The Acts of Pope Pius XII. As half a century has passed, leaving deep and sorrowful traces in the realm of nations and societies. The questions that, with the changes and upheavals in social and, above all, economic matters, presented themselves for moral examination after *Rerum novarum*, were addressed with penetrating insight by Our immediate Predecessor in the Encyclical *Quadragesimo anno*. The following decade has been no less rich than the preceding years, with its surprises in social and economic life, and has poured its troubled and obscure waters into the vast ocean of a war that may raise unsuspected waves that will batter the economy and society. What problems and what particular issues, perhaps entirely new, will social life present to the solicitude of the Church after the conflict that confronts so many peoples? The present hour makes it difficult to identify and foresee them. However, if the future has its roots in the past, if the experience of recent years is a teacher for what is to come, We intend to take advantage of the commemoration of this day to offer further moral guidelines on three fundamental values of social and economic life; and We shall do so animated by the same spirit as Leo XIII, and developing his truly prophetic views, harbingers of the social process of the new times.

These three fundamental values, which are intertwined, assured, and mutually helpful, are: the use of material goods, labor, and the family.

The Use of Material Goods. The Encyclical *Rerum novarum* expounds principles regarding property and the sustenance of man that have not lost any of their inherent vigor with time, and that today, after fifty years, still retain and abound in their intimate fecundity. We ourselves called the attention of all to its fundamental point in Our Encyclical *Sertum laetitiae*, addressed to the Bishops of the Vicariate Apostolic of Leticia. This fundamental point, as We said, consists in the upholding of the indestructible requirement "that the goods created by God for all men should reach all men fairly, according to the principles of justice and charity." Indeed, every man, by virtue of being a rational being, has the natural and fundamental right to use the material goods of the earth, subject, of course, to the will of men and the legal forms of the peoples, which regulate the practical application of this right. This individual right cannot be suppressed in any way, not even by other certain and peaceful rights regarding material goods. Undoubtedly, the natural order, which comes from God, also requires pri-

Translated by churchlatin.ai, a product of Boyne Archives

vate property, and...

[*Latin ed. p. 232*]

23. *Acta Apostolicae Sedis* - An official commentary on the mutual exchange of goods and donations, and also on the regulatory function of public authority in these two institutions. However, all of this is subordinate to the natural purpose of material goods, and it cannot be independent of the primary and fundamental right that is granted to all: the right to use; rather, it must help to make possible action in conformity with its purpose. Only in this way can and must the ownership and use of material goods bring peace and vital consistency to society, and not engender precarious conditions, generating struggles and envy, and leaving them at the mercy of the ruthless whim of power and weakness. The original right to the use of material goods, being intimately connected with the dignity and other rights of the human person, offers this person, in the forms indicated above, a secure and extremely important material basis for elevating oneself to the fulfillment of one's moral duties. The protection of this right will ensure the personal dignity of man, and will alleviate the burden of attending to and satisfying with just freedom that set of established obligations and decisions for which he is directly responsible to the Creator. Certainly, it is a duty absolutely personal to man to preserve and perfect his material and spiritual life, in order to achieve the religious and moral end that God has set for all men, and has given them as the supreme norm, always and in all cases obligatory, above all other duties. To protect the inviolable sphere of the rights of the human person and to make it easier for him to fulfill his duties, must be the essential task of all public authority. Does this not carry with it the true meaning of the common good, which the State is called to promote? From this it follows that the care of this common good does not entail such extensive power over the members of the community that, in virtue of it, it is permissible for public authority to diminish the development of the aforementioned individual action, to decide directly on the beginning or (except in the case of legitimate punishment) on the end of human life, to determine on its own initiative the manner of its physical, spiritual, religious and moral movement in opposition to the personal duties and rights of man, and with such an intent to abolish or nullify the effectiveness of the natural right to material goods. To deduce such a vast extent of power from the care of the common good would mean to trample upon the very meaning of the common good and to fall into the error of affirming that the proper end of man on earth is society, that society is an end in itself, that man has no expectation of another life beyond the one that ends here below. Likewise, the national economy, as it is the fruit of

Translated by churchlatin.ai, a product of Boyne Archives

the activity of men,

[*Latin ed. p. 233*]

The acts of the Holy Popes, especially Pope Pius XII, demonstrate that those who labor together within the community of the State strive solely to ensure, without interruption, the material conditions in which the individual life of citizens can fully develop. Where this is achieved durably and truthfully, it can truly be said that it is an economically rich people, because the general well-being, and consequently, the personal right of all to the use of earthly goods, is thus achieved in accordance with the designs of the Creator. From this, beloved children, you can easily infer that the economic wealth of a people does not consist properly in the abundance of goods, measured according to a purely and strictly material calculation of their value; but rather, that this abundance represents and effectively constitutes the sufficient material basis for the proper development of its members. If such a just distribution of goods is not made, or is only imperfectly sought, the true purpose of the national economy will not be achieved; for, even if there is a fortunate abundance of goods available, if the people are not admitted to their participation, they will not be economically rich, but poor. Instead, let this just distribution be truly and durably effected, and you will see a people, even possessing fewer goods, become and be economically healthy. These fundamental concepts concerning the wealth and poverty of peoples, we believe it is particularly opportune to present to your consideration now that there is a tendency to measure and judge this wealth and poverty with the scales and with purely quantitative criteria, whether of quantity or abundance.

You yourselves, beloved children, understand how labor is joined with the use of material goods. The *Rerum Novarum* teaches that there are two properties of human labor: that it is personal and that it is necessary. It is personal because it is carried out through the exercise of the particular faculties of man; it is necessary because without it, what is indispensable for life cannot be obtained, the maintenance of which is a natural, grave, and individual duty. Corresponding to and following the personal duty of labor imposed by nature is the natural right of each individual to make of labor the means to provide for his own life and that of his children: so excellently is the preservation of man ordered by the laws of nature.

[*Latin ed. p. 234*]

234 Acta Apostolicae Sedis - Commentarium Officiale. Furthermore, it must be noted that this duty, and the corresponding right to work, are primarily imposed upon and granted to the individual by nature itself, and not by society, as if man were nothing more than a simple servant or functionary of the community. Therefore, the duty and the right to organize the work of the people belong primarily to those immediately concerned: em-

Translated by churchlatin.ai, a product of Boyne Archives

ployers and workers. If these parties do not fulfill their duty, or are unable to do so due to special and extraordinary circumstances, it is the duty of the State to intervene in the field of labor, and in its division and distribution, according to the form and measure required by the common good properly understood. In any case, any legitimate and beneficial intervention of the State in the field of labor must be such that it preserves and respects its personal character, in principle, and, as far as possible, in its execution. This will occur if the norms established by it do not destroy or render unrealizable the exercise of other equally personal rights or duties, such as the right to the true worship of God; to marriage; the right of spouses, of fathers and mothers, to conjugal and domestic life; the right to a reasonable freedom in the choice of state and in following a true vocation; this last right being, if any, a personal right of the human spirit, and supremely so when it is joined with the higher and indispensable rights of God and the Church, as in the choice and exercise of priestly and religious vocations.

Concerning the Family: According to the doctrine of *Rerum Novarum*, nature itself has intimately linked private property with the existence of human society and with its true civilization, and, in a pre-eminent degree, with the existence and development of the family. This connection is more than evident. Does not private property ensure for the head of the family the healthy freedom that he needs in order to fulfill the duties that the Creator has imposed upon him, concerning the physical, spiritual, and religious well-being of the family? In the family, the Nation finds the natural and fertile root of its greatness and power. If private property is to serve the good of the family, then all public norms, and even more so all those of the State that regulate its possession, must not only make such a function possible and preserve it – a function that is superior in the natural order in certain respects to any other – but must also continually perfect it. It would indeed be unnatural to boast of a civil power that – either through an excess of burdens or through excessive and immediate interference – renders private property meaningless, practically depriving it of...

[*Latin ed. p. 235*]

Acta Pii PP. XII 235: Familia et eius caput libertatem habent ad quaerendum finem quem Deus ad perfectionem vitae familiaris constituit. Inter omnia bona quae obiectum proprietatis privatae esse possunt, nullum est, secundum praecepta Encyclicae *Rerum Novarum*, aptius naturae, quam terra, possessio in qua familia habitat, et cuius fructibus in toto vel parte vivit. Spiritus *Rerum Novarum* affirmare vult, quod, prout lex, stabilitas quae in terra propria radicatur, familiam cellulam vitalem perfectissimam et fecundissimam societatis facit, quia mirabiliter, cum progressiva cohaesione, generationes praesentes et futuras conjungit. Si hodie conceptus et creatio spatiorum vitalium centrum sunt propositorum socialium et politicarum, non oportet, prae omnibus, cogitare de spatio vitali familiae et

Translated by churchlatin.ai, a product of Boyne Archives

eam liberare ab onere condicionum quae necatem ideam ipsius formationis domus propriae? Terra nostra, cum vastis oceanis, maribus et lacubus, cum montibus et planitiebus nive et gelu perpetuo obtectis, cum vastis desertis et terris inhospitalibus et sterilibus, non videtur desitu regionum et spatiorum vitalium, quae naturae capriciose relinquuntur et aptae culturae humanae, ad necessitates et ad officia civilia; et saepe contingit, ut quaedam familiae, huc et illuc migrando, in alio regione novam patriam quaerant. Tunc, secundum praeceptum *Rerum Novarum*, jus familiae ad spatium vitale observatur. Ubi hoc accidit, migratio ad finem suum naturalem perveniet, saepe confirmatum experientia, distributionem hominum in superficie terrae aptam ad colonias agricolarum: superficies quam Deus creavit et paravit ad usum omnium. Si partes ambae, illa quae patriam relinquere permittit et illa quae advenientes admittit, lealiter et diligenter perseveraverint ad tollendum omne quod impedire posset natum et incrementum verae fiduciae inter nationes emigrationis et immigrationis, omnes qui in hac mutatione locorum et personarum participaturi sunt, profuturi sunt: familiae terram accipient quae vera patria erit in sensu proprio verbi; terrae densae habitatorum se allevabunt et populi eorum novos amicos in terra aliena inveniunt; et civitates quae emigrantes accipiunt, cives laboriosos adquirunt. Fiat ita ut nationes quae dant et civitates quae accipiunt, simul ad augendum bonum humanum et ad progressum culturae humanae conquirant. Haec, carissimi, sunt principia, concepta et praecepta, cum quibus Nos nunc ab initiis ad futuram organisationem cooperari volumus.

[*Latin ed. p. 236*]

236. Regarding the organization of that new order which is hoped for and desired to arise from the immense ferment of the present war, and which will bring tranquility to the peoples in peace and justice. What remains for us but, with the same spirit as Leo XIII, and with the same intentions and aspirations as his noble teachings, to exhort you to continue and promote the work that the preceding generation of your brothers and sisters founded with such zeal and courage? Let not the insistent voice of the two Popes of the social Encyclicals be extinguished or weakened among you, who masterfully teach those who believe in the supernatural regeneration of humanity the moral duty of cooperating in the ordering of society, and especially of the economic life, encouraging the activity of those who participate in such life, no less than the State itself.

Is this not a sacred duty of every Christian? Do not be dismayed, beloved children, by external difficulties, nor be discouraged by obstacles arising from the growing paganism of public life. Do not be deceived by those who fabricate errors or unhealthy theories, sad currents that are not intended to intensify, but rather to distort and corrupt religious life; currents that claim that, since redemption belongs to the order of supernatural grace, and is therefore the exclusive work of God, it does not require our cooperation

Translated by churchlatin.ai, a product of Boyne Archives

on earth. Oh, the blindness to the work of God! For, saying of themselves that they are wise, they have become fools. As if the principal efficacy of grace did not consist in strengthening our sincere efforts to fulfill each day the commandments of God, as individuals and as members of society; as if for two thousand years, the feeling of collective responsibility of all for all has not lived perpetually in the soul of the Church, which has been and continues to be the driving force that has spurred men to the heroic charity of monks-farmers, of liberators of slaves, of ministers to the sick, of standard-bearers of faith, of civilization, and of science in all ages and in all peoples, in order to create social conditions solely aimed at making a life worthy of man and of the Christian possible and easy. But you, conscious and convinced of this sacred responsibility, do not be content in the depths of your soul with that general public mediocrity, within which the generality of men cannot observe the divine precepts, which are always and in all cases inviolable, but strive for heroic acts of virtue.

3. If, between intention and action, there was perhaps an evident disproportion, if there were errors, common indeed to all human activity; 3 Rom. I, 22.

[*Latin ed. p. 237*]

Acta Pii Pp. XII 237: Si in itinere peracto vel peracto, diversitates sententiarum fuisse, haec omnia vos non terreat nec vestra agenda retardent, nec lamenta et excusationes suscitent; nec possunt vos ab hoc consolatorio fato abducere, quod ex inspirato nuntio Pontificis de *Rerum novarum* oriatur, fons vivificans et purus spiritus sociali, fortis, sincerus, disinteressatus; fons qui, si hodie partim obvium est a impetu eventorum diversorum potentiorum, cras, remota ruina huius furoris mundi, cum incipiet labor reconstructionis novi ordinis sociali, aspirationis dignae Dei et hominis, infundet novum et potentem impulsum et novam undam vitae et progressus in omni flore culturae humanae. Servate flammam nobilem spiritus sociali fraterni, qui dimidium saeculi ab hoc in cordibus patrum vestrorum reavivit lucem illuminantem verbi Leonis XIII; ne permittatis eamque careat pabulo, et ut, inter ruinas oblationum commemorationis vestrae, moriatur, vel consumatur a timida, contemnente et cicatrice indifferentiá ante necessitates paucorum fratrum nostrorum, vel auferatur inter pulvis et lutum a turbulento turbine spiritus antichristiani vel non christianorum. Alite hanc flammam, accendite, erigite, diffundite; portate ubi auditis gemitum sollicitudinis, lamentum miseriae, clamorem doloris; semper accendite eam fervore et amore renovato, qui emanat ex Cordis Redemptoris, cui dedicatus est mensis qui hodie incipit. Adeste ad illud Cor Cordis divinum, mansum et humilem, fontem consolationis in omnibus tribulationibus et laboribus vitae: est Cor Illius qui omnibus operibus bonis factis in nomine suo et ex amore ipsius, pro eis qui patiuntur, qui dolent, qui derelicti sunt a mundo et destituti omni genere bonorum, promiserat

Translated by churchlatin.ai, a product of Boyne Archives

in praemium beatitudinem aeternam: "Vos, benedicti a Patre meo! Quod enim fecistis uno ex parvis meis fratribus, me vobis fecistis!" (Discursus Germanicus)

ANSPRACHE SEINER HEILIGKEIT PAPST PIUS XII zur Fünfzigjahrfeier des Rundschreibens «Rerum novarum» Papst Leos XIII. über die soziale Frage. - Pfingstsonntag, 1. Juni 1910.

Das hochheilige Pfingstfest, der glorreiche Geburtstag der Kirche Christi, ist für Uns eine willkommene und besonders sinnvolle Gelegenheit, um euch, geliebte Söhne und Töchter der ganzen Welt, inmit-

[*Latin ed. p. 238*]

238 Acta Apostolicae Sedis - Commentarium Officiale. To communicate a message of love, encouragement, and consolation in these present times. We speak to you at a moment when, to an unprecedented degree and with great fervor, all the physical and spiritual forces of an ever-increasing portion of humanity are held captive within the iron, merciless grip of the idea of war, at a moment when from other sources, words of bitterness and acrimony, of division and hostility, resound. The antennae of the Vatican, that ground hallowed by the martyrdom and the tomb of the first Peter, can emit no other words than those imbued and permeated by the comforting spirit of the first Pentecostal sermon, when Jerusalem echoed and was stirred by the voice of Peter. It was the spirit of burning apostolic love, which knows no greater longing, no holier joy, than to lead all, friends and enemies, to the feet of the Crucified on Calvary, to the tomb of the risen and glorified Son of God and Redeemer of mankind, in order to convince all that true liberation and lasting well-being, both for individuals and for nations, can only be found in Him: in the truth which He taught; in the love which He so generously and healingly showed to all, and in which He lived until the sacrifice of Himself for the life of the world. In this Pentecostal season, so momentous in the power of that divine plan which guides the course of history and watches over the Church, it is to us a profound joy and satisfaction to allow you, our beloved sons and daughters, to hear the voice of your common Father, to call you together from all places for a brief Catholic communion, to unite you all with bonds of peace, and to allow you to experience, in a remarkable way, that unity of mind and heart (*cor unum et anima una*) which filled the Pentecostal community of Jerusalem under the influence of the Holy Spirit. The more the conditions created by the war make direct and living contact between the supreme Shepherd and his flock difficult in many places, the more gratefully we welcome and utilize that unifying bridge which the inventive spirit of our time creates in this moment, bridging over mountains, seas, and continents, to connect all the ends of the earth with each other with unheard-of speed. What for

Translated by churchlatin.ai, a product of Boyne Archives

many today has become a weapon in the struggle, *cf. Act., IV, 32*.

[*Latin ed. p. 239*]

The Acts of Pope Pius XII, page 239, transforms itself for us into a providential instrument of effective and peaceful apostolate, which, in a new and intensified manner, fulfills the divine word: "And she shall go forth, and spread abroad; for she shall dwell in the land of strangers, and her words shall be heard in the earth." Thus, may the Holy Spirit renew the great Pentecost miracle, when the different peoples from lands of foreign tongues gathered in Jerusalem, and yet heard the voice of Peter and the Apostles in their own language. With sincere joy, we are using this wondrous instrument today to draw the attention of the Catholic world to a memorial year that deserves to be recorded in the annals of the Church in golden letters: We are referring to the 50th anniversary of the appearance of Leo XIII's fundamental social encyclical, *Rerum novarum*, on May 15, 1891.

Leo XIII conveyed his social message to the world from a deep conviction that the Church not only has the right, but also the duty, to take a definitive stance on the questions of human co-existence. Not as if he intended to regulate the certain technical, purely professional aspects of social life. He clearly stated, and it was a self-evident truth, as did our predecessor of venerable memory, Pope Pius XI, ten years ago in his memorial encyclical *Quadragesimo anno* (No. 41), that the Church does not claim a mission for this. In the generally practical questions of human labor, ample room is left for the healthy and responsible development of all material and spiritual energies of individuals and their free associations. Here, public authority intervenes, supplementing and ordering, first through territorial and professional bodies, and finally through the State itself. To its superior, guiding power in social life belongs the important duty of preventing those imbalances in economic life that arise from the diversity of striving and special interests of individuals or corporations. However, the Church's unassailable sphere of influence includes those aspects of social life that border on, or already touch upon, the realm of morality, in which it must determine whether the foundations of the particular social order are in harmony with eternal law.

[*Latin ed. p. 240*]

240 Acta Apostolicae Sedis - The official commentary must conform to the valid order, which God, the Creator and Redeemer, has revealed through natural law and revelation. Pope Leo XIII refers to both of God's revelations in his encyclical. This is just: for the principles of natural law and the truths of revelation, like two streams that are by no means opposed, but rather flow in the same direction, both have their common source in God. And since the Church is the guardian of the order of

Translated by churchlatin.ai, a product of Boyne Archives

Christian salvation, in which nature and grace are united, she has the duty to form consciences, including the consciences of those who are called to find solutions to the problems posed by social life. The well-being or ruin of souls depends on the God-pleasing or God-dishonoring nature of this social life. It depends on whether those human beings, who are all called to the grace of Christ, breathe in the healthy breath of truth and moral strength, or whether they breathe in the germs of disease, and often even death, of error and moral corruption. How could the Church, which, as a loving mother, is concerned for the well-being of her children, remain indifferent to such dangers? Can she remain silent or feign blindness and indifference towards social conditions that, consciously or unconsciously, make it more difficult, or even practically impossible, to live a Christian life, or to live according to the commandments of the Most High Lawgiver? From this responsibility, Pope Leo XIII directed his social message to humanity. In it, he called the attention of the Christian conscience to the errors and dangers of a materialistic socialism, as well as to the disastrous consequences of an economic liberalism that often overlooked, neglected, or disdained social duties. At the same time, with masterful clarity and wonderful precision, he set forth the appropriate principles according to which the material and spiritual condition of the worker can be improved in a gradual and peaceful manner. If you, beloved sons and daughters, ask us today, fifty years after the publication of the encyclical, whether the effects of his words have corresponded in some measure to the high intentions, the truth-filled thoughts, and the blessed guidelines of your Creator, then we answer you: it is precisely in order to give humble and heartfelt thanks to the Almighty for the Pentecostal gift that He bestowed fifty years ago through that encyclical of His representative on earth.

[*Latin ed. p. 241*]

The Holy Father, in order to praise [the Church] for the refreshing spiritual influence which He has seen emanating from her, and which grows ever stronger over all of humanity, has desired to address these words to you on this present feast of Pentecost. Already Our Predecessor, Pius XI, in the first part of his memorial encyclical, celebrated the glorious fruits of *Rerum Novarum*: *Rerum Novarum* was the fertile seed of a Catholic social science, offering to devout sons of the Church, both priests and laymen, the plans and the instruments for the most fruitful of social works. It has brought forth, within the Catholic sphere, a great number and variety of welfare institutions, and flourishing associations for mutual aid and assistance to one's neighbor. What blessings, of both material and spiritual nature, have been brought to Catholic workers and their families through Catholic worker associations! How timely and effective has the system of associations and cooperatives proven itself among farmers and the middle class: for the alleviation of social distress, for the securing of social justice,

Translated by churchlatin.ai, a product of Boyne Archives

for the moderation of passions, and for the preservation of social peace! But this was not all; the encyclical *Rerum Novarum*, written out of sincere love and esteem for the people, penetrated deeply into the minds and hearts of the working class, filling them with Christian thought and civic consciousness. Its social principles were – and herein lies their greatest power – so successfully developed and disseminated over the years that they have, in a certain sense, become the common property of the human family. Leo XIII, who in the 19th century generally saw the State, with its exaggerated sense of freedom, only as a Rechtsstaat [a state of law] for the protection of freedom, called upon it to provide powerful protection for the entire people and all its members, especially the weak and the needy, to a comprehensive social policy, and to the creation of workers' rights. His call found strong resonance, and it is a duty of justice to acknowledge the progress that responsible government in many nations has brought to the condition of the worker. Thus, it is right to say that the encyclical *Rerum Novarum* has proven itself to be the Magna Carta of Christian social action. Meanwhile, half a century has passed, leaving deep furrows and evil influences in the soil of nations and of society. The questions which concern social matters, especially economic matters...

[*Latin ed. p. 242*]

242 Acta Apostolicae Sedis - The official commentary on the significant changes and upheavals that have arisen since *Rerum novarum* for the moral assessment thereof, have been treated with the utmost thoroughness by Our immediate predecessor in the year of the fortieth anniversary. The subsequent decade has been no less rich in surprises in social and economic life than its predecessors, and has culminated in a restless and troubled flood, flowing into the ocean of a war, the repercussions of which may prove disastrous for economy and society. What particular, perhaps entirely new, social questions and tasks the time after a war, which has engulfed so many peoples, will present to the Church, it is still difficult to assess at the present moment. However, the future has its roots in the past, and the experience of recent years must be our teacher in anticipating future conditions. Therefore, We believe that We should use this commemorative celebration to, in the spirit of Leo XIII and developing his truly prophetic thoughts regarding the evolving social conditions of the times, provide further moral guidelines on three fundamental values of communal and economic life. The three fundamental values, which mutually condition, permeate, and promote each other, are the use of earthly goods, labor, and the family. The use of earthly goods: *Rerum novarum* establishes principles regarding property and the sustenance of man, which have lost nothing of their innate power over time, and which even today, after 50 years, retain and deepen their living and life-giving fruitfulness. We ourselves, in Our instruction to the Bishops of the United States of North Amer-

Translated by churchlatin.ai, a product of Boyne Archives

ica, *Sertum laetitiae*, have called the attention of the public to the root of those teachings; as We said, it lies in the undeniable demand "that the goods which God created for all men, according to the measure of justice, should flow to all, according to the principles of justice and love." Indeed, every human being, as a rational living being, has by nature a fundamental right to the use of the material goods of the earth, although the efforts of men and the legal forms of nations remain to be employed to regulate the realization of this right more closely. This fundamental individual right of use can be superseded by nothing, not even by other undeniable and peaceful rights to external goods. For it is certain that it demands...

[*Latin ed. p. 243*]

Acta, Pontificii Pauli XII, 243: "Quamquam ordo naturalis, proprietas privata, et commercium inter homines per permutationem et donationem, itemque potestas publicae auctoritatis ordinandi haec duo, sunt data a Deo, tamen omnia haec subordinantur naturali proposito rerum terrarum, et in nullo modo ab hoc originali jure omnium in illis separari licet. Illud enim debet adhiberi ad praebendam opportunam executionem huius iuris. Sic solum, et sic oportet, ut possessio et usus rerum materialium pacem fructiferam et stabilitatem vivam ad societatem humanam conferant, non relationes pugnantes et invidiosas, quae solum fundantur in implacabili ludo potestatis et impotentiae, et quae semper vacillantes sunt. Ius naturale ad res terrarum, intimè est coniunctum cum dignitate personalis et iuribus personalis hominis. Hoc ius, cum effectibus supra dictis, homini praebet fundamentum materiale certum, quod ad implentam suarum obligationum moralium est maxime momenti. Nam per conservationem huius iuris, homo aptatur ad implendum ambitum perpetuarum obligationum et deliberationum, pro quibus immediate Creatori tenetur, et quae simul dignitatem suam personalem firmiter protegunt: nam habet obligationem propriam, vitam suam corporalem et spiritualem conservare et promovēre, ut sic ad finem religiosum-moralem perveniat, quem Deus omnibus hominibus constituit et ut normam supremum dedit, normam quae prae omnibus aliis obligationibus semper et in omni statu viget. Protegere et adiuvare executionem circuli inviolabilis obligationum et iuritum personalitatis humanae, est munus essentiale omnis potestatis publicae. Hoc est verus sensus "boni communis" quod a illa conservari debet. Quare, tutelam boni communis non significat talem potestatem imperandi super membra communitatis, ut potestas publica ipsissimum ambitum vitae personalis, vel initium eius, vel finem eius – exceptis casibus iustae poenae – directe vitam hominis, modum vitae eius corporalis et spiritualis, et progressionem eius religiosam et moralem, independenter vel etiam contrarium ad obligationes et iura sua personalia, definire, et ad hoc finem, ius naturale ad res

Translated by churchlatin.ai, a product of Boyne Archives

terranas abolere vel inefficax facere. Qui talem potestatem..."

[*Latin ed. p. 244*]

244 Acta Apostolicae Sedis - Quod quis, ex intentione tuendi bonum commune, aliquid agere vult, si hoc ad finem boni communis ipsum pervertere conatur, in errorem incidit, ut putet finem hominis in terra esse societatem, et societatem ipsum finem esse, et ut hominem aliam vitam exspectare non debeat, praeter illam quae hic terminatur. Etiam oeconomia nationalis, quae est oeconomia hominum in communitate statali coniunctorum, nullum aliud finem habet, nisi perpetuo fundamentum materiale creare, super quo vita personalis civium plene adimpleatur. Si hoc peragitur et perpetuo peragitur, tum populus ille vere divitias habet, ideo quod bona omnium et, consequenter, ius ad utendum bonis terrenis, secundum finem a Creatore constitutum, adimpletur. Ex hoc, carissimi filii et filiae, vos etiam valde videre potestis, quod divitiae oeconomicae populi non proprie in abundantia bonorum, quae in valore suo puramente materiale computantur, ipsarum, sed in eo consistunt, quod haec abundantia vere et efficaciter fundamentum materiale sufficientem praebet ad justam developmentem personalem membrorum eius. Si hoc non esset, vel paene imperfecte esset, tum finis verus oeconomiae nationalis non adimpletur. Quamobrem, etiam si bona in abundantia praesunt, populus ille, cuius ambitio delusio est, non est oeconomice dives, sed pauper. Ubi autem distributio iusta, ut supra dicta sunt, vere et perpetuo adimpleatur, populus, etiam cum minoris quantitatis bonorum praesentibus, populus oeconomice sanus esse potest. Nos vobis commendare volumus haec fundamenta de divitiis et paupertate populorum, quod nunc maxime opportunum videtur, ubi nimis inclinatur ad mensurare paupertatem et divitias populorum, non recte, scilicet, secundum quantitatem puramente disponibiles et magnitudinem bonorum. Ubi vero finis oeconomiae nationalis recte consideratur, ex eo lux emittet, quae ambitionem virorum politicarum et populorum ipsorum, spontane, in viam diriget, quae non perpetuo onera ex sanguine et sudore exigit, sed fructus pacis et prosperitatis generalis afferunt.

[*Latin ed. p. 245*]

My beloved sons and daughters, you yourselves see that the right to the use of earthly goods is connected with labor. *Rerum Novarum* teaches that two things are proper to human labor: it is personal, and it is necessary. It is personal, because it is performed through the exertion of personal faculties; it is necessary, because without it, the necessary sustenance cannot be obtained. But the preservation of life is a natural, strict, personal duty. Consequently, there corresponds to this natural, personal duty the natural, personal right to provide for one's own life and the lives of one's family through labor. Thus, the command of nature is ordered to the ex-

Translated by churchlatin.ai, a product of Boyne Archives

alted goal of the preservation of man. However, note that this duty and the corresponding right to labor primarily belong to the individual from nature, and not from the community, as if man were nothing more than one commissioned by the community to labor. Therefore, the duty and right to order the working people primarily belong to those immediately involved: to employers and to employees. To the extent that they are unable to fulfill their task, it is the duty of the State to intervene, both in the application and in the distribution of labor, in such a way and to such an extent as the preservation of the well-understood common good requires. All legitimate and beneficial state interventions in the labor process must, in every case, be such that the personal character of human labor is fundamentally and, as far as possible, actually preserved. A sign of this is that state measures neither abolish other, equally personal rights and duties, nor make their exercise impossible. Such personal rights and duties are: the right to true worship of God; the right to marriage; the right of spouses, of the family father and the family mother, to conduct their marital and domestic life; the right to a reasonable freedom of choice of profession and the exercise of a true vocation. The latter is, more than any other, a personal right of the spiritual person, all the more exalted when even higher and indispensable special rights of God and the Church are given to the human being regarding the exercise of his vocation, as in the case of the choice and exercise of the priestly and religious vocation.

[*Latin ed. p. 246*]

^46 Acta Apostolicae Sedis — Commentarium Officiale. De Familia. Secundum doctrinam *Rerum novarum*, ipsa natura proprietatem privatam intrinsecus coniunxit cum subsistentia societatis humanae et eius verae cultura, et quidem in eminenti gradu, cum subsistentia et progressu familiae. Principalis causa huius rei patet: proprietatem privatam debet patri familiae necessariam libertatem et independentiam praebere, quae ei requiritur ut officia quae ipse Creator ei imposuit, quae ad bonum corporis, mentis et religionis-moralis familiae pertinent, adimpleat. In familia populus invenit radicem naturalem et fructiferam ad suam magnitudinem et potentiam. Si proprietas privata ad bonum familiae servire debet, omnes actiones publicae, praesertim statales, in area proprietatis privatae debent tendere ad illam functionem, quae in certo sensu omni alio scopo praeest, non solum ad eam permittendam et conservandam, sed semper ad eam perficiendam. Quare, developmentum est contrarium naturae, quod, sive per tributa nimia, sive per interventionem directam, proprietatem privatam deplevit, et ita familiae et eius capiti libertatem veram aufert, ad perficiendum propositum a Deo ordinatum vitae familialis. Ex omnibus bonis quae in proprietate privata esse possunt, secundum doctrinam *Rerum novarum*, nihil est tam naturaliter pertinens quam terra, ager, in quo familia habitat et cuius fructibus, toto vel parte, vivit. Iussit quidem

Translated by churchlatin.ai, a product of Boyne Archives

Rerum novarum, ut diceretur, quod saepissime solum illa stabilitas, quae ex proprio agro oritur, familiam in cellulam vitae perfecta et fructifera societatis transformat, quae, per cohaesionem suam perpetuam, genera, praesentia et futura, mirabiliter coniungit. Si hodie creatio "spatii vitalis" tam magna in medio cogitationis et ordinationis socialis-politicae stat, nonne maxime de (essentia spatii vitalis familiae cogitari debet? Nonne familia ex circumstantiis erudienda est, quae saepe eam non iam ad conscientiam domus et foci proprii perducunt? Tametsi multi oceani, maria et lacus vasti, montes et steppa, quae perpetuo gelu et nive teguntur, vastae etiam ergo et inhospitales regiones, terra nostra non est parva in agris et terris, quae adhuc...

[*Latin ed. p. 247*]

Acta Pii PP. XII 247, quae naturae mutationibus obnoxiae sunt, ad cultum per humanam industriam, ad oeconomicos et civiles usus, valde aptae sunt. Saepe enim contingit ut familiae, migratione, in alio loco novam domum quaerant. Etiam tum, secundum doctrinam *Rerum novarum*, ius familiae ad spatium vitae praestare debet. Ubi hoc fit, migratio suum finem naturalem et, saepe, in historia probatum, consequetur, scilicet meliorem hominum distributionem per terram, quam Deus omni hominitati ad usum creavit et paravit. Si ambae partes, terra quae permissionem migrationis ex patria dat, et terra quae immigrantes accipit, sincere conantur omnia possibilia impedimenta ad veram fidem inter patriam et terram migrationis tollere, omnes participantes proficiantur: familiae novum domicilium in proprio sensu verbi obtinent; civitates quae superplenas sunt, allevantur et, per migrationem, sibi novos amicos in terris alienis creant. Civitates recipientes autem, cives laborantes acquirunt. Sic et solum, civitates superplenae, quae dant, et civitates recipientes, ad auctum felicitatis et culturae humanae conferunt. Hoc, carissimi filii et filiae, sunt cogitationes, principia et directiones, per quas nos iam nunc ad futuram reconstructionem, ad "novam ordinem," contribuere volumus, novi ordinis, cuius natum mundus, ut effectum magnae fermentationis praesentis controversiae, exspectat et desiderat, ut populos in pace et iustitia quiescat. Quid adhuc reliquum nobis, nisi ut, spiritu Leonis XIII. et eius sublimibus finibus respondentes, vos hortemur, ut opus, quod generatio praeterita fratrum et sororum vestrorum animo audaci constituit, prosequamini et promoveatis? Ut verba magna Pontificum litterarum socialium numquam inter vos evanescant, nec vim suam perdant! Illae, obligationi moralis eorum qui ad supernaturalem hominum renovationem credunt, ad societatem, praesertim ad oeconomicum, intrandum, vehementissimam vim tribuerunt. Illae, obligationem illam, pro iis qui in vita oeconomica agunt, affirmarunt; illae, obligationem illam, pro ipsa civitate affirmarunt. Quomodo non sancta debeat esse obligatio

Translated by churchlatin.ai, a product of Boyne Archives

pro omni Christo-*

[*Latin ed. p. 248*]

248 Acta Apostolicae Sedis - Commentarium Officiale. Lasst euch nicht entmutigen, geliebte Söhne und Töchter, durch äußere Schwierigkeiten, nicht erschrecken durch die steigende Säkularisierung des öffentlichen Lebens, nicht irreführen durch ungesunde und falsche, auf Schwund und nicht auf Wachstum der religiösen Substanz deutende Richtungen, wie jene, die sagt: die Heilsordnung sei eine Ordnung der Gnade, also ganz Gottes Werk, und bedürfe nicht unseres Zutuns im diesseitigen Raum. Welch bedauerliche Verkennung des Werkes Gottes! «Indem sie sich weise dünkten, sind sie zu Toren geworden». Als ob nicht die erste Wirkung der Gnade gerade die wäre, dass wir in ehrlichem Bemühen Gottes Gebot erfüllen, Tag für Tag, als Einzelmenschen wie als Glieder der Gemeinschaft; als ob nicht immer in der Kirche, im ganzen Verlauf ihrer fast zweitausendjährigen Geschichte, das Bewusstsein solidarischer Verantwortung aller für alle bestanden hätte, das ihre Kinder zum Heroismus der *Caritas* von jeher bis heute begeistert hat, in den ackerbauenden Mönchen, den Befreiern der Sklaven, in den Krankenhäusern, in den Boten des Glaubens, der Kultur und der Wissenschaft unter allen Völkern und Altersklassen, um für alle die sozialen Verhältnisse zu schaffen, die erst ein menschen- und christenwürdiges Leben ermöglichen und erleichtern. Euer aber dürft euch, im vollen Bewusstsein dieser heiligen Verantwortung, nie und nimmer mit einem Allgemeinzustand abfinden, in dem der Durchschnitt der Menschen so gestellt ist, dass er nur unter Heroismus jene Gebete Gottes erfüllen kann, die immer und in jedem Falle verpflichten.

Das bisweilen offenbar gewordene Missverhältnis zwischen Wollen und Vollbringen, das bei allem menschlichen Tun gelegentlich unterlaufende Irren, Meinungsverschiedenheiten über die eingeschlagenen oder einzuschlagenden Wege, all dies darf euern Mut nicht lähmen, euern Schritt nicht hemmen, nicht Anlass werden zu Klagen oder Anklagen. Noch viel weniger kann damit die trostvolle Tatsache aus der Welt geschafft werden, dass der erleuchteten Papstbotschaft *Rerum novarum* frisch und klar ein Quellstrom starken, ehrlichen, selbstlosen sozialen Wirkens entsprungen ist, ein Quellstrom, der heute von einem Bergrutsch anderen und stärkeren Geschehens zum Teil verschüttet sein mag, aus dem jedoch morgen, beim Aufräumen der Ruinen dieses Weltenorkan und beim Neuaufbau einer gottes- und menschenwürdigen sozialen Ordnung zum zweiten Male neues Sprossen und Wachsen auf alle Gebiete menschlicher Kulturarbeit ausgehen kann.

3 Rom., I, 22.

[*Latin ed. p. 249*]

My beloved sons and daughters, guard the noble flame of fraternal social

Translated by churchlatin.ai, a product of Boyne Archives

charity, which half a century ago was kindled in the hearts of your fathers by the illuminating and enkindling words of Leo XIII. Protect it, and do not let it die from lack of nourishment, after it has so brightly flared up on this honorable anniversary! Do not let it be extinguished by sluggish and comfortable indifference to the general distress of our poorest brothers, nor let it be stifled by the dirty, dusty whirlwind of un-Christian or anti-Christian sentiments. Nourish this flame, revive it, raise it up, let it spread around, carry it everywhere where you hear the groaning of sorrow, the weeping, the distress, the outcry of pain. Kindle it anew with the fervor of the Savior's heart, to which this month is especially dedicated. Go to this divine Heart, which is meekness and humility, the refuge of all consolation in weariness and in the pressures of labor. It is the Heart of Him who promised the eternally blessed reward to everyone who performs any sincere and pure act in service to the suffering and afflicted, to those abandoned by the world, and to the helpless, destitute, and disinherited, provided that it is done only in His name and spirit: "You have done it to one of the least of my brethren, you have done it to me!"

[*Latin ed. p. 250*]

250 Acta Apostolicae Sedis - Commentarium Officiale. As torres da colina Vaticana, da terra consagrada pelo martírio e pelo sepulcro do primeiro Pedro, como centro imutável da boa nova e da sua benéfica difusão no mundo, não podem transmitir senão palavras inspiradas e animadas pelo espírito consolador daquela pregação, com a qual no primeiro Pentecostes, à voz de Pedro, ressoou e se comoveu Jerusalém: espírito de ardente amor apostólico, espírito que não sente desejo mais vivo nem alegria mais santa, do que a de conduzir a todos, amigos e inimigos, aos pés do Crucificado do Gólgota, ao sepulcro glorioso do Filho de Deus e Redentor do gênero humano, para persuadir a todos que só nele, na verdade por Ele ensinada, no amor demonstrado e vivido por Ele, que passou fazendo bem e curando a todos, até sacrificar-se a si mesmo pela vida do mundo, se pode encontrar salvação verdadeira e duradoura felicidade para os indivíduos e para as nações. Nesta hora prenhe de acontecimentos, dominados pelo divino Conselho, que rege a história das nações e vela sobre a Igreja, ao fazer-vos ouvir, amados filhos, a voz do Pai comum, é para Nós alegria e satisfação íntima, chamar-vos como que a uma universal assembleia católica para que saboreieis praticamente, no vínculo da paz, a doçura do *cor unum et anima una*, que cimentava sob o impulso do Espírito divino a comunidade de Jerusalém no dia de Pentecostes. Quanto mais difícil tornam, em muitos casos, as condições originadas pela guerra um contato direto e vivo do Sumo Pastor com a sua grei, com tanto maior gratidão utilizamos a rapidíssima ponte de união que o gênio inventivo da nossa idade lança instantaneamente através do éter, pondo em comunicação por sobre montes, mares e continentes todos os recantos da terra. E o que para muitos é arma

Translated by churchlatin.ai, a product of Boyne Archives

de combate, para Nós transforma-se em instrumento providencial de apostolado ativo e pacífico, que realiza e eleva a um novo significado a palavra da Escritura: "Their sound hath gone forth into all the earth: and their words unto the ends of the world." Parece que se renova assim o grande milagre de Pentecostes, quando as diversas gentes vindas de regiões de outras línguas a Jerusalém ouviam no próprio idioma a voz de Pedro e dos apóstolos. Com prazer sincero nos servimos hoje de um meio tão maravilhoso, para chamar a atenção do mundo católico sobre uma data, digna de ser gravada a caracteres de ouro nos fastos da Igreja: o quinquagésimo aniversário da publicação, a 15 de maio de 1891, da fundamental Encíclica social *Rerum novarum* de Leão XIII.

1 2 Cfr. Act., IV, 32.

[*Latin ed. p. 251*]

Acta Pii Pp. XII 251, rectitude, sed officium est pronunciare verba auctoritatis de "quaestionibus socialibus." Leonis XIII missio ad mundum. Non ut normas statueret sub aspectu puramente practico, quasi dicere possumus, technico, constitutionis socialis; quia bene sciebat et manifeste videbat, Ecclesia talem missionem sibi non arrogare – ut declaravit, decennium ante, Praedecessor Noster Sanctissimus Pius XI in encyclica sua commemorativa, *Quadragésimo Anno*. In sphera generali laboris, ad sanum et responabilem progressionem omnium virium physicorum et spiritualium singulorum, et ad suas organisationes liberas, patefactum est amplissimum et multiforme agendi campo, ubi potestas publica intervenit cum actione integrativa et ordinativa, primo per corpora localia et professionalia, et deinde per ipsam Civitatem, cui suprema et moderatrix auctoritas socialis officium grave habet, ut perturbationes aequilibrii oeconomici, quae nascuntur ex pluralitate et contrastibus, egoismisque concurrantibus, individualibus et collectivis, preveniat. Contra, indubitatum est competere Ecclesiæ, ubi ordo socialis ad orbem moralem appropinquat et pervenit, iudicare si fundamenta organisationis socialis determinatae concordant cum ordine immutabili, quem Deus Creator et Redemptor per legem naturalem et revelationem manifestavit: dupla manifestatio, ad quam refertur Leo XIII in encyclica sua. Recte igitur: quia praecepta legis naturalis et veritates revelationis ex eodem fonte divino, per diversos modos, emanant, ut duo flumina aquarum non contraria, sed concordia; et quia Ecclesia, custos ordinis supernaturalis Christiani, in quo natura et gratia concurrant, conscientias formare debet, etiam conscientias illorum qui vocati sunt ad solvenda problemata et officia quae vita socialis imponit. Ex forma data societati, secundum leges divinas, bonum vel malum in animas infunditur; hoc est, si homines, omnes ad vitam a Christo vivificandos vocati, in contingentibus terrenis cursum vitae, spirant aura sana et vivificans veritatis et virtutis moralis, vel bacillum morbosi et saepe mortiferum erroris et depravationis. Coram tali consideratione et praesagio, quomodo licet Ecclesiae, Matri tam

Translated by churchlatin.ai, a product of Boyne Archives

amorosa et sollicita boni filiorum suorum, spectatora indifferente periculorum eorum esse, tacere, vel fingere non videre nec ponderare condiciones sociales quae, voluntaria vel involuntaria, modum vitae Christianae, secundum praecepta Supremi Legislatoris, arduum et pene impossibile faciunt? Conscius huius gravissimae responsabilitatis, Leo XIII, encyclicam suam mundo dirigens, ad conscientiam Christianam errores et pericula quae ex conceptione socialismi materialistica oriuntur, designabat, et consequentes fatales.

[*Latin ed. p. 252*]

25@ Acta Apostolicae Sedis - Official Commentary. Concerning the economic liberalism, often ignorant of, or forgetting, or disregarding social duties, and he expounded with masterful clarity and admirable precision the principles necessary and conducive to gradually and peacefully improving the material and spiritual conditions of the worker. And if, fifty years after the publication of the Encyclical, We, beloved sons, ask you to what extent and in what measure the results correspond to the noble intentions, to the rich thought of truth, to the beneficial guidance desired and suggested by its wise author, We believe We ought to respond to you: precisely to give to Almighty God, from the depths of our souls, humble thanks for the gift granted to His Church fifty years ago with that Encyclical of His Vicar on earth, and to praise Him for the breath of renewing Spirit, which since then, and increasingly, through it has spread over all of humanity, it is that on this feast of Pentecost We propose to direct Our word to you. Our Predecessor, Pope Pius XI, in the first part of his commemorative Encyclical, exalted the splendid harvest that had been produced by *Rerum Novarum*, a fertile seed from which developed a Catholic social doctrine, which offered to the children of the Church, priests and laymen, regulations and means for a social reconstruction, abundant in fruits; so that from it arose in the Catholic field numerous and varied beneficial institutions, and flourishing centers of mutual aid. How much material and natural prosperity, how many spiritual and supernatural fruits, have not come to the workers and their families from Catholic associations? How effective and opportune has not the action of Unions and Associations in favor of the agricultural and working class proven to be, in alleviating their needs, in ensuring them defense and justice, and in such a way, mitigating passions, preserving social peace from disturbances! Nor was this the only advantage. The *Rerum Novarum* Encyclical, approaching the people, and embracing them with esteem and love, penetrated the hearts and minds of the working class and instilled in them Christian sentiments and civic dignity; and therefore, the strength of its active influence, with the passage of years, has expanded and spread so effectively that its norms have almost become a common heritage of all men. And while the State, in the 19th century, through an excessive exaltation of freedom, considered its

Translated by churchlatin.ai, a product of Boyne Archives

exclusive purpose to safeguard freedom with law, Leo XIII warned it that it was also its duty to apply itself to social welfare, caring for the well-being of the entire people and all its members, particularly the weak and the dispossessed, with a broad social policy and with the creation of a law of labor.

[*Latin ed. p. 253*]

Acta Pii Pp. XII 253: Sua vox profunde resonavit; et est rigorosum officium iustitiae agnoscere <quod sollicitudines auctoritatum civilium multarum Nationum conditionem operariorum notabiliter emendaverunt. Proinde bene dixit is qui Rerum novarum "Magna Carta" actionis socialis christianae appellavit. Interim, transierat dimidium saeculi, reliquum profundas et tristes fermentationes in terra Nationum et societatum. Quaestiones quae mutationes et revolutiones sociales, et praesertim oeconomicae, post Rerum novarum ad examen morale praebebant, perspicaciter et acute a Nostro immediate Praedecessore in Encyclica Quadragésimo anno tractatae sunt. Decennium subsequens non erat minus plenum quam annos praecedentis, novitatibus in vita sociali et oeconomica, et fluminia eius inquietarum et obscura in pelago belli defluunt, quod incipere potest undas inopinatas, capaces ut oeconomiam et societatem concutant. Difficile est in praesenti temporis momento designare et praevenire, quae quaestiones et res particulares, fortasse omnino novae, vita socialis Ecclesiae post conflictum qui tantos populos ad invicem opponit, praebebunt. Tamen, cum futurum radices suas in praeterito habet, et experientia annorum recentiorum magistra futuri nobis esse potest, Nos hanc diem commemorationis uti volumus, ut ulteriores directiones morales de tribus valoribus fundamentalibus vitae socialis et oeconomicae praebeamus; et ita agemus, animati eodem spiritu Leonis XIII, et prospicientes ad visionem eius, quae vere propheticae sunt, praenuntiantem nascentem processum socialem temporum. Hi tres valores fundamentales, qui inter se implicantur, cohaerent et sese mutuò sustentant, sunt: usus bonorum materialium, labor, familia. Usus bonorum materialium: Encyclica Rerum novarum de proprietate et de subsistentiis hominis principia exponit, quae cum tempore nihil de sua naturali virtute amisserunt, et hodie, post quinquagenaria intervalla, vivificantem suam intimam fecunditatem adhuc conservant et effundunt. Nos ipsi in Nostra Encyclica Sertum laetitiae, ad Episcopos Civitatum Foederatarum Americae Septentrionalis, omnium mentem ad punctum fondamentale eius attulimus, quod, ut diximus, affirmat necessitatem ineluctabilem, ut bona a Deo creatis ad omnes homines, ad omnes aequabiliter fluant, secundum principia iustitiae et caritatis. Scilicet, omnis homo, ut vivens dotato rationis, ab natura ius fundamentale accepit utendi bonis materialibus terrae, licet voluntati humanae et formis legalibus

Translated by churchlatin.ai, a product of Boyne Archives

populorum hoc regimen relinquatur.

[*Latin ed. p. 254*]

254 Acta Apostolicae Sedis - Commentarium Officiale, but more particularly its practical application. This individual right cannot, in any way, be suppressed, nor even by other certain and peaceful rights concerning material goods. Undoubtedly, natural law, which has its origin in God, also requires private property and the freedom of commercial transactions, as well as the regulatory function of public power over these two institutions. All of this, however, is subordinate to the natural purpose of material goods, and cannot disregard the first and fundamental right, which grants its use to all; but rather, it must serve to make its operation possible in accordance with its purpose. Only in this way can and should property and the use of material goods contribute to a fruitful peace and vital consistency for society, and not constitute precarious circumstances, causing strife and envy, when abandoned to the ruthless game of strength and weakness. The natural right to the use of material goods, because intimately connected with the dignity and other rights of the human person, offers to the latter, through the aforementioned means, a secure material basis, of utmost importance for elevating oneself to the fulfillment of one's moral duties. Protecting this right will ensure the personal dignity of man and make it easier for him to attend to and satisfy, in just freedom, that sum of stable obligations and decisions, for which he is directly responsible before the Creator. Indeed, man has the absolutely personal duty to preserve and improve his material and spiritual life, in order to achieve the moral and religious end that God has marked for all men, giving it to them as the supreme norm, obligatory always and in all cases, before all other duties. To protect the inviolable sphere of the rights of the human person and to make it easy for him to fulfill his duties, is the essential function of all public power. Is this not the true meaning of the "common good," which the State must promote? It follows that the care of such a "common good" does not imply such extensive power over the members of the community that, in virtue of it, it is permissible for public authority to suppress the development of individual action as described above, to decide directly on the beginning or (excluding the case of legitimate punishment) on the end of human life, to arbitrarily determine the manner of its physical, spiritual, religious, and moral movement, in opposition to the personal rights and duties of man, and for this purpose to abolish or render ineffective the natural right to material goods. To deduce such an extensive scope of power from the care of the common good would be the same as inverting the very meaning of the "common good" and committing the error of asserting that

Translated by churchlatin.ai, a product of Boyne Archives

the proper end of man on earth is society.

[*Latin ed. p. 255*]

The acts of Pope Pius XII state that society is an end in itself, and that man has no other life awaiting him beyond that which ends in this world. The very national economy, being the fruit of the activity of men, who work together in the community of the State, aims at no other end than to ensure, without interruption, the material conditions in which the individual lives of citizens may fully develop. Wherever this is achieved durably, the people will truly be economically rich, because the general well-being, and consequently the personal right of all to the use of earthly goods, is thus ordered according to the intentions of the Creator. From this, you can easily see, beloved children, that the economic wealth of a people does not consist properly in the abundance of goods, measured according to a purely material calculation of their value, but rather in the fact that such abundance represents and effectively offers the material basis sufficient for the proper development of its members. If this just distribution of goods is not carried out, or is carried out only imperfectly, the true end of the national economy will not be achieved; for although a fortunate abundance of goods may be available, if the people do not participate in them, they will not be economically rich, but poor. On the contrary, let this just distribution be truly and stably effected, and you will see a people, even if it possesses fewer goods, become and be economically sound. We consider it particularly opportune to present to your consideration these fundamental concepts, relating to the wealth and poverty of peoples, at a time when there is a tendency to measure and judge wealth and poverty with scales and criteria that are purely quantitative, both in terms of quantity and of abundance.

Regarding the use of material goods, you yourselves, beloved children, understand that work is related to it. The *Rerum Novarum* teaches that there are two properties of human work: it is ”personal” and it is ”necessary.” It is personal, because it is carried out through the exercise of the particular faculties of man; it is necessary, because without it, one cannot obtain what is indispensable for life, the maintenance of which is a natural, grave, individual duty. To this personal duty of work, imposed by nature, corresponds and follows...

[*Latin ed. p. 256*]

^56 Acta Apostolicae Sedis - Commentarium Officiale: Ius naturale tribuit cuique individuo facultatem utendi labore ad sustentationem vitae suae et filiorum: tam ordine naturae est imperium naturae. Sed notetur quod talis officium et ius ad laborem primo loco imponuntur et conceduntur individuo ab ipsa natura, non a societate, ut si homo nihil esset aliud quam servus vel functionarius civitatis. Hinc sequitur quod

Translated by churchlatin.ai, a product of Boyne Archives

officium et ius ordinandi laborem populi primo loco pertinent ad eos qui immediate interesse: dominus et opifices. Et si ii officium suum non adimplent, vel non possint ob accidentes speciales et extraordinarios, tum ad officium ipsius civitatis pertinet intervenire in campo et divisione et distributione laboris, modo et mensura quae requiruntur pro bono communi recte intellecto. Quoquo modo, omne intervento legitimo et benefico civitatis in campo laboris debet esse tale, ut servet et respecket characterem personalem ipsius, tam in theoria quam, inquantum fieri potest, etiam in pratica. Hoc autem erit, si leges civitatis non abolant nec faciunt impossibile exercitium aliorum ius et officiorum eodem modo personalium: quae sunt ius ad cultum veri Dei; ad matrimonium; ius coniugum, patris et matris, ad vitam conjugalem et domesticam; ius ad rationabilem libertatem in electione status et ad sequendum veram vocationem; ius, hoc enim praesertim, ius animae humanae, et ius excelsum cum iuribus superioribus et indispensabilibus Dei et Ecclesiae, sicut in electione et in exercitio vocationum sacerdotum et religiosarum. Familia: Secundum doctrinam Rerum novarum, ipsa natura intima connexione coniungit proprietatem particularis cum existentia societatis humanae et cum vera civilitate eius, et, ordine eminenti, cum existentia et incremento familiae. Talis nexus est plus quam "videns". Non oportetne proprietas particularis patri familiae salutarem libertatem praestare, quae ei indiget ad adimplendum officium a Creatore praescriptum, concernens bonum physicum, spiritualem et religiosum familiae? In familia natio invenit radicem naturalem magnitudinis et potentiae suae. Si proprietas particularis ad bonum familiae contribuere debet, omnes leges publicae, immo omnes leges civitatis quae possessionem eius regulant, non solum faciunt tale officium possibile et conservant, —- sed.

[*Latin ed. p. 257*]

Acta Pii PP. XII 257, in certo aspectu, ordine naturali superior est omnibus, sed tamen semper meliora fieri debent. Est enim contra naturam progressus civilis qui, aut per nimiam taxationem, aut per excessivas interventiones, proprietatem particular vanam faciat, et familiam, simul cum eius capite, libertatem auferat quaerendi finem a Deo designatum ad perfectionem vitae familiaris. Inter omnia bona quae obiectum proprietatis particularis esse possunt, nihil est, secundum doctrinam *Rerum Novarum*, plus conforme naturae quam terra, sive domus ubi familia habitat, et cuius fructibus vita sua totaliter vel partialiter sustentatur. Et, secundum spiritum *Rerum Novarum*, affirmare licet quod, per regulam, solum stabilitas radicata in terra propria familiam cellulam vitalem perfectissimam et fecundissimam societatis facit, splendidissime cohaerentes generationes praesentes et futuras. Si hodie conceptus et creatio spatii vitalis in centro finalitatum socialium et politicarum sunt, non oportet, prius omnibus, cogitare de spatio vitali familiae et eam

Translated by churchlatin.ai, a product of Boyne Archives

ab condicionibus liberare quae ei nequaquam permittunt formandam ideam proprii domus? Terra nostra, cum vastis oceanis et maribus et lacubus, cum montibus et planitiebus nive et gelu perpetuo obtectis, cum magnis desertis et terris inhospitalibus et sterilibus, non caret regionibus et terris vitalibus, reliquis arbitrio vegetativo naturae, aptis ad cultum manus humanae et accommodatis ad necessitates et operationes civiles; et saepe inevitabile est quod aliquae familiae, huc aut illuc emigrantes, alibi patriam novam quaerant. Tunc, secundum doctrinam *Rerum Novarum*, ius familiae ad spatium vitalem observari debet. Ubi hoc evenit, emigratio finem suum naturalem consequetur, saepe confirmatum experientia, nempe distributionem convenientissimam hominum super superficiem terrarum, favorem coloniarum agricolarum; superficiem quam Deus creavit et paravit ad usum omnium. Si partes ambae, quae permittunt relinquendum patriam et quae accipiunt novos, diligentissime et lealiter laboraverint ad remotiendum omne quod impedire possit formationem et developmentum verae fiduciae inter patriam emigrationis et patriam immigrationis, omnes proficuum ex tali mutatione locorum et personarum capient: familiae terram accipient quae vera patria in sensu proprio erit; terrae densissime populo congestae, congestionatae erunt, et populi eorum novos amicos in terris extraneis acquirunt; et civitates quae emigrantes accipiunt, cives laboriosos acquirunt. Sic, nationes quae dant et civitates quae accipiunt, ACTA, vol. VIII, n. 6. — 23-6-1941.

[*Latin ed. p. 258*]

258 Acta Apostolicae Sedis - Commentarium Officiale will equally contribute to the advancement of human well-being and to the progress of civilization. These are the principles, the concepts, the norms with which We have desired, from now on, to cooperate with the future organization of the new order, which the world expects from the impious ferment of the present struggle, and which desires to be born and to bring peace and justice to the peoples. What remains for Us, then, in the spirit of Leo XIII and according to his noble counsel and intentions, but to exhort you to continue and promote the work that the preceding generation of your brothers and sisters so zealously founded? Let not the insistent voice of the two Popes of the social encyclicals be extinguished or weakened among you, which clearly points out to all who believe in the supernatural regeneration of humanity the moral duty of cooperating in the organization of society, and especially of economic life, stimulating to action not only those who participate in this life, but also the State itself. Is this not a sacred duty for every Christian? Let not external difficulties, beloved sons, discourage you, nor let the obstacle of the growing paganism of public life dismay you. Let not the fabricators of errors and of distorted theories deceive you, sad currents, not of advancement, but of decomposition and ruin of religious life; which claim that, since redemption belongs to the order of supernatural grace and

Translated by churchlatin.ai, a product of Boyne Archives

is therefore the exclusive work of God, it does not require our cooperation on earth. Oh! wretched ignorance of the work of God! *Dicentes enim se esse sapientes, stulti facti sunt.* As if the first efficacy of grace were not to strengthen our sincere efforts to fulfill every day the commandments of God, as individuals and as members of society; as if for two millennia the feeling of collective responsibility of all for all has not lived and persevered in the soul of the Church, a responsibility that has moved spirits to the heroic charity of the monastic farmers, the redeemers of slaves, the ministers of the sick, the heralds of the faith, bearers of civilization, of science to all ages and to all peoples, to create social conditions that are the only ones capable of making a life worthy of man and of the Christian possible for everyone, in all circumstances. But you, conscious and convinced of such a sacred responsibility, never be content, in the depths of your soul, with that general public mediocrity, in which the majority of men, unless by heroic acts of virtue, cannot observe the divine precepts, always and in all circumstances inviolable.

[*Latin ed. p. 259*]

Acta Pii PP. XII 259. Sometimes, it has become evident that there was a disproportion between the intentions and their execution; if there were shortcomings, which are common to all human activity; if there arose differences of opinion regarding the path taken or to be taken, for this reason, you must not lose heart, nor slacken your pace, nor multiply complaints or excuses; all of this cannot make you forget the comforting fact that from the inspired message of the Pontiff concerning *Rerum novarum*, a lively and clear spring of social spirit flowed forth, strong, sincere, and disinterested; a spring that, although today it may be partly obscured by a succession of diverse and more powerful events, tomorrow, when the work of rebuilding the new social order begins, may it be worthy of God and of man, it will infuse a new and energetic impulse, and a new wave of life and growth into all the flourishing of human culture. Guard the noble flame of fraternal social spirit, kindled half a century ago in the hearts of your fathers by the luminous and illuminating word of Leo XIII; do not allow, nor consent, that it lack nourishment, and, sparkling with your commemorative tributes, that it die, extinguished by an ignorant, cautious, and evasive indifference towards the needs of the poorest of our brothers, or that it be trampled into the dust and mud by the whirlwind of an anti-Christian or non-Christian spirit. Nourish this flame, invigorate it, raise it up, and spread it abroad; carry it everywhere where you hear a groan of affliction, a lament of misery, a cry of pain; continually inflame it with the fire of love that you will seek from the Divine Heart of the Redeemer, to whom the month that begins today is consecrated. Go to that Divine Heart, meek and humble, refuge of all consolation in fatigue and the burden of labor; it is the Heart of He who promised the eternal beatific reward to every genuine and pure work,

Translated by churchlatin.ai, a product of Boyne Archives

done in His name and according to His spirit, in favor of those who suffer, the afflicted, the abandoned of the world, and the disinherited of fortune: "You, O blessed of My Father; whatever you did for one of the least of My brothers, you did for Me!" (Matthew 25:40).

[*Latin ed. p. 260*]

260 Acta Apostolicae Sedis — Commentarium Officiale (in lingua Polonica)

ORACIO ILLVSTRISSIMI PII XII

ad commemorationem quinquagesimi anni editionis Encyclicae "Iterum novarum" Pontificis Leonis XIII de questionibus socialibus.

Festum Ascensionis Domini, die 1 Iunii 19Ł1.

Festum Ascensionis Domini, haec memorabilis dies nativitatis Ecclesiae Christi, est pro animis nostris, carissimi filii, dispersi per orbem terrarum, dulce et propitiousimum adhortationem, quae ex superiore inspiratione oritur, ut inter difficultates et opposita temporum praesentium, ad vos hoc nuntium amoris, consolationis et exhortationis dirigamus.

Ad vos locumur in momento, quando omnis energia et omnes vires, physicae et mentales, magna pars humanitatis, in gradu et effortu nunquam antea visis, intentantur, ob rigidam et inexorabilem legem belli; et quando ex aliis locutionibus radiophonicas audimus accentus perfluitus ira et mordacitate, divisione et pugna.

Attamen antennae Vaticani, huius loci consecrati ut sit centrum immaculatum Evangelii et eius benignae propagationis per orbem terrarum ab hora martyrii et ex sepulcro primum Petri, nihil aliud transmittere possunt quam verba accepta et anima facta spiritu consolationis illius sermonis, cuius echo in primis Dies Pentecostes per os Petri per Jerosolimam diffunditur et movit: spiritu fervoris amoris apostolic, spiritu qui nullum desiderium vel gaudium maius sentit quam adducere omnes, amicos et inimicos, ad pedes Crucifixi in Calvaria, ad sepulcrum gloriosissimi Filii Dei et Salvatoris generis humani, ut omnes convincantur quod solum in Eo, in Veritate quae Ille docuit, in Amore quem Ille ostendit, faciendo bonum et sanando omnes, et quem Ille vivit usque ad sacrificium vitae suae pro mundo, verum salutem et beatitudinem aeternam reperi possint, tam pro singulis quam pro nationibus.

In hac hora, plena eventibus, quae pendent a decretis divinis, quae historiam nationum dirigunt et Ecclesiam custodientes, nobis gaudium et veram satisfactionem est, carissimi filii, ut vocem vestram audire possimus, ut quasi vos ad breve concilium catholicum generalem convocare possimus, ut experimentaliter gustare possitis dulcedinem quae est in hoc pacis concordia, quae unum cor et unam animam sub imperio Spiritus Sancti coni-

Translated by churchlatin.ai, a product of Boyne Archives

ungunt, sicut in communitate apostolorum.

[*Latin ed. p. 261*]

The Acts of Pope Pius XII, dated the Feast of Pentecost. The more the conditions brought about by war, in many cases, hinder and make impossible direct and living contact between the Supreme Pastor and his flock, the more gratefully we welcome this bridge to immediate connection, which the ingenious genius of our time instantaneously transmits through the ether, over mountains, seas, and continents, uniting all corners of the earth. And what for many is an instrument of conflict, is transformed for Us into a providentially ordained instrument of active and peaceful apostolate, which makes current and elevates to new significance the words of Scripture: "Their sound hath gone forth into all the earth: and their words unto the ends of the world." Thus, it seems that the miracle of Pentecost is renewed, when various nations from regions of different languages, gathered in Jerusalem, heard the voice of Peter and the Apostles in their own native tongue. With sincere pleasure, we avail ourselves today of this wonderful means to draw the attention of the Catholic world to a certain anniversary, worthy to be recorded in golden letters in the history of the Church: namely, the fiftieth anniversary of the publication of the fundamental social Encyclical of Leo XIII, *Rerum Novarum*, on the fifteenth of May, 1891. Moved by a deep conviction that the Church has not only the right, but also the duty, to pronounce an authoritative word in social matters, Leo XIII addressed his message to the entire world. He did not intend to establish norms for the purely practical, or, as it were, technical, aspects of social organization; for he knew well, and it was for him an obvious truth – and Our Predecessor, the blessed Pope Pius XI, affirmed this ten years ago in his jubilee Encyclical *Quadragesimo Anno* – that the Church does not assign itself such a mission. In the general scope of work, before the healthy and responsible development of all physical and spiritual energies of individuals and their free organizations, there opens up a vast field of diverse activity, where public authority enters with its supplementary and ordering activity, first through local and professional associations, and ultimately through the pressure of the state itself, whose higher and guiding authority in the social sphere has the important task of preventing shocks to the economic balance, which originate from the diversity and contradictions, and the competing egoisms, both personal and collective. 2 It belongs, however, to the undeniable competence of the Church, in this.

[*Latin ed. p. 262*]

Acta Apostolicae Sedis - An official commentary on the question of social order, where this order approaches and touches upon the realm of morality, evaluating whether the foundations of a particular social reform

Translated by churchlatin.ai, a product of Boyne Archives

are in accordance with that immutable order which God, the Creator and Redeemer, revealed through natural law and revelation: this twofold revelation, to which Leo XIII refers in his Encyclical. And rightly so: because the precepts of natural law and the truths contained in revelation flow, by different paths, like two streams of water, not opposed to each other, but in harmony with each other, from the same divine source; and because the Church, guardian of the supernatural Christian order, in which nature and grace meet, has the task of forming consciences, also the consciences of those who are called to seek solutions to the problems and duties imposed by social life. The form given to society, whether in accordance with or not with God's laws, also determines and impresses upon souls good or evil, that is, whether those who are all called to be vivified by the grace of Christ, in the daily circumstances of this life, breathe the healthy and invigorating air of truth and moral virtue, or a diseased, and often mortal, bacillus of error and corruption. In view of such considerations and possibilities, would it be permissible for the Church, a Mother so loving and concerned for the good of her children, to look on indifferently at their dangers, to remain silent, or to pretend not to see and appreciate the social conditions that, whether intentionally or not, hinder or practically prevent the practice of a Christian life, in accordance with the commandments of the Highest Lawgiver? Aware of this very heavy responsibility, Leo XIII, directing the course of the world with his Encyclical, drew the attention of Christian consciences to the errors and dangers of materialistic socialism, the fatal consequences flowing from economic liberalism, often ignorant of, or forgetting, or even disregarding, social obligations; and he explained with the clarity of a master and with remarkable precision the principles suitable for and leading to a gradual and peaceful improvement of the material and spiritual conditions of the worker. And if, beloved sons, after fifty years since the publication of the Encyclical, you ask Us to what extent and to what degree the effects of its words have corresponded to the noble intentions, the thoughts rich in truth, the beneficial indications, the thoughtful and insightful suggestions offered by its wise Author, We feel obligated to answer you: Indeed, We, on this very feast of Pentecost, have decided to address you with Our words, in order to offer to God Almighty, from the depths of Our heart, humble thanks for the gift that He gave to the Church fifty years ago through this Encyclical of His Vicar.

[*Latin ed. p. 263*]

Acts of Pope Pius XII, 263, on earth, and to render Him praise for that breath of the renewing Spirit, which through it, from that moment, has been continuously poured forth upon all mankind. Already Our Predecessor, Pius XI, extolled in the first part of His Jubilee Encyclical the magnificent and fruitful results brought about by the publication of *Rerum novarum*, that fertile seed from which Catholic social teaching has devel-

Translated by churchlatin.ai, a product of Boyne Archives

oped, which has provided to the sons of the Church, both clergy and laity, guidelines and means for social reconstruction, abounding in fruit; so that, thanks to it, numerous and diverse charitable institutions and flourishing centers of mutual aid for oneself and others have arisen in the Catholic sphere. What material prosperity, what spiritual and supernatural fruits have been bestowed upon workers and their families through Catholic associations! How effective and appropriate have been the role of unions and associations in uplifting the agricultural and middle classes, in alleviating their poverty, in ensuring them protection and justice, and in this way, by tempering passions, in preserving social peace! And this was not the only benefit. The Encyclical *Rerum novarum*, approaching the people with respect and love, penetrated the hearts and minds of the working class and instilled in them a sense of Christian and civic dignity; to such an extent that the active power of its influence, with the passage of years, has developed and deepened to such a degree that its principles have become, as it were, a common heritage of the human family. And while the State, in the nineteenth century, considered the exclusive purpose of its actions to be the defense of freedom, Leo XIII reminded it that it is also its duty to engage in social care, by concern for the well-being of the entire nation and all its members, especially the weak and the destitute, through a large-scale social policy and through the creation of labor legislation. His voice echoed powerfully; and it is a simple duty of gratitude to acknowledge the progress that the care of civil authorities in many States has brought to the condition of workers. Hence, it was rightly said that the Encyclical *Rerum novarum* became a kind of Magna Carta of Christian social action. Meanwhile, half a century passed, which left deep marks and sad upheavals in the territories of States and societies. The issues that, after the Encyclical *Rerum novarum*, required moral examination, due to various social and, above all, economic changes and upheavals, were examined with keen insight by Our immediate Predecessor in the Encyclical *Quadragesimo anno*. The decade that followed was no less than the preceding ones, abounding in surprises.

[*Latin ed. p. 264*]

The *Acta Apostolicae Sedis* – the Official Commentary – has shed light on social and economic life, and has also poured forth its troubled and murky waters into the ocean of war, from which unforeseen currents may emerge, disrupting economic and social relations. What problems and what specific tasks, perhaps entirely new, the Church will address in social life after this conflict, in which so many nations stand opposed to one another, the present moment does not yet allow us to determine or predict. However, if the future has its roots in the past, if the experience of recent years contains lessons for the future, We intend to use this anniversary to offer further guiding moral principles regarding three fundamental values

Translated by churchlatin.ai, a product of Boyne Archives

of social and economic life; and We shall do so animated by the very spirit of Leo XIII, developing his views, which are truly more than prophetic, because they anticipate the evolving social process of our times. These three fundamental values, which are intertwined, complementary, and mutually supportive, are: the use of material goods, labor, and the family. The Encyclical *Rerum novarum* provides principles regarding property and the maintenance of the human person, principles which have lost nothing of their natural force over time, and which even today, after fifty years, retain and transmit their vital inner fecundity. We ourselves have drawn universal attention to their fundamental point in Our Encyclical *Sertum laetitiae*, addressed to the Bishops of the United States of North America: a fundamental point, as We stated there, which consists in affirming the indispensable requirement "that the goods created by God for all men should be available to all, according to the principles of justice and charity." Every human being, as a living and rational being, has, by nature, a fundamental right to the use of material goods of the earth, although it is left to human will and the legal forms of individual nations to regulate their more detailed application in practice. This personal right cannot in any way be abolished, even by other laws, certain and peaceful, concerning material goods. Undoubtedly, the natural order, coming from God, requires private property and the free, mutual exchange of goods through commerce and gifts, as well as the regulating activity of public authority with respect to both of these functions. However, all of this remains subordinate to the natural purpose of material goods, and cannot become independent of the first and fundamental right which grants their use to all; but

[*Latin ed. p. 265*]

The Acts of Pope Pius XII, 265, should rather serve to facilitate its implementation, in accordance with its purpose. Only in this way can, and must, it be achieved that the ownership and use of temporal goods bring fruitful peace and security of life to society, and not create uncertain conditions that give rise to conflicts and envy, and that are subject to the capricious whims of the game of power and weakness. The original law regarding the use of material goods, being closely connected with the dignity and other rights of the human person, through the aforementioned forms, constitutes for it a certain material foundation, of the highest importance, in order to rise to the fulfillment of its moral duties. The protection of this law ensures the human person's personal dignity, and facilitates its vigilance and fulfillment, in due freedom, of that sum of constant duties and decisions for which it is directly responsible to the Creator. Indeed, man has a completely personal obligation to preserve and improve his material and spiritual life, in order to achieve the religious and moral goal that God has set for all men, and which He has given them as the highest norm, always and in every

Translated by churchlatin.ai, a product of Boyne Archives

case prevailing over all other duties. Protecting the inviolable sphere of the rights of the human person and facilitating the fulfillment of its duties must be a fundamental task of all public authority. Is this not the true meaning of the common good, to which the state is called to contribute? Therefore, concern for such a common good does not give power to the members of society to such an extent that public authority can diminish the individual activity described above, directly decide on the beginning or (except for punishment in accordance with the law) the end of human life, determine according to its own will the manner of its physical, spiritual, religious, and moral development in contradiction to the personal duties and rights of man, and for this purpose abolish or undermine the natural right to material goods. To derive such a broad scope of power from concern for the common good would be to distort the very meaning of the common good and to err, claiming that the proper goal of man on earth is society, that society is an end in itself, that man has no other life awaiting him, than the one that ends here on earth. Also, national economics, as it is the fruit of the activity of people who work united in a state community, aims at nothing other than to ensure the continuity of those material conditions in which the individual life of citizens can fully develop. Where this is achieved, and in a lasting way, the nation will truly be...

[*Latin ed. p. 266*]

266 Acta Apostolicae Sedis - Commentarium Officiale. A nation, rich in material resources, contributes to the general well-being, and consequently, to the right of all its members to enjoy the fruits of the earth, thereby fulfilling the purpose intended by the Creator. From this, beloved sons, you will easily perceive that the economic wealth of a nation does not primarily consist in the abundance of goods, measured solely by their material value, but rather in the extent to which this abundance provides a sufficient material foundation for the proper development of its members. If such a just distribution of goods is not realized, or is implemented only imperfectly, the true purpose of national economics will not be achieved; for even if, by fortunate circumstances, there is an abundance of goods, a nation that is not called to participate in them will not be economically prosperous, but rather impoverished. However, if such a just distribution is truly and permanently established, you will see that a nation, even with fewer material resources, will become and remain economically healthy. We have considered these fundamental concepts, pertaining to the wealth or poverty of nations, to be particularly relevant to present to your attention today, when there is a tendency to measure and judge such wealth and poverty according to purely quantitative criteria, whether of space or of the abundance of goods. Conversely, if the true purpose of national economics is properly assessed, that purpose will become a guiding light for the efforts of statesmen and nations, and will encourage them to volun-

Translated by churchlatin.ai, a product of Boyne Archives

tarily embark on a path that will not require constant sacrifices of goods and of lives, but will yield the fruits of peace and general well-being. You yourselves, beloved sons, understand how work is connected with the use of material goods. The Encyclical *Rerum Novarum* teaches that there are two essential characteristics of human work: it is both personal and necessary. It is personal, because it is performed through the efforts of individual people; it is necessary, because without it, one cannot obtain what is essential for life, which it is a natural and weighty obligation to maintain. Corresponding to this personal obligation of work imposed by nature is the natural right of every individual to use work as a means to provide for their own and their children's livelihood: thus, the order of nature is arranged for the preservation of mankind.

[*Latin ed. p. 267*]

Acta Pii Pp. XII 267. Notate, tamen, quod hoc officium et ius correspondens ad laborem imponitur et conceditur individui primariamente per naturam, et non per societatem, quasi homo nihil esset aliud quam servus aut functionarius civitatis. Ex hoc sequitur quod officium et ius ordinandi laborem nationis maxime pertinent ad ipsos qui immediate interesse habent: ad patronos et ad operarios. Et si ii officium suum non adimplerent, vel si non possent ita facere ob circumstantias extraordinarias, tum ad statum pertinet intervenire in re divisionis et distributionis laboris, in forma et in gradu, quem requirit bonum commune, recte intellectum. Quoquo modo, omnis legalis et utilis interventio civitatis in re laboris debet esse talis, ut servet et respectet characterem personalem, sive in principio, sive in finibus possibilitatis, in eo quod ad executionem pertinet. Hoc autem eveniet, si leges civiles non tollant nec impediant exercendum aliorum iurium et officiorum, eodem modo personalium: sicut ius veri cultus Dei; ius matrimonii; ius coniugum, patris et matris, ad ducendum vitam matrimonialem et domesticam; ius rationabilis libertatis in electione status et in sequendo vero vocatione; hoc ultimum ius animi humani, personale, et raro, et sublimum, cum ad illud adiciantur superiora et ineluctabilia iura Dei aut Ecclesiae, sicut, exempli gratia, in electione aut in exsequendo vocationis sacerdotis aut religiosi.

De Familia. Secundum doctrinam Rerum novarum, ipsa natura intimissime coniungit proprietatem privatam cum existentia societatis humanae et cum eius vera civilitate, et in modo eminenti cum existentia et progressu familiae. Haec coniunctio manifeste apparet. Numquid proprietas privata non potest patri familia salutarem libertatem praebere, quae ei indiget, ut perficiat officia quae ei a Creatore sunt data, quae pertinent ad prosperitatem physicam, spiritualem et religiosam familiae? In familia natio invenit fontem naturalem et copiosum magnitudinis et potentiae suae. Si proprietas privata ad bonum familiae contribuere potest, tum omnes leges publicae, immo omnes leges civiles, quae possessionem eius regulant, non

Translated by churchlatin.ai, a product of Boyne Archives

solum debent facultare et sustentare hoc officium – officium in ordine naturali, sub quibusdam aspectibus, superiore quam ullum aliud – sed etiam eam semper plus et plus perficiere. Verum esset illud laudatum progressum civilitatis, qui – aut per excessum bonorum, aut per...

[*Latin ed. p. 268*]

268 Acta Apostolicae Sedis - Commentarium Officiale. An excessive and direct intervention would deprive the concept of private property of its meaning, practically taking away from the family or its head the freedom to pursue the goal set by God, namely, to perfect family life. Among all the goods that can be the object of private property, none is more in accordance with nature, according to the teaching of *Rerum Novarum*, than land, the property on which the family resides and from whose fruits it obtains, either entirely or at least in part, the means of sustenance. And in the spirit of *Rerum Novarum*, it is affirmed that it is primarily that stability which rests upon land ownership that makes the family the most perfect and fruitful living cell of society, admirably uniting present and future generations in its continuous cohesion. If today the concept and creation of living spaces constitute the center of social and political intentions, should one not, above all, consider living space for the family and free it from the bonds of those conditions that prevent even the idea of a private homestead from being realized? On our earth, with its vast oceans, seas, and lakes, with its mountains and highlands covered in snow and eternal ice, with so many deserts and inhospitable and barren lands, there is no lack of life-giving regions and places destined to the whims of exuberant nature, yet perfectly suited for cultivation by human hands, to satisfy its needs and for its civilizing work; and it often happens that some families, emigrating from here or from there, seek a new homeland. Then, according to the teaching of *Rerum Novarum*, the right of the family to living space is taken into consideration. Where this occurs, emigration achieves its natural goal, which experience often confirms, namely, a more favorable distribution of people on the surface of the earth, suitable for agricultural colonies; a surface which God created and prepared for the use of all. If both sides, that is, the one that allows families to leave their homeland and the one that receives the new arrivals, strive with equal loyalty to remove everything that could hinder the establishment and development of true trust between the country of emigration and the country of immigration, all those who have any share in such a transfer of places or people will benefit: families will receive a plot of land that will be for them a true homeland in the full meaning of the word; densely populated areas will be relieved, and their inhabitants will gain new friends in foreign lands; and the states that receive immigrants will gain industrious citizens. Thus, nations that give and states that receive, will contribute equally to the growth of human well-

Translated by churchlatin.ai, a product of Boyne Archives

being and to the progress of human civilization.

[*Latin ed. p. 269*]

"My beloved sons, these are the principles, concepts, and rules by which We desire, from this very moment, to collaborate with you in the future organization of this new order, which the world awaits and desires to arise from the great ferment of the present struggle, and to satisfy the nations in peace and justice. What remains for Us, if not to encourage you, in the spirit of Leo XIII, and in accordance with His noble exhortations and intentions, to continue and develop the work that previous generations of your brothers and sisters so boldly initiated. The voice of the two Encyclicals on social matters, which calls out from on high, does not diminish among you, but rather strengthens, indicating to the faithful the supernatural duty of cooperating in the ordering of society, and especially of economic life, inspiring to action both those who participate in this life and the state itself. Is it not, perhaps, a sacred duty of every Christian? Let not external difficulties, beloved sons, frighten you, nor let the obstacles arising from the growing paganism in public life discourage you. Let yourselves not be deceived by the promoters of error and unhealthy theories, of those unhappy currents that, rather than growth, bring about decay and corruption of religious life; currents that dare to assert that, since salvation belongs to the order of supernatural grace and is therefore the exclusive work of God, our cooperation on earth is not necessary. Woe to those who, claiming to be wise, have become fools! As if the first effect of grace were not the strengthening of our sincere efforts in the daily fulfillment of God's commandments, both as individuals and as members of society; as if, for two thousand years, there has not existed and does not exist in the soul of the Church a sense of collective responsibility for all, from which the impetus for spiritual heroism has sprung, from the monks-farmers to the liberators of slaves, the healers of the sick, the apostles of faith, civilization, and science in all ages and among all peoples, in order to create social conditions that are the only ones capable of enabling and facilitating a life worthy of man and of the Christian. But you, aware and convinced of this sacred responsibility, never cease to delve into the depths of your souls, in this general public measure in which the whole of humanity cannot, otherwise than through heroic effort, preserve the divine commandments, which are always and in every case inviolable. If, between intention and execution, a visible..."

[*Latin ed. p. 270*]

270 Acta Apostolicae Sedis - Official Commentary: The proportions may be incorrect; if there were errors, these are common to all human actions. If differences of opinion arose regarding the path taken or the path that should have been taken, none of this should cause discouragement, nor

Translated by churchlatin.ai, a product of Boyne Archives

should it hinder your progress, nor should it give rise to regrets and complaints. Furthermore, it should not be forgotten that from the inspired message of the Pope, *Rerum Novarum*, a living and pure source of social spirit, strong, sincere, and disinterested, has sprung forth; a source which, although today it may be partially buried by an avalanche of opposing and stronger events, tomorrow, after the debris of this global hurricane has been removed, at the beginning of the work of rebuilding a new social order, through prayer worthy of God and man, will give a new and powerful impetus and will ignite a new surge of abundant growth and full flourishing of human culture. Guard this noble flame of fraternal social spirit, which half a century ago was kindled in the hearts of your fathers by the bright and illuminating torch of the words of Leo XIII: do not allow it to lack fuel, nor to extinguish, having shone with sparks at these jubilee celebrations; stifled by a lazy, cowardly, and calculating indifference to the needs of the poorest among our brothers, or swept away and trampled into dust by the whirling blast of a spirit hostile to Christianity, or un-Christian. Fan this flame, revive it, elevate it, expand it; carry it everywhere from which the cry of sorrow, the lament of misery, the shriek of pain reaches you; rekindle it constantly with the fervor of love drawn from the Heart of the Savior, to which the month that begins today is dedicated. Go to that divine Heart, meek and humble, a refuge when help is needed in labors and in bearing the burden of action: for it is the Heart of Him who has promised eternal reward of happiness to every sincere and pure work, accomplished in His name and in His spirit for the good of those who suffer, are afflicted, abandoned by the world, and deprived of all goods and possessions: "Blessed are you, for you have done it to one of the least of my brethren, you have done it to me."

[*Latin ed. p. 271*]

Acts of the Popes, 271, XII (in the Dutch language)

ADDRESS OF HIS HOLINESS, POPE PIUS XII, on the occasion of the 50th anniversary of the Encyclical "Rerum Novarum" of Pope Leo XIII on the social question. – Pentecost, June 1, 1941.

The feast of Pentecost, the glorious birthday of Christ's Church, is for Our soul, beloved sons throughout the world, a sweet invitation, a propitious opportunity, and at the same time, a high exhortation, to address you amidst the difficulties and contradictions of the present times with a message of love, of encouragement, and of consolation. We speak to you at a moment when all spiritual, physical, and intellectual forces of an ever-growing portion of humanity are strained to an unprecedented degree by the iron, unyielding law of war; while from other sources, sounds fly filled with bitterness and resentment, with division and strife. But the antennas of the Vatican hill – from that ground consecrated by the martyrdom and the tomb of the first Peter to the unwavering center of the Gospel and its

Translated by churchlatin.ai, a product of Boyne Archives

blessed expansion throughout the world – can transmit nothing other than words that derive their form and their life from that spirit of reconciliation, which, in the preaching of the first Pentecost, through the voice of Peter, shook and moved Jerusalem. And that spirit is a spirit of burning apostolic love; a spirit that knows no greater desire and no holier joy than the fervent longing to lead all, friends and enemies, to the foot of the cross on Golgotha, to the tomb of the glorified Son of God and the Redeemer of the human race, to convince all that only in Him, in the truth taught by Him, in the love shown by Him when He went about doing good and healing all, and so intensely practiced that He offered Himself as a sacrifice for the life of the world: that only in Him, in His truth and His love, can true salvation and the highest happiness be found for individuals and for peoples. At this moment, pregnant with events that are subject to the divine decrees which govern the history of nations and watch over the Church, it is a joy and a deep satisfaction for Us to be able to, beloved sons, to make heard the voice of your Father, and thereby, as it were, to call you to...

[*Latin ed. p. 272*]

272 Acta Apostolicae Sedis - Commentarium Officiale: Una assemblea di tutta la Chiesa Cattolica, affinché Voi, circondati dal vincolo della pace, possiate personalmente sperimentare la dolcezza che risiede in tale unità di cuore e di mente, mediante la quale, sotto l'influenza dello Spirito Santo, la prima comunità di Jerusalem fu unita nel giorno di Pentecoste. Quanto più le circostanze, causate dalla guerra, in molti casi rendono difficile il contatto immediato tra il Pastore Supremo e il suo gregge, tanto più grande è la gratitudine con cui accogliamo questo rapido mezzo di comunicazione, che l'ingegnoso ingegno del nostro tempo, come un fulmine, proietta attraverso l'etere, per connettere tutti gli angoli del mondo, attraverso montagne, mari e continenti. Ciò che per molti è un'arma, nelle nostre mani diventa uno strumento provvidenziale di un'efficace e pacifica missione apostolica, mediante la quale si realizzano e si elevano a un significato più alto le parole delle Scritture: "La loro voce risuonò per tutta la terra; e le loro parole fino agli estremi della terra." Vediamo così rinnovarsi il grande miracolo di Pentecoste, quando le diverse nazioni, provenienti da ogni regione con ogni dialetto, riunite a Jerusalem, udirono nella loro propria lingua la voce di Pietro e degli Apostoli. Con sincera gioia, oggi ci serviamo di questo meraviglioso mezzo per attirare l'attenzione di tutta la Chiesa Cattolica su un periodo che merita di essere scritto con lettere d'oro negli annali della Chiesa: il giorno in cui, cinquant'anni fa, cioè nel maggio del 1891, l'Enciclica *Rerum novarum* di Leone XIII vide la luce come una dichiarazione di principi in materia sociale. Mosso dalla profonda convinzione che la Chiesa non solo ha il diritto, ma anche il dovere di pronunciare una parola autorevole sulle questioni sociali, Leone XIII rivolse il suo messaggio al mondo. Sebbene avesse l'intenzione di stabilire regole per l'aspetto puramente pratico, dici-

Translated by churchlatin.ai, a product of Boyne Archives

amo, tecnico dell'ordine sociale, sapeva bene ed era per lui chiaro – come anche il nostro predecessore Pio XI, di gloriosa memoria, dichiarò dieci anni fa nella sua enciclica commemorativa *Quadragesimo anno* – che la Chiesa non si attribuisce una missione simile. Per uno sviluppo sano e responsabile di tutte le forze fisiche e spirituali degli individui e per le loro libere associazioni, si apre, all'interno dell'ambito generale del lavoro, un vasto campo di attività diversificate, in cui il potere pubblico interviene con la propria azione per ordinare. 1 8 1 Cfr. Act., IV, 32. 2 Sal. XVIII, 5; Rom., X, 18.

[*Latin ed. p. 273*]

Acta Pii Pp. 273 XII, to be completed. And this is accomplished first through local and professional associations, and finally by the State itself, upon whose higher social authority and higher social guidance rests the weighty task of preventing disturbances of the social order; disturbances which arise from the multitude and the contradictions of competing self-interests, both of individuals and of associations. But in contrast, there stands the undeniable authority of the Church, where the social order is viewed from another side. Namely, where the moral order comes to the aid and concerns the social order, the Church claims the power to judge whether the foundations of a given social order are in accordance with the unchangeable order that God, as Creator and Redeemer, has made known both through natural law and through revelation. And Leo XIII appeals to these twofold revelations in his Encyclical. And rightly so: for the teachings of natural law and the truth of revelation flow along different paths, like two rivers that move harmoniously in the same direction, from the same divine source; and the Church, as guardian of the supernatural Christian order, in which nature and grace cooperate, has the duty to form the consciences, even of those who are called to find solutions to the questions and obligations imposed by social life. The well-being, or the lack thereof, of souls depends on whether the community is formed in accordance with divine laws, or not; in other words, that well-being is closely linked to the question of whether the people, all of whom are called to live a new life through the grace of Christ, breathe in the healthy air of truth and moral virtue amidst the earthly vicissitudes of their existence, or the often deadly bacillus of error and corruption. How could the Church, as a loving Mother and full of care for the well-being of her children, permit herself to remain an indifferent observer of the dangers facing her offspring; to remain silent and feign that she has no eye or deeper insight into social conditions, thereby making a Christian way of life, according to the ordinances of the Highest Lawgiver, difficult or practically impossible, whether intentionally or unintentionally? Conscious of such a great responsibility, Leo XIII addressed his Encyclical to the world, and pointed out to the Christian conscience the errors and dangers of a materialistic socialism and the dis-

Translated by churchlatin.ai, a product of Boyne Archives

astrous consequences of an economic liberalism that often neglects social obligations.

[*Latin ed. p. 274*]

374 Acta Apostolicae Sedis - Official Commentary. Whether they did not know, or had forgotten, or despised. With masterful clarity and admirable accuracy, He set forth the principles which were suitable and appropriate to improve the material and spiritual conditions of the worker through a gradual and peaceful path. Now, beloved sons, today, 50 years after the publication of the Encyclical, if you ask Us to what extent and in what measure the effects of its words have corresponded to the noble intentions, to the thoughts full of truth, to the salutary guidelines that the Pope set forth therein, then We must answer you: precisely in order to give Almighty God, from the depths of our hearts, humble thanks for the gift which He, 50 years ago, bestowed upon the Church through this Encyclical of His Vicar on earth, and to praise Him for the refreshing breath of the Spirit of renewal which He has sent forth through that Encyclical to an ever-increasing degree over the entire human race, We have conceived the plan to address you on this feast of Pentecost. Already Our Predecessor, Pius XI, in the first part of his commemorative Encyclical, pointed out the brilliant and rich harvest that *Rerum novarum* had brought forth, as a fruitful seed from which a Catholic social teaching developed, providing guidelines and means to the children of the Church, both clergy and laity, for a social reconstruction that bore abundant fruit: under its influence, numerous and diverse charitable institutions and flourishing centers of mutual assistance arose within the Catholic camp, to the benefit of both themselves and others. What material and natural prosperity have Catholic associations not brought, and what spiritual and supernatural fruits have they not yielded to the workers and their families! How powerful and adapted to the needs of the time has been the contribution of trade unions and organizations that were established for farmers and the middle class, to alleviate their concerns, to ensure their defense and their rights, and in this way, by appeasing passions, to preserve social peace from disturbance. And with that, not every benefit has been mentioned. The Encyclical *Iterum novarum* addressed the people, whom it embraced with respect and love, and penetrated into the heart and mind of the working class, filling them with Christian sentiments and a sense of civic dignity; this effective influence expanded in depth and breadth over the years to such an extent that its guidelines became a common...

[*Latin ed. p. 275*]

Acta Pii PP. XII 275: The spiritual inheritance was bequeathed from the priestly family. And while the State, during the 19th century, due to an excessive exaltation of liberty, considered it its sole purpose to protect liberty

Translated by churchlatin.ai, a product of Boyne Archives

through law, Leo XIII admonished it that it was also its duty to devote itself to social welfare, by attending to the well-being of the entire people and of all its members, especially the weak and the deprived, through a broad social policy and by establishing labor laws. His voice found a powerful echo; and it is a true duty of justice that We acknowledge the progress that has come to many nations through the care of the civil authority in the condition of the workers. Therefore, it is rightly said that *Rerum novarum* has become the Magna Carta of Christian social action. Meanwhile, half a century passed, which has dug deep furrows in the soil of the nations and of society, and therein has engendered a lamentable fermentation. The problems that arose from the social and, especially, the economic changes and developments, and which, after *Rerum novarum*, called for a moral assessment, were treated with penetrating sharpness by Our immediate Predecessor in the Encyclical *Quadragesimo anno*. The ten years that followed were no less rich than the preceding years in unexpected events in social and economic life; their restless and dark waters have flowed into the high sea of war, from which unforeseen waves may rise that will overthrow the economy and society. At the present moment, it is still very difficult to determine and foresee which, perhaps entirely new, problems and special tasks the social life will present to the care of the Church, after the conflict in which so many nations stand opposed to each other. But when it is true that the future is rooted in the past, when the experience of recent years must be a guide for the future, then We wish to take advantage of this day's commemoration to offer further moral guidelines regarding three fundamental values of social and economic life; and We will do so inspired by the same spirit as Leo XIII, by further developing his ideas, in which He foresaw, and even more, a true prescience of the beginning social development of the coming times. Those three fundamental values, which permeate each other, mutually support and help each other, are: the use of material goods, labor, and the family.

[*Latin ed. p. 276*]

276 Acta Apostolicae Sedis - Commentarium Officiale. Concerning the Use of Material Goods. The Encyclical *Rerum Novarum* lays down principles regarding property and the use of material goods by man, principles which have not lost their original force with the passage of time, and which even today, after 50 years, retain their inner fruitfulness and radiate their life-giving power. We ourselves, in Our Encyclical *Sertum Laetitiae*, addressed to the bishops of the United States of North America, called everyone's attention to their foundation, which, as We said, lies in the assertion of the inviolable principle: "that the goods which God created for all men, should be justly made available to all, according to the principles of justice and charity." Indeed, every man, as a rational being, has by nature the fundamental right to make use of the material goods of the earth, while

Translated by churchlatin.ai, a product of Boyne Archives

it is left to human will and the legal systems of nations to further regulate the actual realization of this right. This right of the individual cannot in any way be abolished, not even by other, certain and recognized legal titles to material goods. The natural order, which has its origin in God, undoubtedly also requires private property and the freedom of mutual exchange of goods through barter and donation, as well as the regulatory power of public authority with regard to these two institutions. However, all of this remains subordinate to the natural purpose of material goods, and it cannot be separated from the original and fundamental right that makes the use of these goods open to all; rather, it must serve to make its realization possible in accordance with its purpose. Only in this way can one achieve and must one achieve that ownership and use of material goods signify fruitful peace and stability of life for society, and not give rise to situations that provoke strife and envy, and are left to the merciless play between power and weakness. The innate right to the use of material goods, precisely because it is closely linked to the dignity and other rights of man, gives him, in the form that We have indicated above, a certain material basis, which is of the highest importance for him in order to be able to fulfill his moral duties. The protection of this right will ensure the personal dignity of man, and will...

[*Latin ed. p. 277*]

The Acts of Pope Pius XII, page 277, state that individuals should strive, in just freedom, to dedicate themselves to those fixed duties and decisions for which they are immediately responsible to their Creator, and to fulfill them. For it is the absolute and personal duty of each individual to preserve their physical and spiritual life, and to order it as perfectly as possible, in order to achieve the religious and moral goal that God has assigned to all men, and which He has established as the highest norm, a norm that is always and in all circumstances binding, and which precedes all other obligations. It is the essential task of every public authority to protect the inviolable sphere of human rights and to facilitate the fulfillment of their duties. Is it not precisely this that is also intended by the very meaning of the common good, the promotion of which is the task of the state? From this it follows that the concern for such a common good does not entail such an extensive power over the members of the community that the public authority, by virtue of this power, would have the right to restrict the development of the aforementioned conduct of the individual, to directly decide on the beginning or (unless in the case of just punishment) the end of human life, to determine, according to its own judgment, the manner of the individual's physical, spiritual, religious, and moral life, contrary to the personal duties and rights of the individual, nor to abolish or deprive of its effect the natural right to material goods for that purpose. If one derives such an extension of power from the concern for the common good, it

Translated by churchlatin.ai, a product of Boyne Archives

means that one distorts the very meaning of the common good, and one falls into the error of claiming that the true purpose of man on earth is the community, that the community is an end in itself, that man has no other life awaiting him beyond this life, which ends here below. Even the national economy, as it is the fruit of the activity of men cooperating within a state, has no other purpose than to continuously ensure the material conditions in which the individual life of citizens can fully develop. Where this is achieved in a sustainable manner, a people will truly be economically prosperous, because the common good, and as a consequence, the personal right that all possess to the use of earthly goods, are realized in this way, in accordance with the intention of the Creator.

[*Latin ed. p. 278*]

278 Acta Apostolicae Sedis - Commentarium Officiale. Quamobrem, carissimi filii, facile vobis erit intellegere, quod divitia oeconomica populi non consistit in abundantia rerum, quae secundum aestimationem puramente materialem metuntur, sed potius in hoc, quod talis abundantia significat et fundat, quam ad satis sufficiensem pro necessaria progressione personalis membrorum eius. Si talis iusta distributio rerum non perficietur, vel si imperfecte adhibeatur, finis verus oeconomiae nationalis non peragitur; nam, etsi abundet felicitatis rerum, si populus non in opportunitatem posueretur ut in eis participaret, oeconomice non erit dives, sed pauper. Sed si adhibeatur ad perficiendum talem iustam distributionem, populus erit qui, etiamsi habet res minus, oeconomice sanus erit et manet.

Videtur nobis maxime opportunum, carissimi filii, ut in consideratione vestra hodie proponamus haec fundamenta, quae ad divitias et paupertatem populorum pertinent, cum exstat inclinatio ad mensurandum et iudicandum divitias et paupertias secundum normam et mensuram puramente quantitativam, quae vel ab amplitudine, vel ab abundantia rerum procedit. Sed si finis oeconomiae nationalis puramente mensuratur, lumen erit pro conamine virorum civilium et populorum, et illis lucebit, ut ipsi sponte viam ingrediantur, quae non semper implacabilem vim rerum et sanguinis requirit, sed fructus pacis et bonorum communium parat.

Scientes estis, carissimi filii, quomodo labor cum usu rerum materialium coniungitur. *Rerum novarum* docet, quod labor humanus duas habet proprietates: est personalis et est necessarius. Est personalis, quia peragitur per vires singulorum hominum; necessarius, quia homo sine labore non potest adipisci ea quae necessaria sunt ad vitam, cuius conservatio est officium naturale, grave, et individuale. Huic obligationi personalis, ab natura impositae, respondit, ut consequens, ius naturale cuiusque individui ad

Translated by churchlatin.ai, a product of Boyne Archives

providendum, per laborem, ad necessitates suas.

[*Latin ed. p. 279*]

Acts of Pope Pius XII, 279, concerning his own life and that of his children: thus, the natural order is directed towards the preservation of mankind. But consider that this duty and the corresponding right to labor are imposed and granted to the individual primarily by nature, and not by the community, as if man were nothing more than a simple slave or functionary of society. Consequently, the duty and the right to regulate the labor of the people primarily belong to those who have an immediate interest in it, namely, employers and workers. If these fail to fulfill their task, or if, due to extraordinary circumstances, they are unable to fulfill it, then it is the task of the State to intervene in the distribution and allocation of labor to the extent and in the manner required by the well-understood common good. In any case, every legitimate and salutary intervention by the State in the area of labor must be such that its personal character is preserved and respected, both in principle and, within the limits of what is possible, in its implementation. This will be the case if the regulations of the State do not abolish the exercise of other equally personal duties and rights, nor render their fulfillment impossible. Such rights include the right to the true service of God; the right to marriage; the right of spouses, of fathers and mothers, to lead a conjugal and domestic life; the right to a reasonable freedom in the choice of a state of life and in the pursuit of a true vocation; the latter being a lofty and, more than any other, personal right of the human spirit, to which are added the higher and inalienable rights of God and the Church, such as in the choice and exercise of priestly and monastic vocations. The Family. According to the teaching of *Rerum Novarum*, nature itself has most intimately linked private property to the existence of human society and its true civilization, and above all, to the existence and development of the family. This connection is more than evident. Must not private property guarantee to the head of the household that healthy freedom which he needs in order to fulfill the duties imposed upon him by the Creator, duties relating to the material, spiritual, and religious well-being of the family? In the family, the people find the natural and fertile root.

[*Latin ed. p. 280*]

280 Acta Apostolicae Sedis - An Official Commentary on his greatness and power. If private property is to serve the well-being of the family, then all public regulations, and especially those of the State, which govern the possession of this property, must not only make possible and maintain this function—this function which, in the natural order, surpasses all others in a certain respect—but must also continually perfect it. Indeed, it would be unnatural for a so-called progress of civilization to undermine

Translated by churchlatin.ai, a product of Boyne Archives

the significance of private property, either through an abundance of officials or through excessive and immediate intervention, and thus practically deprive the family and the head of the family of the freedom to strive for the goal that God has set for the perfection of family life. Among all goods that can be the object of private ownership, there is none more in accordance with nature, according to the teaching of *Rerum novarum*, than the land, the estate on which the family dwells and of whose fruits it lives, either wholly or in part. And it is in accordance with the spirit of *Rerum novarum* to affirm that, as a rule, only that stability which is rooted in ownership of land makes the family the most perfect and fruitful cell of society, which, through its ever-increasing cohesion, brilliantly connects the present and future generations. If, at the present time, the concept of living space and its creation forms the center of social and political objectives, should one not, above all, think of the living space of the family, and free it from the shackles of circumstances that do not even allow one to think of owning a home? Our planet, with its vast oceans, seas, and lakes, with mountains and plains covered by eternal snow and ice, with great deserts and inhospitable and barren regions, is not lacking in habitable areas and places that are still left to the capricious vegetation of nature and would be well suited for cultivation by human hands, for its needs and for its civilizing work; and it often happens that some families emigrate from here and there, and seek a new homeland elsewhere. Then, according to the teaching of *Rerum novarum*, the right of the family to living space must be respected. Where this is done, the natural goal of emigration, as experience often confirms, will be achieved, namely, the more favorable distribution of people over the surface of the earth suitable for agricultural colonies; over that surface which God created and prepared for the use of all. If both parties, those who grant permission to leave their homeland, and those who receive these newcomers, take care to remove all obstacles...

[*Latin ed. p. 281*]

Acta Pii Pp. 281 XII: "Should anything hinder the development of a true trust between the land of emigration and that of immigration, then all those who participate in such a change of place and people will benefit; families will receive a heritage that will be a true homeland for them in the fullest sense of the word; densely populated areas will feel their burdens lessened, and their people will make new friends in foreign lands; and the states that receive the emigrants will gain industrious citizens. Thus, the peoples who give and the states that receive will contribute to the increase of human well-being and the progress of human civilization. This, dear sons, are the principles, the ideas, the guidelines according to which we now wish to cooperate in the future regulation of that new order, which, as the world hopes and desires, will arise from the inhuman ferment of the present conflict, in order to bring a just peace among the nations. What remains

Translated by churchlatin.ai, a product of Boyne Archives

for Us, then, but to urge you, in the spirit of Leo XIII and in accordance with the noble exhortations and objectives of his pontificate, to continue and promote the work that the previous generation of your brothers and sisters so diligently began? May the urgent voice of the two Popes of the social encyclicals not die out among you, nor weaken, which calls upon those who believe in the supernatural rebirth of humanity to fulfill their moral duty to cooperate in the ordering of society, and, in particular, of economic life, and to inspire those who participate in this new life to action, just as much as the State itself. Is this not a sacred duty for every Christian? Let yourselves, dear sons, not be discouraged by external difficulties, nor disheartened by the increasing paganism in public life. Let the inventors of errors and unhealthy theories, these regrettable trends, not lead you astray; these are the opinions that claim that salvation, as belonging to the order of supernatural grace, and therefore the exclusive work of God, does not require our earthly cooperation. O, unhappy ignorance about the work of God! 'They called themselves wise, and became fools.' As if the first effect of grace did not consist in..." Rom., I, 22.

[*Latin ed. p. 282*]

Acts of the Apostolic See - Commentary Official: Strengthen our efforts, both as individuals and as members of society, to uphold the commandments of God daily; as if within the soul of the Church, for two thousand years, the sense of collective responsibility of all towards all has lived and endured, a sense of responsibility that has driven and continues to drive minds to heroic charity, as exemplified by the monks who cultivate the land, those who redeem slaves, those who care for the sick, those who bring the faith, civilization, and science in all ages and among all peoples, in order to create social conditions that, alone, are capable of making a human and Christian life possible and easy for all. But you, who are aware and deeply convinced of this sacred responsibility, never be satisfied in the depths of your soul with that general and public mediocrity, with which the majority of people are unable, unless through heroic practice of virtue, to uphold the divine laws, which are always and in all cases inviolable. If, at times, there seems to be no proportion between intention and execution; if errors are committed, which, however, is the lot of all human actions; if differences of opinion arise regarding the consequences or the path to be followed, then do not let this discourage you, nor cause delay, complaints, or accusations, nor let you forget the comforting fact that from the lofty message of the Pope in the Encyclical *Rerum Novarum* sprang a living and clear source of strong, honest, and selfless social spirit; a source that – even if today it is partially obscured by a flood of diverse and stronger events – tomorrow, when the ruins of this world storm have been cleared away, at the beginning of the restoration of a new social order, which, we pray, will be worthy of God and of humanity – will pour forth a new and

Translated by churchlatin.ai, a product of Boyne Archives

powerful impetus, and a new stream of renewal and growth in the full flourishing of human civilization. Protect the noble flame of the fraternal social spirit, which, half a century ago, ignited in the hearts of your fathers the bright and illuminating torch of the words of Leo XIII: do not allow and do not tolerate that this torch lack its fuel, and that it, after a flicker on the occasion of your commemorative celebration, should die out, extinguished by a cowardly, hesitant, and cautious indifference to the needs of the poorest of our brethren, or cast down into the dust and mire by the whirlwind of the anti-Christian or non-Christian spirit. Nourish it, enliven it, raise it...

[*Latin ed. p. 283*]

Acta Pii PP. XII 283 ze op, increase it, that flame; carry it everywhere, so that wherever it penetrates, it may bring a sigh of fear, a lament of misery, a cry of sorrow; strengthen it repeatedly with the fervor of love, kindled from the Heart of the Redeemer, to which the month that begins today is dedicated. Go to that Divine Heart, humbly and meekly, seeking refuge from all strengthening in weariness and the pressure of labor; for it is the Heart of Him who has promised the eternal reward of blessedness to every sincere and pure work, performed in His Name, for the benefit of the afflicted, those abandoned by the world, and the downtrodden: "Come, ye blessed of my Father, for what you have done unto one of the least of my brethren, you have done unto me." (Hungarian text follows)

ENCYCLICAL LETTER OF HIS HOLINESS POPE PIUS XII, delivered on Pentecost, in which he commemorates the 50th anniversary of the social encyclical "Rerum Novarum" of Pope Leo XIII, June 1, 1941.

Pentecost, the glorious feast of the birth of Christ's Church, a sweet and merciful occasion for our souls, rich in great teachings, so that, amidst the conflicts and difficulties of these times, we may send our message of love to you, our beloved children throughout the world, to encourage and strengthen you.

We speak to you at a moment when an ever-increasing portion of humanity is subjected to the insatiable demands of war, with a tension and fervor hitherto unknown, and when from the antennas of other radio stations, the sounds of agitation and despair, of division and strife, are carried abroad.

But this Vatican edifice, sanctified by the center of the Gospel, which spreads blessings throughout the world, sanctified by the martyrdom and tomb of the first Peter, this Vatican edifice can only transmit words that are formed and brought to life in the comforting spirit of the first Pentecost sermon, when the words of Saint Peter resonated and stirred Jerusalem.

It is the spirit of burning apostolic love, whose greatest desire and most sacred joy is to lead everyone, friend and foe, to the foot of the Cross of Calvary, to the tomb of the Divine Son of God and Redeemer of the human race, and to convince everyone that only in Him, in the truth He taught, in

Translated by churchlatin.ai, a product of Boyne Archives

His love, can individuals and nations find true solace and lasting happiness, in that role...

[*Latin ed. p. 284*]

284 *Acta Apostolicae Sedis* - In this volume, which recounts the good deeds and the healings performed, which it demonstrates and to which it gives witness, all the way to the self-sacrifice, so that thereby life might be given to the world. In this, the divine plan of the world, which governs the history of the nations and watches over the Church, grants us joy and profound satisfaction to hear, beloved sons, the voice of the common Father, to speak to you who have gathered together as if for a brief Catholic world congress, so that you may experience the sweetness of "one heart and one soul," united in peace, which held the community of Jerusalem together on the day of Pentecost, under the inspiration of the Holy Spirit. The more that war conditions make it difficult for many families to maintain direct and living contact between the Supreme Pastor and his flock, the more gratefully we acknowledge that bridge of unity, which the ingenious minds of our time so quickly build with radio waves, traversing the air, over mountains, seas, and lands, to the farthest corners of the world. And what for many is a weapon in the struggle, for us signifies the providentially ordained instrument of active and peaceful apostolate, which realizes the words of the Saints and gives them new meaning: "Their voice hath gone forth into all the earth; and their words to the ends of the world." Thus, as if the great miracle of Pentecost were renewed, when the peoples of the most diverse tongues, gathered in Jerusalem, heard the words of Peter and his fellow apostles in their own language. With sincere delight, we use this marvelous instrument today to draw the attention of the Catholic world to an anniversary that deserves to be inscribed in golden letters in the annals of the Church: it is the fiftieth anniversary of the fundamental social letter, *Rerum novarum*, published by Pope Pius XI on May 15, 1891. 1 2 Guided by the profound conviction that the Church not only has the right, but also the duty, to express itself competently on social matters, Pope Pius XI addressed the entire world with a message. Not that he intended to establish norms for the social order purely in a practical, and almost, one might say, technical sphere; for he knew well, and it was clear to him, and our venerable predecessor, Pope Pius XI, declared this already a decade ago, in his commemorative letter, *Quadragesimo anno*, that the Church does not claim such a mission for itself. Within the general framework, a wide field of activity is open to individuals, so that they may ensure the healthy and responsible development of all their physical and spiritual energies, and freely organize themselves. Official bodies cooperate in this regard, primarily in a supplementary and guiding manner, through local and professional organizations, and finally, through the power of the state

Translated by churchlatin.ai, a product of Boyne Archives

itself. 1 2 *Cf.* Act., IV, 32. Psalm 18:5; Romans 10:18.

[*Latin ed. p. 285*]

Acta Pii PP. XII 285, as cited. It is the important task of the supreme and guiding social authority of the State to prevent the disruption of economic equilibrium, the source of which is the variety of competing individual and collective self-interests and disputed points. Conversely, it cannot be denied that the Church has jurisdiction in that area of social order which comes into contact with the moral world: it is its duty to judge whether the principles of a given social arrangement are in harmony with the immutable order proclaimed by the Creator and Redeemer God through natural law and revelation: a double manifestation to which Leo XIII also refers in his encyclical. And rightly so: for the commandments of natural law and the truths of revelation derive from the same divine source, just as two streams, not contrary but concurring; and because it is the duty of the Church, guardian of the Christian supernatural order encompassing the worlds of nature and grace, to form consciences, including the consciences of those called to find solutions to the problems and obligations presented by social life. The good or harm of souls, that is, whether men—all of whom are called to live by the grace of Christ—in the earthly course of their lives spread the healthy and wholesome breath of truth and moral virtue, or the diseased and often deadly miasma of error and corruption, depends closely on whether a given social form is in conformity with the divine laws. Considering and anticipating all of this, how could the Church, the most loving Mother who so dearly cherishes the good of her children, stand idly by and observe the dangers surrounding them, or remain silent, or act as if she did not see and did not consider those social conditions which, willy-nilly, make the Christian life, obedient to the commandments of the supreme Legislator, very difficult or practically impossible? Aware of this grave responsibility, Leo XIII—in his encyclical addressed to the whole world—pointed out to Christian consciences the errors and dangers of materialistic socialism, and the fatal consequences of that economic liberalism which often ignores or forgets social obligations, or disregards them altogether; and with masterful clarity and wondrous precision, he expounded those principles which are suitable to gradually and peacefully improve the material and spiritual condition of the working class. If, beloved children, you ask us today, fifty years after the publication of the encyclical, to what extent the impact of its words has corresponded to the noble intentions of the wise author, in truth...

[*Latin ed. p. 286*]

286 Acta Apostolicae Sedis - In hoc Commentario officiale, ubi inveniuntur praecepta doctissima et perspicua, quae ad bonum conducunt, sentimus nos ita respondere debere: propterea decrevimus, ut in hac

Translated by churchlatin.ai, a product of Boyne Archives

sollemni occasione Pentecostes, ad vos nos converteremus: ut Deo Omnipotenti ex animorum nostrorum profunditate humiliter gratias agamus pro dono, quo, iam quinquagenario, Vicarius eius in terra, per hanc epistulam, Ecclesiae concessit, et ut eum laudemus, qui Spiritum Sanctum, renovantem omnia, effundit super universam humanitatem, per quam haec epistola, et quae ab eo profectae sunt, semper magis et magis crescunt. Praedecessor noster, Pius XI, in parte prima Epistulae suae commemorativae, laudabiliter locutus est de illa magna et fructuosa messu, quae ex *Rerum novarum* orta est: ex illa messu *Rerum novarum*, orta est scientia socialis catholica, quae Ecclesiae filiis, clericis et laicis, instrumenta et modos praebuit ad ordinem sociale fructuosum, et per quam nata sunt multa et varia instituta caritatis, et florescentes centra mutualis auxiliorum, ad utilitatem ipsorum et aliorum. Quanta divitia materialium et naturalium, et quanta spiritualia et supernaturalia bona, ex huiusmodi associationibus catholicis ad operarios et familias eorum! Quanta efficacia et opportunitas auxiliorum, quae collegia et syndicatus praebent agris et mediis classibus, ad leniendum angustias eorum, ad protegendum, et ad adiuvandum eos ad iura sua! Et sic, moderando affectus, pacem in societate ab turbationibus servantes. Sed non haec sola utilitas fuit. Epistula *Rerum novarum* ad populum se appropinquit, eum cum reverentia et amore amplectitur, et in animos et corda operariorum Christianam sensum et dignitatem civilis infundit. Sic, vis eius, per annos, tam efficaciter crevit et se extendit, ut principia eius ad totam familiam humanam transire potuerunt. Et cum civitas, saeculo XIX, propter nimiam aestimationem libertatis, unicum suum officium esse libertatem iuribus protegendi putabat, Leo XIII docuit, ut simul cura socialis etiam inter officia sua numeraretur, curam de bonis totius populi et omnium membrorum eius, praesertim debiliorum et opprimendorum, per amplam politiam socialem et leges quae iura operum agnoscunt. Ad verba eius magna responsio facta est: et verum est, quod agnoscere debemus progressum, quem multi principes civitatum in statu operariorum fecerunt. Sic iustum est asserere, quod *Rerum novarum* facta est constitutio actionis socialis Christianae. Quinquagenarium ab ea transiit, et haec quinquagenaria profunda sulci in terris nationum et societatum reliquit, et semina tristi.

[*Latin ed. p. 287*]

Acta Pii Pp. XII 287 The questions which, following *Rerum Novarum*, necessitated a moral examination of social and, especially, economic changes, were thoroughly addressed by our immediate predecessor with profound wisdom in his encyclical *Quadragesima Anno*. The subsequent decade brought no fewer surprises to social and economic life than its predecessors, and its turbulent, dark currents flow into a sea of war, the consequences of which may expose economic life and society to unforeseen upheavals. At the present moment, it would be difficult to

Translated by churchlatin.ai, a product of Boyne Archives

identify, to foresee, which will be those problems, those perhaps entirely new issues, which society will present to the Church after so many conflicts involving so many peoples. Nevertheless, if the future has its roots in the past, and if the lessons of recent years can serve as a guide for the future, we wish to use this present commemoration to continue to offer moral guiding principles regarding the three fundamental values of social and economic life; and we do so inspired by the same spirit as Leo XIII, in explanation of his more than prophetic insights, which foresaw the social currents that would emerge over time. These three interconnected, mutually reinforcing, and supportive fundamental values are: the use of material goods, labor, and the family. The Use of Material Goods *Rerum Novarum* sets forth principles regarding the ownership and sustenance of individuals that have lost nothing of their original validity over time, and which, even fifty years later, preserve and demonstrate their fruitful influence. We ourselves have drawn the attention of the public to these principles in our letter to the Bishops of the United States of North America, beginning with the words *Sertum Laetitiae*. This common foundation, as we have said, lies in the indispensable requirement that those goods which God created for all mankind should reach everyone fairly, according to the laws of justice and charity. Nature grants to every human being, as a rational being, that fundamental right to use the material goods of the earth, but it is left to human will and the legal structures of nations to regulate its practical implementation in detail. This personal right must never be suppressed; nor can it be suspended by the undeniable right of others to material goods. It is certain that the order of nature, which comes from God, requires both private property and the free exchange of goods through commerce and donation.

[*Latin ed. p. 288*]

288 The *Acta Apostolicae Sedis* – Official Commentary, also has a regulatory role, governing both institutions. However, all of this is subordinate to the natural purpose of material goods, and it cannot become independent of that primary right which allows everyone to use them; indeed, its very purpose is to make possible the implementation of that right, in accordance with its purpose. "Only in this way can the possession and use of material goods signify fruitful peace and vital strength for society, rather than a temporary situation that breeds conflict and envy, and which is subject to the ruthless play of power dynamics. The natural right to use material goods is closely linked to the personal dignity and rights of the individual; it provides, through the means mentioned above, the individual with a certain material basis, which is of immense importance in the fulfillment of his moral obligations. The protection of this right ensures the personal dignity of the individual and helps him to achieve and freely fulfill his constant duties and resolutions, for which he is directly responsible

Translated by churchlatin.ai, a product of Boyne Archives

to the Creator. It is entirely the individual's personal duty to protect and develop his physical and spiritual life, to achieve that religious and moral goal which God has set for every human being, and which He has given as the supreme norm, always and in all circumstances, above all other duties. To protect the individual's personal, inviolable sphere and to facilitate the fulfillment of his duties, this is the essential task of every public authority. Does this not refer to the original meaning of the common good, to the promotion of which the state is called? It follows that the care of the common good does not confer on public authority such a broad jurisdiction over the members of the community that it can reduce the aforementioned individual activity, that it can decide directly about the beginning and (except in the case of lawful punishment) the end of human life, that it can arbitrarily determine the direction of its physical, spiritual, religious and moral development, in contradiction to personal duties and rights; and in this way, abolish or render ineffective the natural right to material goods. Whoever would derive such power from the protection of the common good would distort the meaning of the common good and fall into the error that the goal of the individual is the community, that the community itself is an end in itself, and that there is no human life beyond that which ends here. The same is true of the national economy: which is the fruit of the activity of people working together in the state community, and therefore it cannot have any other purpose than to constantly provide the material basis on which the individual life of the citizen can fully develop. Where this is achieved, and indeed permanently, then the people are truly rich materially, because in this way..."

[*Latin ed. p. 289*]

Acta Pii PP. XII 289: Secundum voluntatem Creatoris, prosperitas communis perficitur, et consequenter, jus singulorum ad utendum bonis temporalibus. Ex hoc, carissimi Filii, videtis quod divitia civitatis non consistit in mera quantitate bonorum, sed in eo quod haec abundantia vere et efficaciter praebet illud fundamentum pecuniarium quod membris eius necessarium est ad suam propriam progressionem. Si distributio bonorum justa non est, vel omnino desit, vel paene perfecta, tum oeconomia civitatis verum suum finem non attingit; nam talis civitas, quamquam abundet in bonis, tamen est paupertas, quia non fruitur eis. Ergo, diligenter curandum est ut talis distributio et participatio justa vere et stabiliter perficiantur, et videbitis quod civitas, quamvis parvos habeat terminos, tamen in salute oeconomica erit. Praesertim hodie videtur nobis utile haec fundamenta, quae ad divitias et paupertatem populorum pertinent, ad considerationem vestram offerre, cum homines ad hoc tendunt ut paupertatem et divitias simpliciter per mensuram spatii et quantitatem bonorum metant, et secundum illa signa iudicent. Sed si finem oeconomiae civitatis recte considerant, hoc lumen praebet viris politicis et civitatibus, et illos docet ad viam, quae

Translated by churchlatin.ai, a product of Boyne Archives

non semper postulat sacrificia pecuniaria et sanguinis, sed mundum donis pacis et prosperitatis communis ornatu. Labor: Vos etiam, carissimi Filii, intellegitis quomodo labor coniungitur cum usu bonorum temporalium. Encyclica Rerum Novarum docet quod labor humani duos praecipuos habet characteres: labor est res personalis et necessaria. Res personalis est, quia homo laborem per diversas suas vires exercet; et necessaria est, quia sine labore homo non potest adipisci ea quae ad vitam necessaria sunt. Et quidem, conservatio vitae est officium grave, naturale, et individuale. Labor est officium naturale, et ex eo sequitur jus naturale singuli, ut labore suo acquirat instrumenta ad sustentationem suam et suorum. Sic natura dominium super naturam homini concessit ad sustentationem suam. Ergo, officium laborandi et jus ad laborem singulus primario ab ipsa natura accipit, non a societate, quasi homo sit solum minister et servus communitatis. Ex hoc sequitur quod organizationem laboris, prae omnino, incumbit illis qui immediate interesse habent, nempe dominis et operariis. ACTA, vol. VIII, n. 6. — 23-6-1941.

[*Latin ed. p. 290*]

290 Acta Apostolicae Sedis - Commentarium Officiale. Verum si ii non adimplent, vel ex circumstantiis extraordinariis non possint officium suum, iustum est ut civitas in rebus operum distributionis, pro bono communi recte intellecto, opportunis modis et gradibus intersit. Omnis legitima et bona interventio civitatis in rebus operum semper ita esse debet, ut, si possibile est, naturam personalem operis tueatur, et, intra terminos possibilitatis, eam in effectu habeat. Hoc fit, si praescriptiones civiles non impedant, nec rendant impossibilem exercitationem aliorum iuriv et obligationum, quae sunt personalia, sicut ius ad colendum Deum, ius ad matrimonium, ius coniugum – patris et matris – ad vitam matrimonialem et familialem, ius ad libertatem rationabilem in electione professionis et in sequendo vero vocatione; hoc praesertim, si ad hoc adiungitur etiam ius supremum et indivisibile Dei et Ecclesiae, quod est in electione et exercitio vocationis sacerdotis et religiosa.

De Familia. Doctrinas Rerum Novarum docent quod ipsa natura intimamente coniunxit proprietatem privatam ad vitam societatis humanae, et ad culturam familialem eius, et praesertim ad vitam et progressum familiae. Haec connexio est clare manifesta. Non oportetne proprietati privata praebere patri familias illam libertatem veram, quae necessaria est ad implendum officium a Creatore ei commissum, pro bono materiali, spirituali et religioso familiae eius? Naturaliter, in familia radicatur magnitudo et potentia nationis. Si ergo officium proprietatis privatae est tutare bonum familiae, tum omnes praescriptiones publicae, et praescriptiones civitatis quae rem propriam regulant, debent ita esse ordinatae, ut non solum hoc opus possint et possint confirmare – quod, secundum ordinem naturae, est prae omnibus aliis – sed etiam perficiant. Verum esset contra naturam illud

Translated by churchlatin.ai, a product of Boyne Archives

saepe clamatum progressum, qui, sive ob onera nimia, sive ob immissiones inutiles, conceptum proprietatis privatae evaneret, et in effectu, familiae et patri familias, libertatem auferret ad sequendum finem a Deo constitutum, perfectionem vitae familiae.

Inter ea bona quae obiectum proprietatis privatae esse possunt, secundum doctrinas Rerum Novarum, nihil est quod cum natura plus concordet quam illa terra, illa possessio, in qua familia habitat, et cuius fructibus, toto vel parte, necessaria ad subsistendum acquiritur. Et, in spiritu Rerum Novarum, affirmamus quod...

[*Latin ed. p. 291*]

Acta Pii PP. XII 291: "Quod vulgo privatum proprietatis jus appellatur, haec stabilitas quae in familia radicatur, familiam efficaciter transformat in cellulam perfectiorem et fructuosorem societatis, quae, cum auctore incremento, mirabiliter connectit generationes praesentes et futuras. Si hodie conceptus et constitutio ambitus vitalis in centrum aspirationum socialium et politicarum posita est, non oportetne, prae omnibus, considerare ambitum vitalem familiae, et familiam liberare ab illis condicionibus quae ipsam conceptionem parvae domus familiari impedunt? In hoc nostro orbe terrarum, inter immensa maria, lacus, et insulae, semper montium et planitiorum perpetuo nivibus et glacie obtectarum, vastorum desertorum et terrarum sterilibus, non desunt loca fertilia, ubi nunc vis naturae abundat et quae maxime aptae sunt ad cultum humanum, ad satisfactionem necessitatum, et ad actionem civilis; sed saepe contingit ut quaedam familiae hinc inde migrent et novam patriam quaerant. Quare, secundum praeceptum Rerum Novarum, ius familiae ad propriam vitam considerare debet. Ubi hoc fit, migratio ad finem suum naturalem pervenit, quod saepe experientia confirmat: scilicet ad meliorem distributionem hominum in terris aptis ad cultum, quas Deus ad usum omnium creavit et paravit. Si ergo pars quae emigrationem permittit, et pars quae novos venientes accipit, diligenter curant ut, quantum possibile est, omnia quae ad veram fidem inter patriam veterem et novam impedire possent, efficiantur, tum huius mutationis loci et personarum omnes participes proficuum erunt: familiae terram accipient, quae vera domus erit; densissime habitatae regiones non solum lenabuntur, sed etiam, per emigrantes, novos amicos in terris alienis adquirunt. Et illa regna quae emigrantes, cives laborantes, libenter accipiunt, auctores civitatum. Sic, nationes quae dant et regna quae accipiunt, omnino ad augendam prosperitatem humanam et ad progressum culturae humanae conferunt. Hae sunt, Filii carissimi, principes, hae sunt cogitationes et praecepta, cum quibus iam nunc desideramus cooperari in nova ordinatione mundi, quae, post horribiles contentiones praesentis, oritur, et cuius natum desideramus, ut in pace et iustitia pacem inter gentes stabilat. Nihil aliud nobis relinquitur, nisi ut, in spiritu Leonis XIII, et conformiter ad eius nobiles admonitiones et proposita, vos hortemur ut perseveretis et

Translated by churchlatin.ai, a product of Boyne Archives

promoveatis..."

[*Latin ed. p. 292*]

The *Acta Apostolicae Sedis* – the Official Commentary – recalls that work, the foundations of which were laid by your predecessors with such courage. Let the urgent voice of the two Encyclicals on social matters not fall silent among you, which, for those who believe in the supernatural rebirth of humanity, eloquently proclaim the moral duty of contributing to the ordering of society, and especially of the economic life, urging to action both those who are part of this life and the State itself. Is it not a sacred duty for every Christian?

Do not let external difficulties frighten you, beloved sons; do not let the ever-increasing secularization of public life discourage you; do not let yourselves be deceived by the producers of errors and unsound theories, nor by those sad currents which, instead of enriching religious life, rather corrupt and degrade it: those currents which claim that salvation, since it belongs to the order of supernatural grace and is solely the work of God, does not require our cooperation on earth. How unfortunate is the ignorance of God's work! They consider themselves wise and have become senseless. As if the efficacy of grace did not primarily consist in strengthening our sincere efforts, which we make in order to fulfill, day by day, the commandments of God, both as individuals and as members of society; as if for two millennia there has not constantly existed in the heart of the Church the sense of collective responsibility with which everyone owes something to everyone: that sense of responsibility which has spurred and spurs souls to heroic practice of charity; as those religious orders have done and do, who cultivate the land, redeem slaves, care for the sick, and bring faith, progress, and knowledge to every age and people, in order to create social conditions that are alone capable of making a life worthy of man and of the Christian possible and easily bearable.

But you, who are aware of this sacred responsibility, never allow yourselves to sink into the general mediocrity in which the average of men, without the heroic practice of virtues, is unable to adequately fulfill the divine commandments, which are always and in every case inviolable.

If, at times, a disproportion seems to exist between the goal and its realization; if there have been errors, which, indeed, are inherent in every human action; if opinions regarding the path chosen or to be chosen have differed, let none of this discourage you, hinder your steps, or give rise to complaints and accusations: and let not [Romans 1:22] be forgotten with you.

[*Latin ed. p. 293*]

The acts of Pope Pius XII, page 293, offer a comforting truth: from the exhortations suggested to the Pope who promulgated *Rerum Novarum*,

Translated by churchlatin.ai, a product of Boyne Archives

a strong, sincere, and selfless social spirit flowed forth, a clear and crystalline source. This source may, in part, be buried today by the avalanche of various and grave events; but after the debris of the world's storms is cleared away, and when the work of building a new social order, worthy of God and of men, begins, this source will provide a new, powerful impetus; and it will bring with it new flourishing, new growth, in every branch of human culture. (Preserve, therefore, the noble flame of fraternal social spirit, which, for half a century, your fathers have rekindled in their hearts through the illuminating torch of the words of Leo XIII; do not let it be left without nourishment, and may it blaze forth with your acts of remembrance; let no one extinguish the cowardly, timid, and hesitant indifference towards our poorest brothers; nor let the currents of anti-Christian or non-Christian spirit drag it down into the dust and mire. Nourish, sharpen, raise up, and spread this flame: carry it everywhere where the sound of stifled weeping, the lamentations of the afflicted, and cries of distress reach your ears; rekindle it again and again with the burning love drawn from the Heart of the Redeemer, to whose Heart the month now beginning is dedicated. Go to that meek and humble Divine Heart, which is a refuge of strength in all the labors of activity. For that Heart promised eternal happiness as a reward to all who, with pure intentions, and in His name and spirit, perform works for the suffering, the afflicted, the abandoned by the world, and all those deprived of earthly goods: "Amen, I say to you, whatever you do to the least of my brothers, you do to Me!"

[*Latin ed. p. 294*]

294 ACTS OF THE HOLY CONGREGATIONS. SUPREME HOLY CONGREGATION OF THE SACRED OFFICE. DOUBTS CONCERNING GUARANTEES TO BE GIVEN IN MIXED MARRIAGES. Thursday, May 7, 19__ In the general session of the Supreme Holy Congregation of the Sacred Office, the following doubts were proposed:

I. Whether a marriage celebrated between a Catholic party and a non-Catholic party, certainly not baptized, with a dispensation from the impediment of disparity of cult, is to be considered valid, if only the non-Catholic party has provided the guarantees prescribed according to canon 1061 § 1 n. 2 (canon 1071) of the Code of Canon Law.

II. Whether a marriage celebrated between a Catholic party and a non-Catholic party, certainly not baptized, with the same dispensation, is to be considered valid, before the promulgation of the Code of Canon Law, if only the non-Catholic party has provided the prescribed guarantees.

And, with regard to the negative answers to the first and second doubts,

III. Whether such cases of nullity of marriage are to be treated according to canons 1990-1992 of the Code of Canon Law, or before a collegiate tribunal according to the ordinary procedure of law.

Translated by churchlatin.ai, a product of Boyne Archives

The Most Eminent and Reverend DD. Cardinals, entrusted with the safeguarding of faith and morals, after the vote of the RR. DD. Consultors, decreed as follows:

Regarding the first and second: Negatively, unless the Catholic party has also provided guarantees, at least implicitly; regarding the third: Negatively regarding the first part, affirmatively regarding the second, unless in a particular case it is certainly known that the requirements of canon 1990 are met; and regarding the intent:

The intention is as follows: Although the Holy See, from immemorial practice, has enacted, and now strictly requires, that the conditions for safeguarding in all mixed marriages be fulfilled through a formal promise explicitly requested and provided by both parties (canons 1061, 1071), nevertheless, the use of the faculty of dispensation, whether ordinary or delegated, cannot be declared invalid if...

[*Latin ed. p. 295*]

The Most Holy Sacred Congregation of the Holy Office, having, on both sides, given at least implicit guarantees, that is to say, having established the acts by which it may be concluded, and which can be proven in the external forum, that it has fulfilled the obligation of recognizing the conditions and has manifested a firm intention to fulfill that obligation. On the following Thursday, the 8th day of the same month and year, Our Holy Father Pius, by the divine Providence, the XIIth Pope, in an audience granted to the Most Reverend and Most Reverend Lord Assistant of the Holy Office, approved, confirmed, and ordered to be published the resolution presented to Him by the Reverend Fathers. Given at Rome, from the Offices of the Holy Office, on the 10th of May, 1941. I. Pepe, Substitute Notary of the Most Holy Congregation of the Holy Office.

SACRED CONSISTORIAL CONGREGATION – DECREE

Our Holy Lord, Pius, by the divine Providence, the XIIth Pope, having, through successive decrees of the Sacred Consistorial Congregation, deigned to provide each of the following Churches with a new Pastor, namely:

On March 15, 1941: — He appointed the Reverend Daniel Hannon, General Vicar and parish priest of Penarth, in the archdiocese of Cardiff, as the Prefect of the Cathedral Church of Menevia.

On March 19th: — He appointed the Reverend Joseph Calasanctius Fliesser, Professor of Canon Law in the Major Seminary of Linz, as the titular bishop of the episcopal Church of Gargara, and designated him as an Auxiliary to His Excellency, the Most Reverend Father John Gfoellner, Bishop of Linz.

On March 22nd: — He appointed the Reverend Eduard Jennings, parish

Translated by churchlatin.ai, a product of Boyne Archives

priest of the metropolitan Church of Edmonton and Chancellor of the Curia of the same archdiocese, as the titular bishop of the episcopal Church of Salena, and designated him as an Auxiliary to His Excellency, the Most Reverend Father William Marci Duke, Archbishop of Vancouver.

[*Latin ed. p. 296*]

296 Acta Apostolicae Sedis - Official Commentary

SACRED ROMAN ROTA

Summons by edict

"SAVON EE", "E T NAULEIS".

NULLITY OF MARRIAGE (NALDI-GIBELLI)

Since the actual place of residence of Mr. Aemilius Gibelli, in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, via della Dataria, 94) on July 29, 1941, at 11:30 AM, to resolve the doubt in question, or to affix his signature below, and to set the date for the Rota's hearing for the determination of the cause: Whether there exists a nullity in the marriage in this case.

The Ordinary of the place, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. Aemilius Gibelli, must take care to inform him of this edictal summons.

Francis, of Robert, Presiding.

From the Chancery of the Tribunal of the Sacred Roman Rota, June 19, 1941.

Ioannes M. Pinna, Notary.

*And since the place of current residence of Mr. Emile Gibelli, defendant in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Rota (Rome, via della Dataria, 94) on July 29, 1941, at 11:30 AM, to resolve or affix his signature to the doubt mentioned above, and to set the date for the decision of the cause before the Rota. Does a nullity of the marriage exist in this case?

The Ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Emile Gibelli, must, insofar as possible, inform him of this present summons.*

[*Latin ed. p. 297*]

Translated by churchlatin.ai, a product of Boyne Archives

ACTA AP. SEDIS. OFFICIAL BULLETIN. ACTS OF THE HOLY CONGREGATIONS. SACRED CONGREGATION FOR THE DISCIPLINE OF THE SACRAMENTS. INSTRUCTION CONCERNING THE NORMS WHICH A PARISH PRIEST MUST OBSERVE IN CONDUCTING CANONICAL INVESTIGATIONS BEFORE ADMITTING THOSE INTENDING TO MARRY TO THE SACRAMENT OF MATRIMONY (Canon 1020).

1. The most sacred institution of marriage, divinely established from the very beginning of mankind, which the Lord Christ elevated to the dignity of a sacrament under the New Law, has always been diligently guarded by the Church, so that it may not be exposed to any danger of irreverence or nullity, through suitable precautions adapted to its sanctity. How much Christian marriages shine with sanctity and dignity was also recalled in the Encyclical Letter *Casti Connubii*, issued by Pope Pius XI on December 31, 1930, which admirably set forth the fraternal nature of conjugal partnership, its most noble prerogatives, and its outstanding purposes.

2. It is clear to everyone that those who approach marriage commit a grave offense against the sacrament, and therefore, those who intend to enter into marriage, if they do not observe the precepts established by the Church for the lawful and, above all, valid celebration of Christian marriages, stain themselves with a not insignificant fault.

[*Latin ed. p. 298*]

£98 Acta Apostolicae Sedis – The official commentary aims to promote the abundant fruits of the sacrament. Indeed, even those who administer the sacraments share in this injustice and fault, if, even inconsiderately, they admit those who are betrothed to celebrate marriages that are forbidden, gravely neglecting the duty entrusted to them to carefully investigate whether they are bound by any impediment contrary to the statutes of the Holy Canons. Furthermore, the Church has entrusted to the prelates the duty of distributing to their subject pastors suitable norms for diligently and opportunely conducting investigations, so that nothing may impede the marriage, and also, if there are indeed impediments, to diligently strive to remove them, or otherwise to prevent those who are betrothed from entering into a marriage that is invalid. This precept is contained in can. 1020 of the Code of Canon Law, whose words are worth quoting: "§ 1. The pastor to whom it belongs to assist at the marriage must, at an opportune time beforehand, diligently investigate whether anything impedes the marriage from being contracted. § 2. Both the bridegroom and the bride must also be questioned separately and carefully as to whether they are subject to any impediment, whether they give their consent freely, especially the woman, and whether they are sufficiently instructed in the Christian doctrine, unless the quality of the persons makes this last question seem superfluous. § 3. It is the duty of the local Ordinary to provide specific norms for such investigations by the pastor." 3. Moreover, no one is ignorant of

Translated by churchlatin.ai, a product of Boyne Archives

the causes from which the invalid or illicit celebration of marriages arises, which can be reduced to three categories: a) a matrimonial impediment properly existing; b) a defect in consent; c) a defect in the canonical form. Therefore, striving to prevent serious inconveniences against the sanctity of Christian marriage, this Sacred Congregation, to which, according to can. 249, all legislation concerning the discipline of the seven sacraments is entrusted, and which has already published the Instruction concerning the proof of the state of freedom and the notification of the intention to marry, on July 4, 1921, deemed it highly opportune to prepare another Instruction, in which, by offering a helping hand to the Reverend Ordinaries, to whom this duty is entrusted according to § 3 of the aforementioned can. 1020, it would provide suitable norms for properly and diligently examining those who are to be married. The questions, to be proposed separately to those who are to be married, are found in Appendix I of this Instruction, with the reservation that the Ordinary may vary them, by adding or removing articles, according to the circumstances of the marriages.

[*Latin ed. p. 299*]

The Sacred Congregation for the Discipline of the Sacraments, in paragraph 299, concerning the more common reasons for nullity or impediment to marriage, which are encountered in its diocese, with the addition of relevant persons and times.

4. However, certain things must be noted regarding the elements of the inquiry prescribed by canon 1020.

a) With regard to the parish priest: he who has the right and duty to inquire is he to whom the assistance at the marriage pertains, and this is, unless a just cause excuses him, the parish priest of the bride (canon 1097 § 2). Nevertheless, even the parish priest of the groom, either by his own initiative or upon the urgent request of the groom himself or the bride's parish priest, shall conduct an examination to ensure the freedom of the groom, and upon completion of this inquiry, he shall send the document to the bride's parish priest as soon as possible, along with the other necessary documents (baptismal certificate, etc.), if they are available in his parish archives. However, when the parish priests belong to different dioceses, the transmission of these parish documents shall always be done through the chancery of the diocesan curia of the groom's diocese – which will also issue a testimonial letter regarding the freedom of the groom's status – to the bride's parish priest, whenever he, as is customary, assists at the marriage; conversely, in the case where the groom's parish priest assists at the marriage, this shall be done through the chancery of the diocesan curia of the bride's diocese.

This Sacred Congregation strongly desires that, before the parish priest proceeds to assist at the marriage, he obtain permission from his curia, which currently grants a "nihil obstat" (nothing hinders), and this is es-

Translated by churchlatin.ai, a product of Boyne Archives

pecially required when the parish priests of the couple are from different dioceses. To ensure that the matter is handled with the utmost care in such a serious matter, the diocesan curia shall absolutely require that the parish priest to whom the "nihil obstat" is to be granted send to the curia itself, at an appropriate time beforehand, all the pre-marriage documents, along with a copy, the specimen of which is found in Appendix (Alleg. V), containing all the information required therein. This copy, as stated in the same document, shall be used either by the curia in granting the "nihil obstat" or by the parish priest in granting permission to a priest to assist at the marriage outside the parish, with the aforementioned legitimate authority, and it shall then be carefully kept in the parish archives of the place where the marriage is to take place.

It is clear that the duty of inquiry places a serious burden on the parish priest, given the gravity of the matter; nor is he excused from this duty, even if he is morally certain that nothing hinders the valid and licit celebration of the marriage. The examination shall be conducted personally by the parish priest, unless a just cause excuses him.

b) Regarding the time of the inquiry: this must be carried out "at an appropriate time before the celebration of the marriage," or, as the circumstances require, before the marriage proclamations, or while these are being carried out.

[*Latin ed. p. 300*]

300 Acta Apostolicae Sedis - Official Commentary

c) Regarding the object of this inquiry: everything that may in any way impede the marriage must be explored. Therefore, in addition to those matters specifically enumerated in Canon 1020, § 2, which will be discussed more fully below, the following must be investigated first:

a) Whether the parties have received baptism and confirmation, by comparing the legitimate documents. The faith of baptism must be recent, and not have been received more than six months prior to the marriage; and in the record, all that must be noted that is required by Canon 470, § 2, and Article 225 of the Instruction of this Holy Congregation, which is entitled "Instruction to be observed by diocesan tribunals, etc.," dated August 10, 1986 (Acta Ap. Sedis, vol. XXVIII, pages 313 and following). The parish priest should not easily believe the sworn affirmation of the parties that they were baptized, unless he has certain knowledge of this from another source; but, to prevent fraud, he should request the parish priest of the place of origin to ascertain from the baptismal records whether this sacrament was conferred upon them; in which case, he should also request their testimony.

b) Regarding the parish or parishes to which the marriage must be reported.

Translated by churchlatin.ai, a product of Boyne Archives

c) Whether the parties are of age or underage.

d) Whether both are Catholics, or whether one or both are non-Catholics, always adhering to the canonical form as required by Canon 1099.

e) If the circumstances warrant, finally, inquire about the death of any previous spouse; about the decree of nullity of the marriage, and its execution, according to the law (cf. Article 220, 221, § 3 of the aforementioned Instruction), even in exceptional cases (cf. ibid., Article 226 and following); about any dispensation granted regarding the marriage.

Canon 470, § 2. "In the baptismal record, it should also be noted whether the baptized has received confirmation, has contracted marriage, saving the prescription of Canon 1101, or has received the sacred order of subdeacon, or has made a solemn profession; and these notations should always be referred to in the documents of the baptism received."

Article 225, § 1. "The Ordinary of the place... is bound to instruct the pastor of the parish where the marriage celebration is recorded in the parish registers, to mention in those records the decree of nullity and any prohibitions that may have been established, for example, in cases of impotence, as well as in the baptismal register, if either or both spouses were baptized in that parish. § 2. The pastor of the parish is obliged to immediately note the decree of nullity and any prohibitions that may have been established in the aforementioned records, and if either or both spouses were baptized elsewhere, to notify the parish priest or priests of the place of baptism of the decree of nullity, and of any prohibitions that may have been established, so that they may note this in the register of the baptized, and to inform his own Ordinary as soon as possible of what he has done."

Article 220. "After the second decree, which confirms the nullity of the marriage, if the defensor vinculi, in the appeal stage, for his own conscience..."

[*Latin ed. p. 301*]

The Holy Congregation for the Discipline of the Sacraments, having considered the matter with due deliberation and without reaching a final conclusion, and having examined the individual documents pertaining to the case: i) what pertains to establishing the freedom of the parties intending to marry is explained below in n. 6. d) Regarding, finally, the manner of conducting the examination: Canon 1020 § 2 stipulates that the parish priest must question the betrothed separately and with caution, that is to say, as the Doctors say, distinctly, separately, and chastely, with due prudence and circumspection, especially when inquiring about impediments and other circumstances that might cause shame or embarrassment. 5. The examination of those intending to marry, in accordance with § 2 of Canon 1020, should primarily consider: a) the absence of impediments; b) the freedom of consent; c) sufficient knowledge of Christian doctrine.

Translated by churchlatin.ai, a product of Boyne Archives

Regarding the first point: the parish priest must inquire of the betrothed whether they are subject to any impediment, whether it be an impediment that impedes (cc. 1058-1066), and especially a diriment impediment (cc. 1067-1080), whether it be public (such as those of marriage, consanguinity, affinity, etc.), or, indeed, a hidden one, which is more likely to go unnoticed (such as vows, crimes, etc.) (Appendix I). a) The principal cases of marriage, brought before this Holy Congregation for simple validation or for healing the defect in the root of the marriage, concern marriages celebrated with an impediment in the second degree of consanguinity or affinity in the direct line, or more frequently, in the third simple or third collateral degree of the same line, without canonical dispensation. This usually happens because of ignorance, and therefore is not reported by those intending to marry, an impediment which is often due to ignorance of the different provisions of canon law and civil law, which often ignores the enumerated canonical impediments. Therefore, the parish priest must diligently inquire into the matter, and, in addition to what has been said, he must also remember that, according to Article 221 § 3, "In the case of desertion (after the defender of the bond has interposed an appeal to the third instance after the second sentence for the nullity of the marriage), the parties have the right to contract new marriages, provided that notification of the decree in which the college has determined that the appeal is abandoned (cf. canon 1886), or perempted (cf. canons 1736, 1737) is given." Regarding the matter, the Bishop may establish other precautions adapted to the customs of the region: for example, the presence of a prudent person, who, however, should not be the father or mother of the betrothed. The impediment of mixed religion, according to the response of the Pontifical Commission to the authorized interpretation of the canons of July 30, 1934, to I, also applies to those who are or have been adherents of atheistic sects (Acta Apostolicae Sedis, vol. XXVI, page 494).

[*Latin ed. p. 302*]

Acts of the Apostolic See - Official Commentary 302, including the names of the contracting parties and their parents, from which consanguinity is often determined, and testimonies of the reception of baptism; the degrees of consanguinity and affinity which, according to canon law, impede marriage, and, if suspicion of concealment exists, trustworthy and sworn witnesses should be employed for a more accurate investigation (Appendix II). ß) In order to prevent errors, which sometimes occur when applying for a dispensation from the Apostolic See, a genealogical tree should be added to the petitions, regarding the degrees of consanguinity and affinity that constitute impediments. γ) Therefore, in these same petitions, ambiguous descriptions of impediments should be avoided, as would occur if the betrothed, subject to a double impediment, e.g., consanguinity in the second (greater) and third (lesser) lines of

Translated by churchlatin.ai, a product of Boyne Archives

collateral descent, were to state that they are bound by an impediment of "second-third" or "second and third" consanguinity, without adding an explanation: for this formula can mean an impediment of "mixed second and third degree," which is a single and lesser degree; and therefore, the dispensation might be granted in error and be invalid. 8) Furthermore, as is evident, for a dispensation from impediments of a higher degree, a canonical or just cause is required, proportionate to the gravity of the impediment, and this cause must actually exist in the case: therefore, in this matter, particular attention should be paid to two Instructions, one of May 9, 1877, from the Sacred Congregation for the Propagation of the Faith, and the other of August 1, 1931, from this Sacred Congregation, and approved authors should be consulted. This cause must be expressed in the petitions for the dispensation, whether requested from the Apostolic See or from an Ordinary with that authority, and then, once the dispensation is granted, the existence of that cause must be certain before the execution of the marriage (which must be carefully noted), under the penalty of the dispensation being invalid (canon 38 and 41). e) It is also noteworthy that, for those who have reached the age of majority, which is sometimes incorrectly stated for a woman who is not a widow, the completed twenty-fourth year must be required. Furthermore, the age of the contracting parties should always be stated in the testimonial letters, taken from the record of baptism. £) Finally, this Sacred Congregation urges pastors, for the sake of their ministry, to instruct the faithful properly about matrimonial impediments, whether those that impede or, especially, those that dissolve the marriage, at appropriate times in catechesis (canon 1018). They should also endeavor to dissuade them, especially if they are subject to closer impediments of consanguinity or affinity.

[*Latin ed. p. 303*]

The Holy Congregation for the Discipline of the Sacraments, desiring that marriages be diligently arranged, or at least earnestly encouraged, especially by parents, and that impediments to such marriages be brought to the attention of the Church authority for dispensation, when particular circumstances nevertheless suggest it, and also desiring that excessive fees, which are imposed under the pretext of amendment or penalty, be not levied on those about to be married, fees which are disproportionate to their economic means, and that such fees be altogether waived for the poor, decrees as follows:

6. Regarding the impediment of the bond of matrimony, the following special points must be observed. Parish priests must be vigilant to ensure that no new conjugal bonds are entered into, either with good or bad intentions, by those who are bound by a previous marriage, even though the validity of such marriages is sometimes doubted, indeed, it may be null.

d) They must be thoroughly familiar with the prescription of canon 1069

Translated by churchlatin.ai, a product of Boyne Archives

§ 2, namely, that the nullity of a marriage must be demonstrated by canonical proof alone, that is, through a judicial process, until a second sentence is rendered that is in conformity with the value of the marriage, against which an appeal has not been made by the defender of the bond; or, in excepted cases (can. 1990-1992), according to the rules set forth in the aforementioned Instruction of this Holy Office of August 15, 1936, articles 226 and following.

b) Marriage proclamations must be carried out even in places where the parties to be married have waited at least six months after reaching puberty, if the Ordinary deems it prudent (can. 1023 § 2), and they must not be dispensed from this requirement except for a legitimate reason proven (can. 1028), nor must proceedings be readily initiated for a substitute oath (Alleg. IV) to be given to the parties (cc. 1829-1830), neglecting other proofs (Alleg. II and III). Furthermore, according to the prescription No. 3 of the aforementioned Instruction of July 4, 1921, the difficulty that sometimes arises in gathering the necessary documents at the appropriate time to prove the freedom of status is often resolved by requesting the documents themselves from the diocesan chancelleries of the parties to be married (as indicated in No. 4), which will not fail to reduce the fees to be paid, in accordance with canon 1507 § 1, if another difficulty arises from this.

7. Care must be taken regarding the proof of the freedom of status of vagrants, that is, those who have no domicile or quasi-domicile anywhere (can. 91), and of those who have emigrated from their place of origin to distant regions after reaching puberty, and who wish to contract marriage there. In this matter, the aforementioned Instruction of this Holy Congregation of July 4, 1921, must be strictly observed.

8. Today, books entitled "Ecclesiastical Annals" are available for each nation, published with the permission of the competent ecclesiastical authority, which are useful for determining the parish and diocese of origin of those about to be married.

[*Latin ed. p. 304*]

304 Acta Apostolicae Sedis - Commentarium Officiale 7. Concerning the freedom of consent: The parish priest should ask the betrothed whether they intend to enter into marriage freely and spontaneously, or whether, on the contrary, they are being compelled to do so by force, or by fear, or by importunate prayers or persuasions of someone else*. He should especially inquire of the bride, since, as is known, she is more likely to be subject to fear. Nor should he acquiesce if they give negative answers, but he should pursue further investigations to demonstrate the freedom of consent more thoroughly and securely. This must be explored more carefully, especially when those about to marry are induced to enter into marriage in order to remedy some existing grievance, particularly to avoid penalties that would otherwise be imposed by civil law. Parish priests should carefully consider

Translated by churchlatin.ai, a product of Boyne Archives

one of the principal grounds for the nullity of marriages, which are brought before ecclesiastical tribunals, and which consist in force or fear being used (All. I, n. 10. 1.1). 8. Furthermore, the parish priest should investigate, unless the circumstances of the persons involved make such an investigation unnecessary, whether the betrothed are sufficiently familiar with Christian doctrine, and, above all, whether they understand the sanctity and indissolubility of the Christian marriage bond and the obligations of the married state. However, if he finds that they are ignorant of Christian doctrine, he should at least diligently teach them the fundamental elements; and if they refuse, he should not, nevertheless, prevent them from marrying, according to canon 1066. 9. Moreover, the examination of the sponsors should also aim to prevent that grave fault which, especially today due to the wickedness of men, is present in some marriages celebrated according to canon law in certain places. Indeed, there are some places, especially in large cities, where people, disregarding the canon law, presume to enter into marriage with some condition or intention attached, whether suspensive or resolutive, which could provide an escape from the bond later on, in order to contract new marriages. Therefore, in places where it seems advisable to the Bishop, the parish priest should, with due diligence, inquire into the intentions of the betrothed and conduct appropriate investigations, using the questions listed in Alleg. I n. 15, 16, and other suitable questions, as the circumstances and the conditions of the persons involved require. Furthermore, the parish priest should, with all his efforts, try to dissuade the betrothed, if the circumstances warrant it, from attaching such intentions and conditions to the marriage, and to induce them to retract any that they may have already added. As for certain conditions, whether legitimate in the present, in the future, or in the past, the parish priest should consult the Ordinary and obey his instructions (All. I n. 17). 9 Cfr. resp. Pontif. Comm. ad Codicis canones auth. interpr. diei 2-3 iu nii 1918, IV, de matr. ad 3 (Acta Ap. Sedis, vol.'X, pag. 345). 9

[*Latin ed. p. 305*]

The Sacred Congregation for the Discipline of the Sacraments, 305, 10. Finally, with regard to the nullity of marriages due to the non-observance of the canonical form, the principal cases brought before this Sacred Congregation are reduced to a defect either in the witnesses or in the legitimate delegation of the priest assisting: of these, the former is usually due to negligence, while the latter is due to, indeed, culpable, lack of knowledge. Therefore, priests must diligently learn, before assisting at marriages, the statutes of canon 1094-1103, which pertain to the valid and licit performance of such assistance, as well as the responses of the Pontifical Commission to the authorized interpretation of the canons of the Code, dated July 14, 1922, May 20, 1923, and December 28, 1927.

10, 11. As a conclusion, and in addition to what is presented below, this

Translated by churchlatin.ai, a product of Boyne Archives

Sacred Congregation also urges the Reverend Ordinaries to:

a) In places where it is legally agreed upon, as, for example, in Italy and in the Republic of Lusitania, they should ensure that the parish priests send, at the established time, a document regarding the commencement of the marriage to the civil registry office for transcription into the records of that office. In general, however, they should diligently ensure that all that which is required by the concordat law regarding the observance of marriage is observed.

b) Whenever a marriage is celebrated by persons belonging to another parish, the parish priest who assisted at the marriage, in addition to recording it in his marriage book, and, if one of the spouses was baptized there, also in the record of the baptism, should, as soon as possible after the celebration, inform the parish priest or priests of the place of baptism of both spouses or either of them. These, in turn, should transcribe the received information according to canon 470 § 2 in their records of the living (canon 1103 § 2) and send a written notification of the completed transcription to the parish priest who assisted at the marriage. The latter, in turn, should not proceed until he has received this notification; he should then attach it to the bundle of documents pertaining to the celebrated marriage.

c) With all diligence, they should ensure that any decree of nullity of marriage or any apostolic dispensation from a marriage that is valid but not consummated is promptly reported to the pastor of the parish where the marriage celebration is recorded in the parish records, so that he may make a written mention of this decree or dispensation, as well as any prohibitions that may be attached, in the records.

(References to Acta Apostolicae Sedis, volumes XIV, page 527, and XVI, pages 114-115, and XX, pages 61-62, are provided.)

(Further references are provided for Italy: "Istruzione circa l'esecuzione dell'art. 34 del Concordato..." July 1, 1929, n. 29 seq. (Acta Apostolicae Sedis, vol. XXI, page 351 seq.); and for Lusitania: "Istruzione agli Eccmi Ordinari del Portogallo... sull'esecuzione degli articoli del Concordato..." September 21, 1940 (Acta Apostolicae Sedis, vol. XXXIII, page 29 seq.))

[*Latin ed. p. 306*]

306 Acta Apostolicae Sedis — Official Commentary on Marriages, concerning the baptismal records, if either or both spouses were baptized in that parish; if either or both were baptized elsewhere, the aforementioned pastor is obligated to notify the pastor or pastors of the place of baptism of any declared nullity by a judicial sentence or granted dispensation, along with any prohibitions that may have been established, so that these matters may be noted in the register of the baptized. The pastor himself shall, as soon as possible, inform his Ordinary of what he has done. d) Furthermore, they must ensure that baptism, which may have been conferred outside

Translated by churchlatin.ai, a product of Boyne Archives

the parish of origin, is also recorded in writing in the parish register or church records of the parish of origin, along with the baptismal font, in accordance with canon 774 § 1, indicating where the person actually received the sacrament. As soon as possible, a written notification must be sent to the pastor of the parish of origin by the pastor or rector of the church where the baptism was conferred, containing all and each element required by law (canon 777) for the proper completion of the act of baptism. e) Finally, pastors are instructed to diligently prepare and record the marriage and baptismal records: in the former, they must immediately record the canonical act of each marriage celebrated in their parish; in the latter, they must note in writing everything that canon 470 § 2 requires, and they must impose penalties on those who are negligent, in accordance with canon 2383. f) Ordinaries must carefully inspect, through regular visitations, if possible every six months, and at least no more than once a year, personally, or through suitable ecclesiastical persons, whether the pastors of the parishes are properly preparing and maintaining the parish records of marriages and baptisms, in accordance with the law, as described in section e), and whether these records are properly preserved in the archives; they must also examine the individual acts of marriages celebrated and baptisms conferred, and communicate these individual acts with a specific designated mark, so that it may be evident that the inspection has been completed. Whenever a priest has assisted at a marriage who required a delegation from canon law (canon 1094), the Ordinaries must diligently inquire whether the necessary delegation was obtained in each case, and whether it was granted in accordance with the law. 12. This Holy Congregation, having before its eyes the most serious inconveniences that arise from illicit and invalid marriages, urges the Ordinaries of the places to, out of their pastoral concern, communicate the precautions mentioned to the pastors and to diligently ensure that they are enforced, and not to fail to impose canonical penalties on those who are negligent, in accordance with canon 2222 § 1, without excluding suspension from divine office, especially in the case of recidivists, so that the proper celebration of marriages may be ensured.

[*Latin ed. p. 307*]

The Sacred Congregation for the Discipline of the Sacraments, having considered the danger of offenses, and wishing to safeguard the dignity and sanctity of the sacrament of matrimony, has decreed the following. Regarding the diligent observance of the canonical discipline concerning marriages, as set forth in this Instruction, and especially concerning the completed visitations [as mentioned above, n. 11], the Ordinary of each place shall annually inform this Sacred Congregation through a special report, to be appended to the report "on the handling of matrimonial cases," and shall transmit it to this Congregation by letters dated July 1st. However,

Translated by churchlatin.ai, a product of Boyne Archives

the Ordinaries of Italy, who are no longer required to transmit the report on the handling of matrimonial cases due to the newly established matrimonial tribunals, established by the Apostolic Letter *Motu Proprio* issued by Pope Pius XI on December 8, 1938, shall report to this Sacred Congregation, at the beginning of each year, on the observance of this Instruction and on the completed visitations.

His Holiness Pope Pius XII, by divine Providence, in an audience granted to the Most Reverend Secretary, on June 1st, 1941, deigned to benignly approve this Instruction, which had already been carefully examined by the Fathers in Plenary Councils.

Given at Rome, from the offices of the Sacred Congregation for the Discipline of the Sacraments, on the 29th day of the month of June, in the feast of the Holy Apostles Peter and Paul, in the year 1941.

D. Card. JORIO, Prefect.

L. S. F. Bracci, Secretary.

Acta Apostolicae Sedis, vol. XXIV, pages 272 and following.

Acta Apostolicae Sedis, vol. XXX, pages 410 and following.

[*Latin ed. p. 309*]

Sacred Congregation for the Discipline of the Sacraments. APPENDIX ALLEGATUM I (cf. nos. 3, 5, 7, 9 of the Instruction). The examination of the parties about to be married should be conducted by the parish priest at an opportune time before the celebration of the marriage. Having in mind the sanctity of the oath-taking and the gravity of the penalties to which perjurers are subject, as well as the solemnity of the act, the parish priest addresses the betrothed (bride or groom): "Do you wish to invoke the Divine Name as witness to your truth, touching the Holy Gospels, according to the following formula: 'I, ... , swear that I shall speak the whole and entire truth concerning all that I shall be asked (or required) about'?" Then he shall put questions to them separately, the groom when the bride is absent, and the bride when the groom is absent:

1. He shall inquire about their name and surname, as well as the names of their father and mother, the place of birth, their age, and their religion, both of themselves and of the other party about to be married, and their profession or civil status. In order to ascertain the identity of the person, unless it is already known to the parish priest, he shall request a document duly prepared, containing a photograph of the person. If he does not already have the baptismal and confirmation certificates, the parish priest shall ask whether they have received these sacraments.

2. Whether they have entered into a marriage in the sight of the Church with another person, and, if so, how it was dissolved (canon 1069). If,

3. To these questions, those prescribed by particular law, e.g., the Concordats, shall be added.

Translated by churchlatin.ai, a product of Boyne Archives

Having received the answers, the parish priest should not easily believe that they have not received baptism, unless he has certain knowledge of this from another source, but he should inquire of the parish priest of the place of origin whether it appears in the registry of the baptized that they received baptism: in which case, he should seek confirmation of this fact [cf. no. 4 c), a) of the Instruction]. He shall request an authentic document concerning the death of the former spouse, or an executive judgment of the nullity of the marriage [cf. no. 4 o) e) and c) and no. 6 of the Instruction], or a dispensation regarding a valid but unconsummated marriage, together with a mention of any existing impediments [cf. no. 11 c) of the Instruction]. If the matter concerns a privilege of faith, the provisions of canons 1069 § 1 and 1120-1127, as well as the prescriptions of the Sacred Congregation of the Holy Office, shall be observed.

[*Latin ed. p. 310*]

310 Acta Apostolicae Sedis - The official commentary states that the parish priest should suspect the existence of a previous bond, and should diligently inquire, presenting witnesses who are worthy and sworn (Appendices II and III), and should only resort to a supplementary oath if other proofs are lacking [cf. n. 6 ß) Instructions]: he should, however, proceed with greater caution when dealing with vagrants and laborers who reside in regions distant from the place of origin (cf. n. 6 7> Instructions). 3. He should state in which parish he has his domicile or quasi-domicile, or a monthly residence, the street and number of the house in which he lives, and for how long he has resided there. 4. In which dioceses he has resided for at least six months after reaching the age of puberty [the groom after completing his fourteenth year, the bride after completing her twelfth year]; for what reason, for how long, and in which parish. 5. Whether he has entered into a valid marriage with another person, and how and when it was dissolved. 6. Whether the civil marriage, as it is called, of the betrothed has already taken place between them or with another person, and whether it has been dissolved, or not. 7. Whether they are bound by any bond of consanguinity (can. 1076), affinity (can. 1077), spiritual relationship through baptism (can. 768, 1079), or legal relationship through civil adoption (can. 1059, 1080). With regard to consanguinity and affinity, the parish priest should ascertain the degrees prohibited by canon law for marriage, and should explain to the betrothed, with practical examples, the impediments involved; if he suspects concealment of impediments, he must, by appropriate means, endeavor to uncover the concealment, especially by inquiring about the names of the parents and by obtaining baptismal certificates, as well as by summoning witnesses (Appendix II; cf. n. 5 Instructions). 8. Unless the matter is otherwise known to the parish priest, he should prudently inquire whether he has publicly abandoned the Catholic faith, even if

Translated by churchlatin.ai, a product of Boyne Archives

he has not formally converted to another religion. 5. 6 In the case of a confirmed monthly residence, the parish priest should gather evidence of freedom from prior bonds (can. 1023 § 2: cf. n. 6 Instructions). In the case mentioned in § 3 of the same canon, he should consult the Ordinary. If either of the betrothed has validly contracted marriage with another person, and there is no just cause to excuse them from fulfilling those obligations, no action can be taken to request the celebration of the marriage, but only to seek compensation for damages, if any are due (can. 1017 § 3). If the civil marriage, as it is called, with another person has been entered into by only one of the parties and has been definitively dissolved, a document proving the definitive dissolution must be required; if it is still in force, the Ordinary should be consulted. (For Italy, cf. Instructions H. S. C. April 2, 1909).

[*Latin ed. p. 311*]

The Holy Congregation for the Discipline of the Sacraments determines whether the parties are members of societies condemned by the Church (canon 1065); whether they adhere to or have adhered to atheistic sects (cf. no. 5, note 6, of the Instruction). Information shall be sought from another source to ascertain whether they are public sinners and whether they are notoriously bound by a natural marriage (canon 1066). The same parish priest shall inquire of the groom about the bride, and reciprocally, of the bride about the groom.

9. Careful inquiry shall be made to determine whether either of the parties is subject to any impediment that either prevents or dispenses with marriage: mixed religion (canon 1060), disparity of cult (canon 1070), age (canon 1067), sacred order (canon 1072), religious vow or profession (canons 1058, 1073), abduction (canon 1074), crime (canon 1075), public infamy (canon 1078).

10. It shall be ascertained whether both parties freely and spontaneously consent to the marriage, especially the woman, or, on the contrary, whether they are compelled to do so directly or indirectly by some person. The parish priest shall advise the groom (or bride) to be as circumspect and discreet as possible in revealing the information, so that no one who might be affected by it experiences any distress, and so that, if possible, their freedom may be further protected.

11. It shall be ascertained whether the groom (or bride) knows whether the bride (or groom) consents to enter into marriage with all freedom; and, if not, the reason for the fear or coercion shall be ascertained.

12. (If either of the parties has not yet reached the age of twenty-one.) It shall be ascertained whether the parents (or guardians) know of the intended marriage and consent to it, and, if not, what reasons they have for refusing to consent.

Translated by churchlatin.ai, a product of Boyne Archives

13. The parish priest shall inquire whether the parties are sufficiently instructed in Christian doctrine, and especially in the essential purposes, rights, and obligations of marriage, and, if the case warrants, he shall refute any erroneous opinions contrary to Catholic doctrine, and shall remind them of the true catechesis of the Church concerning this sacrament (cf. no. 8 of the Instruction).

7 8 9 1 11 In these cases, if an affirmative answer is given, the parish priest shall proceed according to canons 1065 and 1066. Regarding mixed marriages, the prescriptions of the Code of Canon Law and the decrees of the Holy Office shall be followed. More carefully, although prudently, inquiry shall be made into the existence of the impediment of crime, if it is known that the parties have conceived a child through adultery; or if they are subject to the impediment of affinity; or if there is any other reason to suspect.

Even if a response is given stating that there is no coercion, the parish priest shall not acquiesce in it, but shall inquire from other sources whether the situation is truly as it appears, and if there are any special circumstances, as described in no. 7 of this Instruction, he shall investigate them most carefully, even by means of witnesses, if necessary (Appendices II and III).

The parish priest shall earnestly urge young people not to enter into marriage without the knowledge or reasonable consent of their parents; and if they refuse, he shall not assist at their marriage, unless he has first consulted the local Ordinary (canon 1034) (Appendix III).

[*Latin ed. p. 312*]

312 Acta Apostolicae Sedis - Official Commentary

14. Does anything obstruct the performance of the civil act?

15. To prevent fraud and causes for the nullity of marriage, the pastor, in places where it seems advisable to the Bishop, should inform both those about to be married that he considers them both to intend to enter into marriage according to Catholic doctrine, as is universally practiced by the faithful, namely, a single, indissoluble marriage, ordained for the procreation of children, without any contrary intention or condition; and he should inquire about this matter from the sponsor, both with regard to himself and with regard to the bride, and reciprocally. (If either of those about to be married answers affirmatively, the pastor may omit questions 16-17 and proceed to further matters. If, however, any doubt arises from the answer of either of those about to be married, or from elsewhere, that he intends to add a contrary intention or condition to the marriage, the pastor should proceed further, as explained below).

16. The pastor reminds those about to be married of the doctrine of the Church: namely, that those who, entering into marriage, add intentions

Translated by churchlatin.ai, a product of Boyne Archives

and conditions that are in some way contrary to its value, commit sacrilege in the sacrament, incurring almost an infinite number of sins, but are not able to allege nullity in the marriage thus contracted; furthermore, the pastor cannot assist in such marriages. He should also explicitly state that silence in this matter will be of no benefit to those about to be married. He should then require an answer to this matter. (If either of those about to be married declares that he has added or intends to add such intentions or conditions to the marriage, the pastor should, with all diligence, urge him to remove them; if he refuses, the pastor should prevent him from entering into marriage. If, on the contrary, he recants, the pastor should record the declaration of changed will in the records. Then he should ask whether he knows of any such condition or intention, either present, past, or future, that the other party has added or intends to add, and, if so, he should keep the same with that other party).

17. If either or both of those about to be married declare that they have added or intend to add, at present, in the past, or in the future, some lawful and honorable condition to the marriage, from which the value of the marriage depends, the pastor should prudently inquire and ask how he intends to be informed of the fulfillment of this condition: and, if it is possible, he should take steps to ensure that the condition is fulfilled.

12 13 14 This applies to places where the civil act is required by public authority: in which case, the pastor, without consulting the Ordinary, should not assist at marriages if anything obstructs the performance of the civil act, or if there is any suspicion of the omission of that civil act. Namely, if either party, by an act of will, excludes the marriage itself, or any right to the conjugal act, or any essential property of marriage (can. 1086 § 2). These are especially conditions for the future that are contrary to the substance of marriage, namely, contrary to the three goods of marriage: fidelity, procreation, and the sacrament (can. 1092).

[*Latin ed. p. 313*]

The Holy Congregation for the Discipline of Sacraments declares that those who confess to having a reason, which is dishonest, to be joined in marriage, must be prevented from such a union by the same, or, if they intend to be joined, be led to a legitimate union; otherwise, they shall be prohibited from celebrating marriage. If, however, they intend to provide more certain proof of the honesty of their condition, and the parish priest recognizes the fairness of this condition, he shall consult with the Ordinary and obey his mandates.

18. Whether anything else must be declared concerning their marriage.

19. Therefore, let the bridegroom (bride) sign the answers given below, in witness whereof: In the place... on this day... of this month... in the year...

Signature of the bridegroom on one copy.

Translated by churchlatin.ai, a product of Boyne Archives

Signature of the parish priest.

L. E. H. S.

Signature of the bride.

Signature of the parish priest.

On the other copy.

Note: These sworn depositions shall be appended to the acts of the marriage and transmitted to the competent ecclesiastical tribunal, whenever an action concerning the validity of the marriage is instituted under any of the headings.

SUPPLEMENT II (cf. nos. 5 and 6 of the Instructions)

Examination of witnesses to confirm the freedom from impediments of those about to be married. (Two witnesses, known to the parish priest, shall be questioned for each of those about to be married: the same witnesses may serve for both, provided that they testify separately concerning each).

Having reminded the witnesses of the sanctity of the oath, the gravity of the penalties to which perjurers are subject, and the solemnity of the act they are about to perform, the parish priest shall address the witness as follows: "Do you wish to invoke the Divine Name as witness of truth, touching the Holy Gospels, using the following formula: 'I, [name], swear that I shall speak the whole truth and nothing but the truth concerning all that I shall be asked'?" If the person about to be married is unable to write or does not know how, they shall make the sign of the cross, and this shall be noted in the record.

ACTA, vol. VIII, no. 7. - 3-7-941 23

[*Latin ed. p. 314*]

314 Acta Apostolicae Sedis - Commentarium Officiale. Deinde ei exhibeantur quaestiones: 1. Inquirentur nomen et cognomen, nomen patris, dies, mensis, annus et locus nativitatis, religio, professio, domicilium. 2. Num habuerit notitias, consilia, instigationes circa ea, quae testificari debet. 3. Quonam tempore et quomodo cognovit sponsum (sponsam). Cognovitne etiam sponsam (sponsum)? Quonam tempore et quomodo. 4. Quaenam sint nomina et cognomina nupturientium. Ubi nunc habitant, et a quonam tempore. Quam professionem obeant. 5. In quibus paroeciis morati sint saltem per sex menses post completum decimum quartum annum (pro sponso) et duodecimum (pro sponsa) et quam ob causam. 6. Agnoscatne an nupturiens contraxerit matrimonium religiosum vel civilem celebraverit actum cum alia persona. Quacum. Subsistatne matrimoniale vinculum vel civilis unio. 7. Compertumne habeat utrum nupturientes aliquo impedimento detineantur, publico vel occulto, procedente a consanguinitate, affinitate, etc. 8. Sciatne utrum sponsi matrimonialem

Translated by churchlatin.ai, a product of Boyne Archives

consensum libere praestent, praesertim mulier, an ab aliquo compulsi et quare; et utrum ambo verum matrimonium christianum inire velint: unum nempe, indissolubile, proli procreandae ordinatum, absque contraria intentione vel conditione; aut utrum aliquid huiusmodi ab utroque vel alterutro audierit. 9. [Si ambo vel alteruter contrahens aetate minor sit, nempe infra vicesimum primum aetatis annum (can. 88 § 1)]. Cognoscatne utrum parentes huic matrimonio consentiant; an et quasnam ob rationes dissentiant. Sentiantne utrum parentes sint rationabiliter inviti. 10. Nihilne aliud habeat declarandum circa hoc matrimonium. 1. Loco... die... mense... anno... Subsignatio testis... Subsignatio parochi... Scite animadvertatur hanc quaestionem permagni esse faciendam ut nullitas matrimonii, praesertim ex capite vis et metus, praecaveatur. Redditae responsionis rationem habeat parochus in examine partium: quod si iam pergerit, iterum ad idem easdem vocet. 1.

[*Latin ed. p. 315*]

Sacred Congregation for the Discipline of the Sacraments 315. ALLEGED [POINT] III (cf. no. 6 of the Instruction). Questions to be separately posed to the parents (guardians) of those about to be married who are under the age of majority (canon 1034), when it is not certain to the parish priest that there is no impediment on the part of the parties themselves. Having recalled the sanctity of the oath, the gravity of the penalties to which perjurers are subject, and the solemnity of the act that he is about to perform, the parish priest shall address the witness with these words: "Do you wish to invoke the Divine Name as a witness of truth, touching the holy Gospels, using the following formula: 'I, [name], swear that I shall speak the whole and entire truth concerning all matters about which I shall be questioned.'"

1. His name and surname, the name of his father, the day, month, year, and place of his birth, his religion, his profession, and his domicile shall be required.

2. Has he considered the matter of his son's (daughter's) marriage with...?

3. Does he believe that this marriage is advantageous, or does he object to it, and for what reasons?

4. Does he know of any impediment of consanguinity, affinity, etc., whether public or hidden, that might prevent the marriage? Has his son (daughter) celebrated another religious marriage, or entered into a civil union, and with whom? Does the marital bond still exist, or does the civil union still hold?

5. Does he know whether his son (daughter) freely gives his (her) consent to the marriage, or whether he is being coerced, and for what reason?

6. Does he believe that his son (daughter) is in good physical condition

Translated by churchlatin.ai, a product of Boyne Archives

to enter into marriage, and has he (she) been instructed about the ends of marriage?

7. Does he have anything further to add concerning this marriage?

Place... day... month... year...

[Signature of the father (guardian) on one copy.]

[Signature of the parish priest.]

[Signature of the mother on the other copy.]

[Signature of the parish priest.]

[*Latin ed. p. 316*]

316 Acta Apostolicae Sedis. - Commentarium Officiale ALLEGATUM IV (cfr. n. 6 Instructionis) Pro iureiurando suppletorio recipiendo (quando necessarium sit ad normam cc. 1829-1830). Anno Domini... hac die... mensis... personaliter coram me adfuit dominus... filius... annorum... natus... ac baptizatus... loco... dioecesis... ad effectum comprobandi suum statum liberum ineundi matrimonii causa, iuxta ritum S. R. Ecclesiae, cum... filia... nata... in paroecia... dioecesis... Cum supra memoratus e solo natali abfuerit ab anno... ad annum... (continuo vel interiecto tempore) et cum commorari ipsi contigerit in loco (locis)... quin tamen ibi stabilem mansionem fixerit et cum nequeat testes producere habiles ad comprobandam libertatem status, quam servavit in memoratis locis, nec valeat ad rem exhibere testimoniales litteras illarum Curiarum Ecclesiasticarum, ad easdem supplendas iureiurando admissus est. De sanctitate iureiurandi necnon de poenis a periuris (can. 2323) et bigamis (can. 2356) incurrendis monitus est, et praeterea certior factus, si ipse periuret, et impedimenta matrimoniali reticeat, non solum nullum atque irritum esse conjugium, verum etiam causam exsistere innumerabilium peccatorum. Coram igitur me subsignato ipse genuflexus ante imaginem D. N. I. C. Crucifixi, clara et intelligibili voce emisit hanc sacramenti Formulam: Ego... filius... (patris)... (matris)..., officium meum probe perspectum habens dicendi veritatem atque rei, de qua agitur, momentum, haec sancta Evangelia tangens, profiteor et iuro me toto tempore, quo extra natale solum moratus sum, omnino liberum ac solutum permansisse a quopiam impedimento aut vinculo matrimonii. j. g ® Subsignatio nupturientis... Subsignatio Ordinarii vel eius delegati.

[*Latin ed. p. 317*]

The Sacred Congregation for the Discipline of the Sacraments ALLEGED V [(cf. no. 4 a) of the Instruction] Parish... Diocese... Status of documents presented to the Episcopal Curia, concerning the marriage to be celebrated between: the groom... the bride... son... (father's name). daughter... (father's name). residing in... residing in... and... (mother's name and surname), and... (mother's name and surname). residing in... residing in... profession (of the groom)... profession (of the bride)... born in... born in... diocese... diocese... on... on... baptized in the parish... baptized in the parish...

Translated by churchlatin.ai, a product of Boyne Archives

on... on... confirmed on... confirmed on... widow... widow from... having their domicile or residence (the groom,) in the parish... having their domicile or residence (the bride) in the parish... 1 1 2 2 Status of freedom: Canonical publications were completed on... Civil publications (where these are required by law) were completed on... Dispensation from impediment... 4 4 In... on... month... year... L. £J3 ß. Parish Priest. In Italy, if there is a difference between the names in the baptismal record and the civil record, both names should be included (cf. Instruction of the Sacred Congregation for the Discipline of the Sacraments, July 1, 1929, appendix III, form I, note 1). As can be inferred from the annotation in the baptismal record, or from a document, or by oath. Here, it should be noted from what the freedom of the parties is proven, whether it is from the examination of witnesses, from a supplementary oath, from documents of widowhood, from a decree of nullity, from a dispensation *super rato*, or from several arguments taken together, in which case these should be listed individually. Or, a dispensation was granted. 2 3 4

[*Latin ed. p. 318*]

318 Acta Apostolicae Sedis — Official Commentary

Having examined the documents presented to this Curia and having preserved them (Prot. no. ...), nothing prevents the marriage, of which the foregoing pertains, from being contracted, provided that those things which are legally required are observed.

Place... day... month... year...

L. & S.

Ordinary Chancellor of the Curia.

Nothing prevents, on the part of the undersigned parish priest, that a priest, duly endowed with legitimate authority, may assist at the marriage, of which the foregoing pertains, outside of his parish, provided that those things which are legally required are observed.

Place... day... month... year...

L. EiS.

Parish Priest.

The marriage, of which the foregoing pertains, was celebrated on... day... month... year... in the church of... in the place of... in the diocese of..., before me, the undersigned.

L. E S.

Parish Priest or delegated priest.

Let it be noted. — This document, duly furnished with all the particulars therein required and with the proper signs of authenticity, shall be delivered to the parish priest of the foreign parish, where the marriage is to be celebrated, at least three days before its celebration.

Translated by churchlatin.ai, a product of Boyne Archives

As is evident, this license, as is stipulated in canon 1097 § 1 no. 3, is granted only to the parish priest to whom the right belongs to assist at the marriage.

[*Latin ed. p. 319*]

Year XXXIII, July 21, 1941 (Series H, Volume VIII) - No. 8. ACTA APOTOLICAE SEDIS. OFFICIAL COMMENTARY. ACTS OF POPE PIUS XII. RADIO ADDRESS FROM THE MOST BLESSED FATHER, GIVEN ON THE TWENTININTH DAY OF THE MONTH OF JUNE, IN THE YEAR OF OUR LORD NINETEEN HUNDRED AND FORTY-ONE, ON THE FEAST OF THE HOLY APOSTLES PETER AND PAUL, TO THE ENTIRE WORLD: ON THE GUIDANCE OF DIVINE PROVIDENCE IN THE EVENTS OF HUMAN SOCIETY. On this feast of the Holy Apostles Peter and Paul, your devoted thoughts and affections, beloved children of the entire Catholic Church, are turned towards Rome with a triumphant refrain: "O Roma felix, quae duorum Principum – es consecrata glorioso sanguine!" ("O happy Rome, which has been consecrated by the glorious blood of these two Princes!"). But the happiness of Rome, which is a happiness of blood and of faith, is also your happiness; for the faith of Rome, here sealed on the right and left banks of the Tiber with the blood of the Princes of the Apostles, is the faith that was proclaimed to you, that is proclaimed, and will be proclaimed throughout the entire world. You rejoice in the thoughts and greetings of Rome, because you feel within yourselves the pulse of the universal Romanity of your faith. For nineteen centuries, in the glorious blood of the first Vicar of Christ and the Doctor of the Gentiles, Rome of the Caesars was baptized, Rome of Christ, for an eternal sign of the unfailing authority of the Holy See and the infallible Magisterium of the faith of the Church; and in that blood were written the first pages of a new and magnificent history of the sacred struggles and victories of Rome. Have you ever wondered what the feelings and fears of the small group of Christians scattered throughout the great pagan city must have been, when, after hastily burying the bodies of the two great Martyrs, one at the foot of the Vatican and the other on the Ostian Way, they gathered in their small rooms, either as slaves or as poor artisans, some...?

[*Latin ed. p. 320*]

320 Acta Apostolicae Sedis - Commentarium Officiale. In their rich dwellings, did they feel alone and almost orphaned by the disappearance of those two supreme Apostles? It was the fury of the storm that had just been unleashed upon the nascent Church by the cruelty of Nero; before their eyes still rose the horrible vision of the smoking human torches burning at night in the imperial gardens, and of the torn and palpitating bodies in the circuses and on the streets. It seemed then that

Translated by churchlatin.ai, a product of Boyne Archives

implacable cruelty had triumphed, striking down and overthrowing the two pillars, whose very presence sustained the faith and courage of the small group of Christians. In that twilight of blood, how must their hearts have felt the grip of sorrow, finding themselves without the comfort and companionship of those two powerful voices, abandoned to the ferocity of a Nero and to the formidable power of the Roman Empire! But against the iron and material force of the tyrant and his ministers, they had received the spirit of strength and love, more powerful than torments and death. And it seems to us that, in the subsequent gathering, in the midst of the desolate community, the old Linus, who was the first to be called to replace the departed Peter, took in his trembling hands, filled with emotion, the sheets that carefully preserved the text of the letter already sent by the Apostle to the faithful of Asia Minor, and slowly reread the phrases of blessing, of trust, and of comfort: "Blessed be God, the Father of our Lord Jesus Christ, who according to his great mercy has regenerated us to a lively hope, through the resurrection of Jesus Christ... Then you shall rejoice, if for a little while now you are afflicted by various temptations... Humble yourselves therefore under the mighty hand of God... casting all your care upon Him, for He cares for you... To God, who has called us to his eternal glory in Christ Jesus, with a little suffering he will perfect, comfort, and establish you. To Him be glory and dominion for the ages of ages! Amen." And we, dear children, who, for an inscrutable counsel of God, have received, after Peter, after Linus, and after a hundred other holy Popes, the mission to confirm and console our brothers in Jesus Christ, we, like you, feel our hearts constrict at the thought of the whirlwind of evils, of sufferings, and of anxieties that rage today throughout the world. Certainly, in the darkness of the storm, there are comforting sights that open the heart to great and holy expectations. "Magnanimous valor in defense of the foundations of Christian civilization and confident hopes for their triumph. Strong love of country. Heroic acts of virtue. Souls elected, ready..." 1 Peter, 1:3, 6; 5:6, 10. Cf. Luke, 22:32.

[*Latin ed. p. 321*]

The Acts of the Holy Pontiff Pius XII demonstrate his readiness for every sacrifice. Generous dedications. A widespread awakening of faith and piety. But on the other hand: sin and evil have penetrated the lives of individuals, the sanctuary of the family, and the social order, not merely tolerated through weakness or impotence, but excused, even glorified, and have entered as masters into the most varied aspects of human life. A decline in the spirit of justice and charity. Peoples overwhelmed and fallen into an abyss of misfortunes. Human bodies torn apart by bombs or machine guns. Wounded and sick filling hospitals, and often leaving them with their health ruined, their limbs mutilated, invalids for life. Prisoners far from their loved ones and often without news. Individuals and fami-

Translated by churchlatin.ai, a product of Boyne Archives

lies deported, transported, separated, torn from their homes, wandering in misery, without assistance, without a means of earning their bread. All these evils afflict not only the combatants, but also entire populations, the elderly, women, children, the most innocent, the most peaceful, those without any defense. Blockades and counter-blockades, which almost everywhere increase the difficulties in the supply of food, so that here and there, sometimes, even famine is cruelly felt. In addition to this, the unspeakable sufferings, torments, and persecutions that so many of our beloved sons and daughters – priests, religious, and laypeople – endure in certain places, for the name of Christ, for the sake of their religion, for their fidelity to the Church, for their sacred ministry, pains and bitternesses that concern for those who suffer do not allow us to reveal in all their painful and moving details. Faced with such a multitude of evils, trials of virtue, and trials of every kind, it seems that the human mind and judgment are lost and confused, and perhaps in the heart of more than one of you, the terrible thought of doubt has arisen, which perhaps already, before the death of the two Apostles, attempted or troubled some less steadfast Christians: How can God permit all this? How is it possible that an omnipotent God, infinitely wise and infinitely good, allows so many evils, which are so easy for Him to prevent? And the words of Peter, still imperfect, rise to the lips at the announcement of the Passion: "May it never be true, O Lord." No, my God, they think, neither your wisdom, nor your goodness, nor even your own honor can allow evil and violence to dominate the world to such an extent, to mock you, and to triumph over your silence. Where is your power and providence? Must we then doubt either your divine government or your love for us? "You have not the wisdom of God, but the wisdom of men," He answered. (Matthew 16:20)

[*Latin ed. p. 322*]

Acta Apostolicae Sedis - Commentarium Officiale.

Christus, sicut dixit Petro, et per eum populo Judae, per Prophetam Isaiam: "Non sunt cogitationes meas cogitationes vestrae, neque viae vestrae viae meae." Omnes homines, procul dubio, quasi pueri sunt coram Deo, omnes, etiam sapientes et principes populi. Iudicant eventa per brevitatem temporis, qui transcurrit et irreparabiliter fugit; Deus autem, ex altitudinibus et ex centro aeternitatis, omnia considerat. Homines habent ante oculos suos angustum spectaculum paucorum annorum; Deus autem, panorama universale saeculorum. Homines ponderant eventa humana ex causis proximis et effectibus immediatis; Deus autem, ex causis remotis et ex effectibus longinquis. Illi se detinent ad distinguendum hanc aut illam manum particularem responsalem; Deus autem, videt omnia, secretum complicatum concursum responsabilitatum, quia alta eius Providentia non excludit liberum arbitrium bonarum et malarum electionum humanarum. Illi desiderant iustitiam immediatam, et scandalizantur ante potentiam

Translated by churchlatin.ai, a product of Boyne Archives

effimeram inimicorum Dei, ante dolores et humiliationes bonorum; sed Pater caelestis, qui in luce aeternitatis suae, omnia circumspicit, penetrat et dominatur, sicut pacem serenam saeculorum sine fine, Deus, qui est Trinitas beata, plenus compassione pro debilitatibus, ignorantibus, impatienciis humanis, sed qui nimis amat homines, ut peccata eorum deturpent eum ab iisdem iteribus sapientiae et amoris sui, semper et continuabit ad suscitare solis sui super bonos et malos, ad pluviam mittendam super justos et injustos, ad ducendum gradus eorum, quasi puerorum, cum firma et tenera manu, modo se aipso ductos patiantur et confidant in potentia et sapientia amoris eius erga eos.

Quid significat confidere in Deum? Confidere in Deum significat se abnegare, tota vi voluntatis, sustenta gratia et amore, contra omnia dubia suggerenda ab apparentibus contrariis, ad omnipotentiam, sapientiam, amorem infinitum Dei. Est credere quod nihil in hoc mundo fugiat Providentiam eius, sive in ordine universali, sive in particulari; quod nihil, grande aut parvo, accidit nisi praevisum, volutum aut permissum, semper a ipsa directo ad sua alta finis, quae in hoc mundo semper sunt finis amoris erga homines. Est credere quod Deus aliquando hic, pro aliquo tempore, potest permittere praecedentiam atheismi et impietatis, dolorosa obscuramenta sensus iustitiae, violationes iuris, tormenta hominum innocentium, pacificorum, defensorum, sine sustento.

Is., LV, 8. Matth., V, 45.

[*Latin ed. p. 323*]

It is believed that God sometimes allows trials to befall individuals and peoples, the instrument of which is the malice of men, in a design of justice aimed at the punishment of sins, to purify individuals and peoples through the expiations of this life, and to lead them thereby back to Himself; but it is also believed that this justice always remains here below a justice of the Father, inspired and guided by love. However harsh the hand of the divine Physician may appear, when it penetrates with iron into living flesh, it is always the active love that guides and impels it, and only the true good of individuals and peoples causes it to intervene so painfully. Finally, it is believed that the fierce intensity of the trial, as well as the triumph of evil, will not last here below for more than a certain time, and no longer; that the hour of God will come, the hour of mercy, the hour of holy joy, the hour of the new song of liberation, of exultation and of joy, the hour in which, after having allowed the hurricane to rage for a moment over poor humanity, the almighty hand of the Heavenly Father, with an imperceptible gesture, will restrain and dissipate it, and for those minds and hopes of men that are less open, justice, calm, and peace will be restored to the nations. We know well that the greatest difficulty, for those who do not have a true sense of the divine, arises from seeing so many innocents dragged to suffer in the same storm that overwhelms the sinners. Men are never indifferent when, from

Translated by churchlatin.ai, a product of Boyne Archives

the storm that shatters the giant trees, the humble little flowers are also uprooted, which have opened only at their feet to offer the grace of their beauty and their fragrances to the air around them. Yet, even those flowers and those fragrances are the work of God and of His wondrous art! If He has allowed some of those flowers to be snatched away in the vortex of the winds, perhaps He has not assigned a purpose, unknown to the human eye, to the sacrifice of that most innocent creature in the general economy of the laws by which He weighs and governs nature? How much more, then, will His omnipotence and His love direct the fate of pure and innocent human beings to the good? Because of the faith that has languished in human hearts, and because of the hedonism that informs and captivates life, men are led to judge all the physical misfortunes of this earth as evils, and as absolute evils. They have forgotten that pain stands at the dawn of human life as a path to the smiles of the cradle; they have forgotten that most often it is a projection of the Cross of Calvary onto the path of resurrection; they have 7 7 Ps. XCVI.

[*Latin ed. p. 326*]

326 Acta Apostolicae Sedis - We desire to honor the aforementioned basilica with the privileges of a minor basilica, and we readily deem such prayers to be fitting. Now, Our Venerable Brother, Cardinal of the Holy Roman Church, Bishop of Praenestinus, Prefect of the Sacred Congregation of Rites, has informed Us that the aforementioned temple is distinguished by its size, antiquity, and also the nobility of its architecture; and that within it, a notable relic of Saint Blaise is preserved, so that the faithful, not only from neighboring areas but also from distant places, may come together to implore the patronage of the same Saint; and that furthermore, religious functions are devoutly and diligently performed there throughout the year, which are also enhanced by the splendor of precious sacred vestments. Having duly considered all of these things with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, We, by the force of these present letters and perpetually, decorate the temple dedicated to Saint Blaise, Bishop and Martyr, located in Marathae, within the boundaries of the diocese of Policastrensis, with the title and dignity of a Minor Basilica, with all the rights and privileges pertaining to that title being added to it, notwithstanding any contrary provisions. We decree that these present letters shall remain forever firm, valid, and efficacious; and shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully support them; and that it shall be rightly judged and declared invalid and void from this moment forward if anything contrary to these should happen to be attempted by anyone, with any authority whatsoever, knowingly or unknowingly. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the sixth day of January, in the year 1931, the second year of Our pontificate.

Translated by churchlatin.ai, a product of Boyne Archives

A. Card. MAGLIONE, Secretary of State. THE ARCHPRIESTLY CHURCH, WITHIN THE BOUNDARIES OF THE CITY AND DIOCESE OF COMENSIS, DEDICATED TO SAINT GEORGE THE MARTYR, IS DECORATED WITH THE TITLE OF A MINOR BASILICA. PIUS PP. XII For the perpetual memory of this matter. — In the city and diocese of COMENSIS, there exists an ancient archpriestly church dedicated to Saint George the Martyr, which is also honored with the title of Saint Euthychius, Bishop of COMENSIS, since the bones of the same Saint are piously and devoutly preserved within that sacred edifice. In the seventeenth century, through the generosity of Tolomeo...

[*Latin ed. p. 327*]

The acts of Pope Pius XII, page 327: The building of Gallio, Cardinal of the Holy Roman Church, as well as that of Lazarus Caratino, Bishop of Como, has been renovated, expanded, and brought to its present form; with the exception of the facade, which was splendidly constructed at the beginning of the eighteenth century from Numidian marble. The faithful of the city and surrounding areas most venerate the image of Our Lady of the Sacred Heart, which is kept in that church, and which has been redeemed with valuable crowns. These crowns, along with more precious stones with which they are set, were generously donated by the Most Reverend Cardinal Andrew Perrari of Milan, in memory of our predecessor, Pope Benedict XV. Therefore, it is not surprising that, due to the great devotion of the faithful towards the Blessed Virgin, this diocese of Como has been placed under the special protection of Our Lady of the Sacred Heart of Jesus, or, as they say, has been dedicated to Her, and therefore, a pious association has also been canonically established in that temple under the title of Our Lady, which flourishes with the number of its members and encourages the religious piety of all, so that the inhabitants frequent the aforementioned temple daily and contribute the necessary offerings, both for the celebration of the Sacraments and for the due observance of annual festivities. Therefore, since the present Bishop of Como, following in the footsteps of his predecessors, the Most Holy Abundant and Felix, who constantly strived to promote the cult and devotion to Our Lady of the Sacred Heart, has presented us with petitions so that we might deem it fitting to grant the temple of Saint George, in which the aforementioned image of the Blessed Virgin is kept and venerated, the privileges and honors of a Minor Basilica; and so that we may foster the love and devotion of the faithful of the diocese of Como towards Our Lady of the Sacred Heart of Jesus, and their zeal and diligence in promoting the divine cult, we consider it a pleasure to grant the aforementioned petitions. Since this is the case, after consultation with our Venerable Brother, the Cardinal of the Holy Roman Church, Bishop of Palestrina, Prefect of the Sacred Congregation of Rites, and with certain knowledge and mature deliberation, by the fullness of

Translated by churchlatin.ai, a product of Boyne Archives

our Apostolic power, we declare, by these present letters, in perpetuity, that the aforementioned archpriestly temple, dedicated to the glory of God in honor of the Martyr Saint George, within the territory of the city and diocese of Como, is adorned with the title and dignity of a Minor Basilica. These things we grant, decreeing that these present letters shall remain firm, valid, and efficacious forever; that they shall have and obtain their full and complete effect; and that they shall fully suffice, now and in the future, for those to whom they pertain, or may pertain; and that it shall be rightly judged and determined, and that from this moment they shall be declared void and null, if anything to the contrary.

[*Latin ed. p. 331*]

The Most Holy Congregation of the Holy Office, 331 ACTA SS, CONGREGATIONUM. THE MOST HOLY CONGREGATION OF THE HOLY OFFICE. DECREE CONCERNING THE PROHIBITION OF BOOKS. Thursday, May 7, 1941. In the general assembly of the Most Holy Congregation of the Holy Office, the Most Eminent and Reverend Lords Cardinals, entrusted with the safeguarding of faith and morals, having heard the vote of the Most Reverend Consultors, condemned and ordered the following books to be placed in the Index of Prohibited Books: *Die Onosis des Christentums*; *Gewissen in der Entscheidung* (a book printed and disseminated both in print and as a manuscript); *MuLERT HERMANNUS, Der Katholizismus der Zukunft*. KOBPGBN GEORGIUS, LAROS MATTHIAS. *Das christliche*. And on the following day, Friday, May 8th of the same month and year, Our Holy Father, Pope Pius XII, by the divine Providence, in his customary audience granted to the Most Excellent Prelate, the Assistant of the Holy Office, approved, confirmed, and ordered the publication of the resolution of the Most Reverend Fathers. Given at Rome, from the Offices of the Holy Office, on May 16, 1941. I. Pepe, Substitute of the Supreme Congregation of the Holy Office, Notary. SACRED CONSISTORIAL CONGREGATION. PROVISION FOR CHURCHES. Our Holy Father, Pope Pius XII, by the divine Providence, having, through successive decrees of the Sacred Consistorial Congregation, deigned to provide each of the following churches with a new pastor, namely: on May 17, 1941, – He appointed the Reverend James Sweeney, formerly Urban, from the archdiocese of Saint Francis in California, as the pastor of the Cathedral Church of Honolulu, recently established.

[*Latin ed. p. 332*]

332 Acta Apostolicae Sedis - Official Commentary, May 21st. — To the titular archbishopric of the Church of Viminacium, His Excellency, the Most Reverend Father Emmanuel da Silva Gomes, formerly Archbishop of Fortaleza. — To the titular archbishopric of the Church of Anchialus, the Reverend Father George Cabana, director of spiritual affairs in the seminary

Translated by churchlatin.ai, a product of Boyne Archives

of the diocese of Saint Hyacinth, whom he appointed as Coadjutor with the right of succession to His Excellency, the Most Reverend Father Arthur Beliveau, Archbishop of Saint Boniface. — To the titular bishopric of the Church of Midaënsis, the Reverend Father Rosarium Brodeur, pastor of the Church of the Holy Cross in the city of Saint Boniface, within the same archdiocese, whom he appointed as Coadjutor with the right of succession to His Excellency, the Most Reverend Father Felix Couturier, Bishop of Alexandrina in Ontario. May 1st. — To the cathedral church of Portsmouth, His Excellency, the Most Reverend Father John Henry King, formerly titular Bishop of Opuntius. May 6th. — His Excellency, the Most Reverend Father Marian Blaha, Bishop of Neusohl, appointed the Reverend Father Andrew Skrabik, titular Bishop of Scyrium, as Coadjutor with the right of succession. May 28th. — To the titular archbishopric of the Church of Oyrrhen, His Excellency, the Most Reverend Father Hannibal Mena Porta, formerly titular Bishop of Limnae, whom he appointed as Coadjutor with the right of succession to His Excellency, the Most Reverend Father Symphoriani Bogarin, Archbishop of the Most Holy Assumption. July 5th. — To the titular bishopric of the Church of Arenensi, the Reverend Father Conrad Chaumont, Apostolic Protonotary and General Vicar of the archdiocese of Marianopolitan, whom he appointed as Auxiliary to His Excellency, the Most Reverend Father Joseph Charbonneau, Archbishop of the same archdiocese. — To the titular bishopric of the Church of Opuntia, the Reverend Father Laurentius Patricius Whelan, General Vicar of the archdiocese of Marianopolitan, whom he appointed as Auxiliary to His Excellency, the Most Reverend Father Joseph Charbonneau, Archbishop of the same archdiocese. July 5th. — To the titular archbishopric of the Church of Caesarea in Cappadocia, the Reverend Father Joseph Misuraca, Apostolic Nuncio to the Republic of Venezuela. — To the cathedral church of Ross, the Reverend Father Dionysius Moynihan, a parochial vicar of the cathedral church in the city of Killarney, in the diocese of Kerry. — To the cathedral church of Saint George in Newfoundland, the Reverend Father Michael O'Reilly, pastor of the Church of the Blessed Virgin of Lourdes in the same diocese.

[*Latin ed. p. 333*]

The Sacred Congregation of the Council, 333 of CATANESI, concerning the canonical rights and dignities. On June 15, 1900. SUBJECT: Concerning the nature of the agreement.

Among other things, Pope Eugenius IV, by the Bull *Inter cetera* of March 31, 1446, established the church of the Blessed Mary of Eleemosyna in the city of Catanesi as a collegiate church, consisting of three dignities and nineteen canonries, and provided for future appointments.

About two years later, Pope Nicholas V, by his Apostolic Bull of July 15, 1448, endowed the same chapter with a double privilege, namely, the right of option and the right of electing canons and dignities, with the firm right

Translated by churchlatin.ai, a product of Boyne Archives

for the Bishop to confirm these elections.

Finally, the Bishop of Catanesi, in the year 1753, established a fourth dignity, the election of which was also granted to the chapter. There is no question regarding this dignity, since the chapter itself maintains that it is reserved to the Holy See after the promulgation of the Code of Canon Law, because in this case, there is no apostolic privilege, but only a concession of the right, granted by the Bishop of Catanesi to the chapter, to elect to that dignity.

However, with regard to the right of electing the other canons and the other three dignities, the chapter contends that this right also belongs to it after the promulgation of the Code of Canon Law, either because in this case, we are dealing with an apostolic privilege, which remains in force by virtue of canon 4 of the same Code, since it has not been expressly revoked, or because the Apostolic Bull of Nicholas V, issued two years after the Bull *Inter cetera* of Eugenius IV, should be considered as the perfection and complement of the latter, and therefore, the privileges established therein, as if they were established at the time of the foundation itself.

However, the Apostolic Dataria contradicts this, and this matter has been referred to this Sacred Congregation for resolution.

OBSERVATIONS.

Firstly, with regard to the right of electing canons, the matter appears quite clear, considering the prescription of canon 403, by virtue of which, except for dignities, all benefices and canonries in both cathedral and collegiate churches belong to the Bishop, and any contrary privilege is revoked. This canon concerns the free...

[*Latin ed. p. 334*]

The Acts of the Apostolic See – an official commentary, concerning the granting of offices, not concerning a necessary granting, or the canonical institution which presupposes the right to choose and present candidates. Therefore, according to the law of the Code, the special right, based on custom or privilege, concerning the matter in question, has been abolished, and the common law has been established, whereby the granting of offices is exclusively reserved to the Apostolic See, according to canons 396 § 1 and 1435 § 1, while the granting of benefices pertains to the Bishop, according to canons 403 and 1432. This has been affirmed on several occasions by this Holy Congregation, as in Barletta, on June 10, 1922 (Acts of the Apostolic See, vol. XIV, page 459), in Xylotenes, on February 10, 1923 (A. A. S., vol. XV, page 544), in Nicomedia, on June 9, 1923 (A. A. S., vol. XVI, page 432), and in Regensburg, on March 4, 1933 (A. A. S., vol. XXVII, page 341). It seems incongruous that the legislator should have taken away from the Chapter the right to choose canons, while preserving for the same canons the right to choose offices, which are of greater importance and are re-

Translated by churchlatin.ai, a product of Boyne Archives

served to the Holy See, especially since it is clear that the intention of the legislator in this matter was to grant the Church complete freedom in the granting of benefices, saving, however, the law of foundation. The Chapter, however, considers these privileges to be recoverable according to the law of foundation, whereas it is clear that in this case, the Supreme Pontiffs did not establish, but only erected or instituted, the canons and offices in the aforementioned collegiate church of Catania. Furthermore, the Bull of Nicholas V cannot be considered as a perfection and complement of the Bull *Inter caetera* of Eugene IV, since this Bull established the Chapter entirely in its own right, and in the subsequent Bull, Pope Nicholas V only expanded and extended the privileges of the Chapter.

RESOLUTION. – Therefore, in the plenary meetings of June 15, 1940, concerning the question: Whether the right of the collegiate Chapter of the Blessed Mary of Eleemosyna to choose canons and offices is maintained in this case, the Most Reverend Fathers of this Holy Congregation answered: Negatively. This resolution was approved and confirmed by our Holy Father Pope Pius XII in an audience on June 18 of the same month, as reported by the undersigned Secretary.

I. Bruno, Secretary.

[*Latin ed. p. 335*]

The Sacred Congregation for the Propagation of the Faith.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH.

BY DECREE dated March 28, 1941, the Sacred Congregation for the Propagation of the Faith, at its discretion, relinquished the office of Apostolic Prefect of Berber, in Africa, held by the Reverend Father Peter Alcantera de Habas, O.F.M. Capuchin (in the world, Joseph Sintas).

SACRED CONGREGATION FOR RITES.

CONCERNING THE CANONIZATION of Blessed Mary Joseph Rossello, Virgin, of the Third Order of St. Francis, Foundress of the Institute of the Daughters of Our Lady of Mercy.

ON THE QUESTION of whether a Commission for the Causes of Saints should be appointed in this case and for the purpose mentioned.

The more a soul, filled with the spirit of Christ, strives to humble itself and to perform good works not for its own sake but solely for the glory of God, all the more does God, as it were, magnificently repay her, not only bestowing eternal glory upon her, but also often making her a dispenser of His graces and miracles, for those who seek her intercession.

Blessed Mary Joseph Rossello, who lived with fervent charity towards

Translated by churchlatin.ai, a product of Boyne Archives

God and showed forth many admirable virtues towards her neighbor, striving to humble herself and feeling herself to be insignificant, directed her mind solely towards the glory of God, from whom she was, after her death, exalted with royal generosity, and was made, as it were, a dispenser of His favors.

Indeed, her reputation for holiness and the graces obtained through her intercession were so great that, after all the investigations prescribed by law had been completed, both concerning her virtues and concerning miracles, and after these had been approved, ACTA, vol. TIU, n. 8. - 21-7-1941. 25

[*Latin ed. p. 336*]

336 Acta Apostolicae Sedis - The official record indicates that the solemnity of the beatification was celebrated in the Vatican Basilica on November 6th, in the year of Our Lord 1938. Moreover, it appears that God intends to further honor His faithful servant. It is reported that, in addition to numerous other graces, other miracles have occurred through her intercession. Therefore, upon the arrival of further petitions from the Most Reverend and Venerable Cardinal Joseph Pizzardo, of Savona, the Most Reverend Bishop of the same diocese, and others, and at the urging of the Reverend Father Fortunato Scipioni, O.F.M., the Promoter of the Cause, a meeting was held in the Ordinary Congregation of Sacred Rites on January 28th of this year. At this meeting, the Most Reverend and Venerable Cardinal Raphael Charles Rossi raised the question: Should a commission be appointed to resume the Cause, in the case and for the purpose under consideration? After the presentation by the Most Reverend Prefect, and after hearing the Reverend Father Salvatore Natucci, the General Promoter of the Faith, and after all matters were considered, it was decided to respond: Affirmative, namely: A commission should be appointed to resume the Cause, if it pleases the Most Holy [Pope]. Subsequently, on the date indicated below, the aforementioned Cardinal presented a report to His Holiness, Our Lord Pope Pius XII. His Holiness, having approved the response of the Most Reverend Fathers, deigned to sign the commission to resume the Cause for the Canonization of the Venerable Servant of God, Mary Joseph Rossetto, with His own hand. Given in Rome, on February 5th, 1941. [Signed] O. Card. SALOTTI, Bishop of Praeneste, Prefect. L. B. s. A. Carinci, Secretary.

II. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, MARY THERESA HAZE, FOUNDRESS OF THE CONGREGATION OF THE DAUGHTERS OF THE CROSS. REGARDING THE QUESTION: Whether it can be affirmed that she possessed the theological virtues of Faith, Hope, and Charity, both towards God and towards her neighbor, and also the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, along with their corresponding virtues, in a heroic degree, in the case and for the purpose

Translated by churchlatin.ai, a product of Boyne Archives

under consideration.

"In this life," says Augustine, "virtue is nothing other than to love what is to be loved. To choose what is right is prudence; to persevere in it, without being turned aside by difficulties, is fortitude; to abstain from pleasures, is temperance; to be free from pride, is justice."

[*Latin ed. p. 337*]

The Sacred Congregation of Rites, in number 337, asks us to choose that which we love above all else, unless we find something better. For, according to St. Paul, "If in giving, we place anything before, or make equal to, God, we do not know how to love ourselves" (Ep., CLV, 13). Mary Teresia Haze, being prudent, strong, temperate, and just, chose God, whom she loved above all else, and in whom she found nothing better. By not placing anything before Him, nor making anything equal to Him, she attained the heroic degree of charity, and therefore, she knew how to love herself perfectly. Furthermore, she was born in Liège, Belgium, at the end of February, in the year 1782, to pious parents, and received the name of Joanna in the sacred waters of baptism. During the French Revolution, it is difficult to express how much suffering she endured, along with her family. Her father was forced to flee secretly from his homeland with his wife, fearing for his life. Not long after, it was necessary for him to flee again, separately from his family, and he went to Germany, where he died. As a young woman, having barely returned to Liège with her mother and sisters, she devoted herself entirely to works of piety and charity, especially towards the poor, along with her sister Ferdinanda. After her mother died, and her other sisters entered into marriage, Joanna, along with the same sister, pitying the unhappy fate of many young girls, founded a private school in Privas, where the students were instructed in the first elements of literature, and were engaged in women's work, and above all, were imbued with the precepts of the Christian life; to the great joy of their parents, and to the benefit of the community, who, receiving examples of virtue from them, were gradually and gently encouraged to correct their manners and to follow the Christian life. The parish priest, admiring the great good achieved through these sisters, asked Joanna to take charge of a free school that he was trying to establish for boys and girls, which she gladly did, although it caused a great burden on the family. Things were proceeding so well that some girls joined them; and thus it happened that Joanna and her companions were able to work not only in schools, but also in other works of charity. This was the beginning of the Congregation of the Daughters of the Cross, which was approved by the Bishop of Liège, along with its constitutions, on the feast of the Nativity of the Blessed Virgin, in the year of Our Lord 1833. On that auspicious day, she put on the religious habit, and changed her name from Joanna to Mary Teresia, in honor of her great piety towards the Blessed Virgin and Saint Therese, and she took her

Translated by churchlatin.ai, a product of Boyne Archives

perpetual vows. Thus, the Institute, strengthened by episcopal authority, began to achieve the goals intended by Venerable Mary Teresia. Therefore, in addition to the schools for the poor, the Venerable one wanted the Sisters to devote diligent work to the care of the sick and the destitute.

[*Latin ed. p. 338*]

338 Acta Apostolicae Sedis — The Official Commentary details how the Institute dedicated itself to the care of young women addicted to vice, those who had fallen into sin or were in danger of doing so, hospitals, orphanages, and the elderly received into hospices, without excluding any other works of charity towards one's neighbor, thereby seeing Christ Himself in these poor. For forty-two years, the Venerable Institute was governed with such piety and wisdom that it was able to offer abundant and joyful fruits to God. Pope Gregory XVI approved the Congregation in 1845, and Pope Pius IX approved the Constitutions in 1851. Moreover, God has wonderfully increased its growth, for more houses have been established throughout the world, and more thousands of young women have embraced the spirit of Venerable Mary Theresa until our time. Furthermore, many orphanages, hospitals, shelters, and homes for the elderly have abundantly benefited from the temporal and spiritual advantages, either through the works of the Venerable herself or of her daughters. "If I have charity, but not other things, I am nothing," says the Apostle (1 Corinthians, 13:2). This document demonstrates how Mary Theresa, considering herself to be nothing, and believing that she could accomplish everything through Him who alone can strengthen her, trusting and confiding only in Him, diligently cultivated all virtues throughout her life, above the common measure of the pious, especially charity, which is the crown of these virtues. Therefore, leaning upon her beloved (Song of Songs, 8:5), she bravely overcame all adversities and every kind of trouble, often saying: "All are against us, therefore we will achieve a happy outcome." With so many merits accumulated, and strengthened by the sacraments of the Church, she accomplished the work she had desired for God; in Liège, on January 7, 1876, on a Thursday, she breathed her last. The reputation for holiness that Mary Theresa enjoyed during her lifetime did not diminish after her death, but rather increased, as more and more graces, if not true miracles, were attributed to her intercession by God. Therefore, in the Liège ecclesiastical court, between the years 1902 and 1905, decrees were issued with ordinary authority, prohibiting the cult of the Servant of God, based on the reputation for holiness, the writings of the same Venerable, and obedience to the decrees of Pope Urban VIII. Pope Pius X, of blessed memory, signed the commissions for the introduction of the cause with his own hand on December 13, 1911. After investigations carried out by Apostolic authority in Liège, and with the necessary legal formalities observed, on June 1, 1937, before the Most Reverend Cardinal Raphael Carlo Rossi, the Promoter of the Cause,

Translated by churchlatin.ai, a product of Boyne Archives

a Preliminary Congregation regarding the virtues was held, which was followed by a Preparatory Congregation on May 30, 1939. On December 10 of the following year, the General Congregation was held before His Holiness Pope Pius XII, at which the same Cardinal, as Relator, proposed a question for discussion: Whether it is established that she possessed the theological virtues of Faith, Hope, and Charity, both towards God and towards her neighbor.

[*Latin ed. p. 339*]

The Sacred Congregation, with due prudence, justice, temperance, and fortitude, and with all those virtues joined to them in the heroic degree, considered the case and the effect of which we are speaking. All those present, the Most Reverend Cardinals, the official Prelates, and the Consultor Fathers, each expressed their opinion, which the Most Blessed Father graciously received; however, He postponed expressing His own opinion until a more opportune time, meanwhile urging fervent prayers that His mind might be illuminated by greater divine light. Therefore, this very day, Sunday, the 9th of February, the seventieth day after the Epiphany, He chose to reveal His opinion. For this reason, the Most Reverend Cardinals Charles Salotti, Bishop of Praeneste, Prefect of the Sacred Congregation, and Raphael Carolus Rossi, Relator of the Cause, and also the Reverend Father Salvatore Natucci and myself, the undersigned Secretary, were summoned to Him, and after the Holy Sacrifice was piously celebrated, He declared: That the Venerable Servant of God, Mary Teresia Haze, possessed the theological virtues of Faith, Hope, and Charity, both towards God and towards her neighbor; and also the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and all those virtues joined to them, in the heroic degree, in the case and with regard to the effect of which we are speaking. Furthermore, He ordered that this decree be made public and recorded in the acts of the Sacred Congregation. Given in Rome, on the 9th of February, in the year of Our Lord 1941.

[Signature] C. Card. SALOTTI, Bishop of Praeneste, Prefect.

[Signature] L. S. A. Carinci, Secretary.

[*Latin ed. p. 340*]

340 Acta Apostolicae Sedis - Official Commentary of the DIARY OF THE ROMAN CURIA, Sacred Congregation of Rites. Tuesday, May 20, 1941, in the Apostolic Palace at Vatican City, in the august presence of the Holy Father, the Sacred Congregation of Rites convened in general session, wherein the Most Reverend and Venerable Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors, gave their votes on two miracles which are asserted to have been wrought through the intercession of the Blessed Bernardine Realino, Confessor, of the Society of Jesus, and which are proposed for his canonization.

Translated by churchlatin.ai, a product of Boyne Archives

Tuesday, May 27, 1941, in the Apostolic Palace at Vatican City, the Sacred Congregation of Rites convened in its ordinary session, wherein the Most Reverend and Venerable Cardinals and the Reverend Prelates Officials examined the summary of the cause for canonization of the Blessed Nunio Alvarez Pereira, Confessor, a lay professed member of the Order of Carmelites. They also examined the reports of the theological reviewers concerning the writings of the following Servants of God: a) Anthony Mary of Vauro, a professed priest of the Order of the Friars Minor Capuchins; b) Bernard Mary of Jesus, a professed priest of the Congregation of the Passionists; c) James Berthieu, a professed priest of the Society of Jesus; d) Agostina Pietrantoni, of the Institute of the Sisters of Charity; e) Richard Friedl, a professed priest of the Society of Jesus; f) Anthony Mary Verna, foundress of the Institute of the Sisters of Charity of the Immaculate Conception of Ivrea; g) Meinrad Engster, a lay professed member of the Order of Saint Benedict.

Tuesday, June 10, 1941, in the Apostolic Palace of the Congregations at Saint Callistus, before the Most Reverend and Venerable Cardinal Raphael Carlo Rossi, Promoter or Relator of the cause for canonization of the Blessed Imelda Lambertini, Virgin, of the Dominican Order, the Sacred Congregation of Rites convened in a preparatory session, with the participation of the Reverend Prelates Officials and Theological Consultors, to discuss two miracles, which are asserted to have been wrought through the intercession of the same Blessed.

[*Latin ed. p. 341*]

From the Roman Curia Diary, 341, Tuesday, June 17, 1911, in the august presence of the Holy Father, in the Apostolic Palace of the Vatican, the Sacred Congregation of Rites, in its general session, convened, wherein the Eminent and Reverend Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors gave their votes on two miracles which are asserted to have been wrought through the intercession of the Blessed John de Britto, Martyr, of the Society of Jesus, and which are proposed for his canonization.

On Tuesday, July 1, 1941, in the Apostolic Palace of the Vatican, the Sacred Congregation of Rites, in its preparatory session, convened, wherein the Eminent and Reverend Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors discussed two miracles, which are asserted to have been wrought through the intercession of the Blessed Louis Grignion de Montfort, Priest, founder of the Society of Mary and of the Institute of the Daughters of Wisdom; miracles which are proposed for the canonization of the aforementioned Blessed.

On Tuesday, July 8, 1941, in the Apostolic Palace of the Vatican, the Sacred Congregation of Rites, in its ordinary session, convened, wherein the Eminent and Reverend Lords Cardinals and the Reverend Prelates Offi-

Translated by churchlatin.ai, a product of Boyne Archives

cials discussed:

1. Concerning the cult of the Servants of God:

a) Francis Coli, professed priest of the Order of Preachers, founder of the Congregation of the Sisters of the Third Order of Saint Dominic of the Annunciation;

b) Frederick Jansoone, professed priest of the Order of Friars Minor;

c) James Berthieu, professed priest of the Society of Jesus, killed, as is asserted, in hatred of the faith;

d) Elizabeth Anne Bayley Seton, foundress of the Congregation of the Sisters of Charity of Saint Joseph in the United States;

e) Mary Anthony of Saint Joseph, de Paz y Figueroa, secular virgin;

f) Mary Fortunata Viti, converted nun of the Order of Saint Benedict.

2. Concerning the validity of the processes regarding the miracles attributed to the Servants of God:

a) Blessed Meola de Flue, Confessor, Swiss hermit;

b) Brother Benilde, of the Institute of the Brothers of the Christian Schools.

3. Concerning the validity of the processes regarding the virtues of the Servants of God:

a) Alberic Crescitelli, Apostolic Missionary, killed, as is asserted, in hatred of the faith;

b) Vital Justin Grandin, Bishop of Saint Albert, of the Congregation of the Oblates of Mary Immaculate;

c) Anthony Mary Pucci, professed priest of the Order of the Servants of Mary;

d) Francis Gabriel Rivat, of the Institute of the Marist Brothers of the schools.

[*Latin ed. p. 342*]

342 Acta Apostolicae Sedis — Official Commentary. Tuesday, July 15, 1941, in the Apostolic Palace at the Vatican, in the august presence of the Holy Father, the Most Holy and General Congregation of Rites was assembled, in which the Eminent and Reverend Lords Cardinals, the Reverend Prelates Officials, and the Theological Consultors gave their votes: 1) Concerning the cause for the canonization of the Blessed John de Britto, Martyr, of the Society of Jesus, and of the Blessed Bernardino Realino, Confessor, of the same Society. 2) Concerning the miracles of the Venerable Magdalene, Marchioness of Canossa, foundress of the Institute of the Daughters of Charity. Subsequently, the Eminent and Reverend Lords Cardinals and the Reverend Prelates Officials discussed, in a subsequent ordinary Congregation, the resumption of the cause of the Blessed Mary Domenica Mazzarello, Virgin, co-foundress of the Institute of the Sisters of Mary Help

Translated by churchlatin.ai, a product of Boyne Archives

of Christians, and they examined the reports of the theological revisers concerning the writings of the Servants of God: a) Giacinto Cormier, professed priest of the Order of the Fathers Preachers; b) Peter John Cayron, professed priest of the Society of Jesus; c) Francesca Streitel, foundress of the Institute of the Sisters of Mary Adolorata; d) Mary of the Most Holy Heart of Jesus (Droste Vischering), of the Congregation of the Sisters of Charity of the Good Shepherd.

SECRETARY OF STATE. APPOINTMENTS. By letters from the Secretary of State, the Holy Father Pius XII, happily reigning, deigned to appoint:

May 17, 1941. The Most Reverend and Reverend Monsignor Patrizio Boylan, Consultor of the Pontifical Commission for Biblical Studies.

June 2. The Most Reverend and Reverend Monsignor Giuseppe Guerri, Under-Secretary of His Holiness.

June 2. The Most Reverend and Reverend Monsignor Mark Martini, Regent of the Apostolic Dataria.

June 13. The Reverend Father Giuseppe Maria Casari, of the Order of the Servants of Mary, Consultor of the Holy Congregation of Religious.

June 13. The Reverend Father Emiliano Bartolozzi, of the Order of the Hermits of Saint Augustine, Consultor of the Sacred Congregation.

[*Latin ed. p. 343*]

From the Roman Curial Diary, 343, the Congregation of Rites for Causes of Beatification and Canonization. June 18, 1941. His Excellency, Prince Don Enrico Barberini, Bearer of the Golden Rose. » » His Excellency, Prince Don Luigi Massimo Lancellotti, Bearer of the Golden Rose. » » The Reverend Fathers Emanuele Montoto, of the Order of the Friars Preachers; Alberto Perbal, of the Oblates of the Immaculate Mary; and Michele Schulien, of the Society of the Divine Word, Consultors to the aforementioned Congregation. » » The Illustrious and Reverend Monsignor Pietro Parente, and the Reverend Fathers Ubaldo Beste, of the Order of the Benedictines; and Sebastiano Tromp, of the Society of Jesus, Bearers of the Golden Rose. To the Congregation for the Propagation of the Faith. Consultors to the Supreme Sacred Congregation of the Holy Office. By Apostolic Briefs, the Holy Father Pius XII, happily reigning, deigned to appoint: March 16, 1941. The Most Reverend and Reverend Cardinal Giuseppe Ernesto van Roey, Protector of the Regular Canonesses of Saint Augustine of the Congregation of Our Lady of Jupille (diocese of Liège). April 5th. The Most Reverend and Reverend Cardinal Giovanni Battista Nasalli Rocca di Corneliano, Protector of the Institute of the Dominican Sisters of the Most Holy Sacrament in Fognano (Faenza). May 15th. The Most Reverend and Reverend Cardinal Federico Tedeschini, Protector of the Pious Society of Saint Jerome for the spreading of the Holy Gospels. June 21st. The Most Reverend and Reverend Cardinal Francesco Marchetti

Translated by churchlatin.ai, a product of Boyne Archives

Selvaggiani, Protector of the Institute of the Sisters of Saint Francis Xavier (Rome). Among those assisting at the Papal Throne: March 24, 1940. His Excellency, Reverend Monsignor Luigi Rhéaume, Bishop of Timmins. June 5th. His Excellency, Reverend Monsignor Edoardo Patrizio Roche, Archbishop of Saint John's, Newfoundland. June 11th. His Excellency, Reverend Monsignor Edvino Vincenzo Byrne, Bishop of Saint John's, Puerto Rico.

[*Latin ed. p. 344*]

Acts of the Apostolic See - Official Commentary, November 7, 1940. His Excellency, Monsignor Giuseppe Guadalupe Ortiz y Lopez, titular Archbishop of Pompeopoli in Cilicia, Apostolic Administrator of Monterrey. Apostolic Protonotaries *ad instar participantium*: December 30, 1939. Monsignor Giorgio Waring, of the Archdiocese of New York. May 31, 1940. Monsignor Alfonso d'Amours, of the Diocese of Saint-Germain of Rimouski. Monsignor Francesco Saverio Konrad, of the Diocese of Passavia. August 12. Monsignor Carlo Alessandro Leimbach, of the Diocese of Fulda. October 24. Monsignor Giuseppe Negwer, of the Archdiocese of Breslau. Monsignor Vito Annese, of the Diocese of Monopoli. March 28, 1941. Monsignor Giuseppe Blasco, of the Diocese of Cefalù. Monsignor Giovanni Ivànyi, of the Diocese of Cinque Chiese. May 31. Monsignor David F. Hichey, of the Diocese of Erie. April 10. Monsignor Enrico Di Maggio, of the Archdiocese of Naples. April 23. Monsignor Ernesto Mottola, of the same Archdiocese. April 26. Monsignor Edmondo Poggi, of the Archdiocese of Algiers. Monsignor Romeo Russo, of the Archdiocese of Barletta. May 12. Monsignor Luigi Gavotta, of the Diocese of Foggia. May 15. Domestic Prelates of His Holiness: November 29, 1940. Monsignor Giacomo Koschel, of the Diocese of Aix-la-Chapelle. Monsignor Guglielmo Boeckem, of the same Diocese. Monsignor Luigi Marquardt, of the Diocese of Warmia. May 30. Monsignor Eugenio Brachvogel, of the same Diocese. June 5. Monsignor Giovanni Giuseppe Rawlins, of the Archdiocese of Saint John's of Newfoundland. Monsignor Michele Kinsella, of the Archdiocese of Halifax. June 6. Monsignor Viatore Dudemaire, of the Diocese of Amos. September 18. Monsignor Biagio Unterberger, of the Diocese of Secovia. September 20. Monsignor Lubino Gomez-Hoyos, of the Archdiocese of Medellín. Monsignor Giuseppe Emanuele Sierra, of the same Archdiocese. October 24. Monsignor Antonio Wohlgemuth, of the Diocese of Fulda. November 6. Monsignor Ludovico Cuno, of the Archdiocese of Breslau. March 27, 1941. Monsignor Giuseppe Piccolo, of the Diocese of Gerace. March 29. Monsignor Giovanni De Mitri, of the Diocese of Nardo. March 31. Monsignor Giulio Privitzky, of the Diocese of Rosnavia.

[*Latin ed. p. 345*]

Diary, Book 1, Page 9, April 20, 1941.

Translated by churchlatin.ai, a product of Boyne Archives

Most Reverend Giovanni Gozzoli, of the diocese of Cremona.
Most Reverend Cesare Rosa, of the same diocese.
Most Reverend Alfonso N. Schuh, of the diocese of La Crosse.
Most Reverend Luciano J. Kuffel, of the same diocese.
Most Reverend Antonio Ilario Wiersbinski, of the diocese of Erie.
Most Reverend Severino E. Niedbalski, of the same diocese.
Most Reverend Tommaso B. Downey, of the same diocese.
Most Reverend Giovanni H. Heibel, of the same diocese.
Most Reverend Teofilo Pypers, of the diocese of Spokane.
Most Reverend Giuseppe Tirelli, of the diocese of Lodi.
Most Reverend Tommaso I. Callery, of the Archdiocese of Newark.
Most Reverend Pietro D. Lill, of the same archdiocese.
Most Reverend Mattia A. Thimmes, of the same archdiocese.
Most Reverend Giuseppe N. Gri'eff, of the same archdiocese.
Most Reverend Giovanni G. Delaney, of the same archdiocese.
Most Reverend Guglielmo Lawlòr, of the same archdiocese.
Most Reverend Giacomo F. Kelley, of the same archdiocese.
Most Reverend Giacomo J. Smith, of the same archdiocese.
Most Reverend Guglielmo B. Masteson, of the same archdiocese.
Most Reverend Michele Mercolino, of the same archdiocese.
Most Reverend Edoardo F. Kirk, of the same archdiocese.
Most Reverend Edoardo M. Farrell, of the same archdiocese.
Most Reverend Giacomo J. Mulhall, of the same archdiocese.
Most Reverend Tommaso F. Monaghan, of the same archdiocese.
Most Reverend Marco J. Dufty, of the same archdiocese.
Most Reverend Carlo Doyle, of the same archdiocese.
Most Reverend Nicola A. Mameli, of the same archdiocese.
Most Reverend Guglielmo F. Grady, of the same archdiocese.
Most Reverend Enrico J. Watterson, of the same archdiocese.
Most Reverend Cornelio J. Kane, of the same archdiocese.
Most Reverend Andrea L. Adzima, of the same archdiocese.

May 7.

Most Reverend Ludovico Kiss, of the diocese of Sabaria.

Most Reverend Domenico Fiori, of the suburbicarian diocese of Sabina and Poggio Mirteto.

May 15.

Most Reverend Guglielmo T. Mulloy, of the diocese of Fargo.

Translated by churchlatin.ai, a product of Boyne Archives

Most Reverend Leone F. Dworschak, of the same diocese.

[*Latin ed. p. 346*]

346 Acta Apostolicae Sedis - Commentarium Officiale, May 15, 1941.

Most Reverend Matteo J. Flechter, of the same diocese.

Most Reverend Edoardo Giovanni Hichey, of the archdiocese of Detroit.

Most Reverend Ladislao Giovanni Krzyzosiak, of the same archdiocese.

Most Reverend Raffaele Marinelli, of the diocese of Conversano.

Most Reverend David Federico Cunnigham, of the diocese of Syracuse.

Most Reverend Michele J. Donnelly, of the diocese of Paterson.

Most Reverend P. J. MeGuire, of the diocese of Sault Sainte Marie.

Most Reverend Enrico G. Coallier, of the same diocese.

Most Reverend Gregorio Moran, of the diocese of Camden.

Most Reverend Giuseppe B. Mclntyre, of the same diocese.

Most Reverend Arturo D. Hassett, of the same diocese.

Most Reverend Marcello Giuseppe Grunewald, of the diocese of Buschbell.

Most Reverend Giovanni Giuseppe Fallón, of the same diocese.

Most Reverend Patrizio Grealy, of the diocese of Sacramento.

Most Reverend Ottaviano Masulli, of the diocese of Monopoli.

Most Reverend Giovanni M. Sklenar, of the diocese of Wichita.

Most Reverend Giovanni Giuseppe Sonefeld, of the diocese of Saginaw.

Most Reverend Giorgio Vidican, of the diocese of Cluy-Glierla dei Romeni.

Most Reverend Nazzareno Patrizi (Rome).

June 2.

Most Reverend Pio Rossignani (Rome).

Most Reverend Ermenegildo Montini, of the diocese of Borgo S. Sepolcro.

Most Reverend Gaetano Gentileschi, of the diocese of Ripatransone.

HONORS

By Apostolic Briefs, the Holy Father Pius XII, reigning happily, has deigned to bestow:

The Grand Cross of the Order:

May 28, 1941, upon His Excellency, Mr. Emmanuele Prado, President of the Republic of Peru.

June 11, upon Mr. Stenio Vicent, formerly President of the Republic of

Translated by churchlatin.ai, a product of Boyne Archives

Haiti.

[*Latin ed. p. 347*]

Diarium Romanae Curiae 347 Concerning the Commandery of the Order of Saint Gregory: February 24, 1941. To the Reverend Doctor Commendatory Agostino Baisi (Rome). The Grand Cross of the Order of Saint Gregory the Great, civil class: June 11, 1941. To the Reverend Mr. Leone Laleau (Haiti). The Commandery with Plaque of the Order of Saint Gregory the Great, civil class: December 18, 1940. To the Reverend Mr. Giovanni Holub, of the Archdiocese of Olomouc. 1941. To His Excellency, the Reverend Mr. Pier Silverio Leicht, Senator of the Kingdom of Italy. To the Reverend Mr. Caio De Mello Franco (Brazil). To the Reverend Mr. Leone Alfred (Haiti). The Commandery of the Order of Saint Gregory the Great, civil class: 1940. To the Reverend Mr. Ettore Authier, of the Diocese of Amos. To the Reverend Mr. Guglielmo Giovanni Higgins, of the Archdiocese of Saint John's, Newfoundland. To the Reverend Mr. Vincenzo Patrizio Burke, of the same Archdiocese. To the Reverend Count Giuseppe De Nostitz-Rieneck, of the Archdiocese of Prague. To the Reverend Mr. Giuseppe Alberto Mena, of the Archdiocese of Quito. December 19, 1940. To the Reverend Mr. Aldo Marinotti, of the Diocese of Vittorio Veneto. April 1, 1941. To the Reverend Mr. Giuseppe Graziola, of the Diocese of Ivrea. June 5, 1941. To the Reverend Mr. Michele Caldiero, of the Archdiocese of Naples. To the Reverend Mr. Carlo Enrico Englisk, of the Diocese of Erie. To the Reverend Mr. Carlo F. Henderson, of the Archdiocese of Newark. To the Reverend Mr. Giovanni Rodolfo Sassen, of the Archdiocese of Utrecht. To the Reverend Mr. Francesco Melis, of the Diocese of Civita Castellana. June 26, 1941. To the Reverend Count Augusto Govone, of the Diocese of Vittorio Veneto. May 21, 1941. To the Reverend Mr. Francesco Maglione, of the Diocese of Nola. June 10, 1941. To the Reverend Mr. Ferdinando Dennis (Haiti). June 20, 1941. To the Reverend Mr. Giovanni Campa (Rome). To the Reverend Mr. Stanislao Siemiradzki (Poland). June 24, 1941. To the Reverend Mr. Pasquale Castaldo, of the Archdiocese of Naples. June 13, 1941.

[*Latin ed. p. 348*]

Acts 348 of the Apostolic See - Official Commentary

11. Knighthood of the Order of

8. Gregory the Great, civil class:

May 4, August 18, February 15, April 16, April 17, April 20, May 24, June 12, June 17, 1940.

To Mr. Antonio Ayoub, of the Apostolic Vicariate of Egypt.

To Mr. Rodolfo Mlynar, of the Archdiocese of Prague, 1941.

To Mr. Uberto Lorenzo Augusto Velmeijer, of the Archdiocese of Utrecht; Mr. Angelo Piccioli (Rome).

Translated by churchlatin.ai, a product of Boyne Archives

To Mr. Bernardo Luigi O'Connor, of the Archdiocese of Newark.

To Mr. Francesco Cristoforo McCormac, of the same Archdiocese.

To Mr. Giuseppe Federico Gassort, of the same Archdiocese.

To Mr. Edoardo G. Sanborn, of the same Archdiocese.

To Mr. Carlo Csergö, of the Diocese of Vacia; Mr. Giovanni Szabò, of the Diocese of Cinque Chiese; Mr. Angelo Falciola, of the Archdiocese of Milan; Mr. Edoardo Giuseppe Lamberto Schaepman, of the Diocese of Haarlem; Mr. Giorgio Voglino (Rome), an engineer; Mr. Giovanni Cavanagh, of the Archdiocese of Washington.

The Grand Cross of the Order of St. Sylvester:

March 31, April 5, April 7, April 26, May 20, June 1941.

To His Excellency, Mr. Adalberto Kenéz, of the Archdiocese of Strigonia.

To His Excellency, Mr. Caracciolo Parra Perez, Minister of Venezuela to Madrid.

To His Excellency, Mr. Basilio Grigorcea, Extraordinary Envoy and Plenipotentiary Minister of Rumehen to the Holy See.

To Mr. Giovanni Armenise dell'Artemisio (Rome), a Count.

To His Excellency, Mr. Filippo Manlio Presti (Italy).

The Insignia of the Order of St. Sylvester:

May 26, 1941.

To Mr. Tommaso Pennetta (Italy), a Commissioner.

The Commanderate of the Order of St. Sylvester:

May 4, October 14, 1940.

To Mr. Mahmoud Sabet bey, a Lieutenant Colonel, of the Apostolic Vicariate of Egypt.

To Mr. Alberto Giovanni Viola (Rome).

[*Latin ed. p. 349*]

Diarium Romanae Curiae 349, February 26, 1941. To Mr. Accountant Cavaliere Sebastiano Casini (Rome). To Mr. Lawyer Antonio Zanchini (Rome).

March 19. To Mr. Doctor Gaetano Ennio Barillà (Rome).

March 25. To Mr. Professor Doctor Giovanni Modugno, of the Archdiocese of Bari. To Mr. Lawyer Romualdo Sabatelli, of the same archdiocese. To Mr. Doctor Giovanni Caropreso, of the Archdiocese of Catania. To Mr. Engineer Pietro Micheletti, of the diocese of Bergamo.

April 5. To Mr. Mario Sartori (Rome).

April 7. To Mr. Ugo Mutti, of the diocese of Parma. To Mr. Efisi'o Chessa, of the diocese of Alghero.

April 17. To Mr. Lawyer Giuseppe Manessero, of the diocese of Mondovi.

May 2. To Mr. Francesco Bellone, of the Prelature of Pompei. To Mr.

Translated by churchlatin.ai, a product of Boyne Archives

Angelo Tagliaferri (Italy).

May 20. To Mr. Doctor Nicola Nota, of the diocese of Sora. To Mr. Doctor Tommaso Audiffred (Rome).

May 26. To Mr. Cavaliere Fernando Silvestrini (Rome).

June 2. To Mr. Cavaliere Antonio Della Rossa (Vatican City). To Mr. Cavaliere Leonello Faggiani (Vatican City).

June 4. To Mr. Doctor Michele Contella, of the diocese of Ariano. To Mr. Virgilio Cartotti, of the diocese of Biel.

June 10. To Mr. Federico Destouches (Haiti).

June 11. To Mr. Umberto Finotto Siletti, of the diocese of Ivrea.

June 12. To Mr. Engineer Pietro Piazzini, of the Archdiocese of Milan.

June 16. To Mr. Oscar Morpurgo, of the diocese of Como.

The Cavalier of the Order of St. Sylvester Pope: August 12, 1940. To Mr. Giovanni Tuma, of the Archdiocese of Prague.

February 26, 1941. To Mr. Alvise Nassi (Rome). To Mr. Professor Guido Portoghesi (Rome).

March 27. To Mr. Carlo Giuseppe Bolgeo, of the diocese of Alessandria. To Mr. Luigi Giglio, of the same archdiocese.

March 1. To Mr. Michele Simonelli, of the same archdiocese. To Mr. Angelo Maleotti, of the diocese of Como.

March 29. To Mr. Donato Romano, of the diocese of Lech.

April 17. To Mr. Giovanni Bocci (Rome).

April 18. To Mr. Remo Olivieri, of the diocese of Lucera.

April 21. To Mr. Giovanni Antonio Schutte, of the Archdiocese of Utrecht.

April 25.

[*Latin ed. p. 350*]

350 Acta Apostolicae Sedis - Official Commentary, April 1041. To the Reverend Mr. Cornelio A. De Bruyn, of the same Archdiocese. May 2nd. To the Reverend Mr. Amato d'Ermo, of the Prelature of Pompei. May 15th. To the Reverend Mr. Artemio Alfonso Malizia, of the Archdiocese of Milan. June 2nd. To the Reverend Mr. Cesare Ceresa (Rome). June 5th. To the Reverend Mr. Siro Cipriani (Rome). June 10th. To the Reverend Mr. Cesare Mapelli, of the Diocese of Lodi. June 11th. To the Reverend Mr. Francesco Baroni, of the same Diocese. June 11th. To the Reverend Captain Arnold Merceron (Haiti). June 13th. To the Reverend Mr. Maurizio Laudun (Haiti). Necrology, 1940. The Most Reverend Ludovico Giuseppe Legraive, titular Bishop of Parnasso. April 22, 1941. The Most Reverend Trifone Pederzolli, Bishop of Parenzo and Poìa. The Most Reverend Giuseppe Conti, Bishop of Chiusi and Pienza. May 2nd. The Most Reverend Ercole Attuoni, Archbishop of Fermo. May 31st. The Most Reverend Massimo

Translated by churchlatin.ai, a product of Boyne Archives

Rinaldi, Bishop of Rieti. The Most Reverend Giovanni Gfoellner, Bishop of Linz. June 3rd. The Most Reverend Alessandro Mcolescu, Archbishop of Fägäras and Alba Giulia. June 5th. The Most Reverend Giuseppe Kupka, Bishop of Brünn. June 10th. The Most Reverend Francesco Aguirre, titular Bishop of Botri. June 12th. The Most Reverend Adolfo Rayssac, titular Bishop of Cotieo. June 16th. The Most Reverend Fortunato Devoto, titular Bishop of Attea. July 29th. The Most Reverend Giovanni Antonio Dueñas, Bishop of San Michele. The Most Reverend Teodoro Reverman, Bishop of Superior. October 18th.

[*Latin ed. p. 355*]

Acta Pii PP. XII 355 EPISTULA ad Reverendissimum Dominum Dionysium, Titulum SS. Nerei et Achillei, Sacrae Rotae Ecclesiae Presbyterum Cardinalem Dougherty, Archiepiscopum Philadelphiaensem, quem Legatum mittit ad IX Conventum Eucharisticum Nationalem Foederatarum Americae Septentrionalis Civitatum, in urbe Sancti Pauli de Minnesota celebrandum.

PIUS PP. XII

Dilecte Fili Noster, salutem et Apostolicam Benedictionem.

Libenter accepimus, sollemne Eucharisticum Conventum ex omnibus Foederatis Americae Septentrionalis Civitatibus in praenobili urbe Sancti Pauli de Minnesota proxime celebratum iri. Spero enim, ut, vertente hoc mense sacratissimo Cordi Iesu dicato, eiusmodi congressio studiosa pietate ac magno apparatu peragatur. Sancta Maria Margarita Alacoque, singulari in Eucharistiae sacramentum amore flagranti, Christus Dominus saepenumero apparens, divini Cordis sui et divitias copiosissimas et ardentissima optata significare est dignatus. Iamvero Ipse sub velis eucharisticis delitescens homines ad se vocare non desistit: "Venite ad me omnes, qui laboratis et onerati estis, et ego reficiam vos." Nos autem nihil potius habemus, in praesenti universi Orbis discrimine, quam ut humano generi, tam graviter laboranti, caeleste auxilium frequenti populo et instantissima supplicatione invocetur; quapropter proximam istam Eucharisticam celebrationem non modo laude Nostra fervidisque votis prosequimur, verum etiam auctoritate Nostra participare volumus eidemque per Legatum Nostrum adesse exoptamus.

Te igitur, Dilecte Fili Noster, qui tanta erga Sanctissimam Eucharistiam flores pietate ac veneratione, quique et praestanti munere archiepiscopali et Romanae purpurae splendore praefulges, Legatum Nostrum a Latere deligimus ac renuntiatus, ut, Nostram gerens personam, Congressui Eucharistico Sancti Pauli de Minnesota proxime agendo Nostra auctoritate praesidas. Qua quidem Legatione pro certo habemus ita te perfuncturum, ut sacris ritibus plurimum dignitatis ac maiestatis adiiciatur, in illo prae-

Translated by churchlatin.ai, a product of Boyne Archives

sertim magnifico cathedrali templo, quod nos, praeclarissimam istam nationem invisentes, Nostris oculis tanta animi delectatione admirati sumus.

Caelestium interea luminum gratiarumque auspex, peculiarisque Nostrae dilectionis testis esto Apostolica Benedictio, quam tibi, Dilecte Fili Noster, sollerti Archiepiscopo Sancti Pauli de Minnesota ceterisque Presulibus, tribuo.

Matth., XI. 28.

[*Latin ed. p. 356*]

356 Acta Apostolicae Sedis - We impart diligently in the Lord to the official and civil magistrates, and to all those who participate in sacred ceremonies. Given in Rome, at Saint Peter's, on the eighth day of the month of June, in the feast of the Most Holy Trinity, in the year 1941, in the third year of Our Pontificate. PIUS PP. XII

ALLOCUTIONS

I. The Supreme Pontiff, on July 11th of the year, with most humane words, to which the Most Reverend Diomedes Arias Schreiber, Envoy of Peru, presented extraordinary and plenipotentiary credentials, responded as follows:

"Sir Ambassador: With the greatest satisfaction, We see you today occupying the position that the untimely passing of the lamented Count of Mimbela, after a decade of fruitful and diligent activity, had left vacant. The words that Your Excellency has pronounced in presenting the letters with which the Most Reverend President of the Republic of Peru accredits you as Extraordinary and Plenipotentiary Ambassador, have eloquently expressed the sentiments and principles that are the encouragement and guide in the early stages of your honorable mission. They resonate with a noble and serene love for the Peruvian people, heirs and representatives of two civilizations that have written indelible pages in the annals of humanity. From them springs forth the affirmation, imbued with gratitude, of the Christian and Catholic vocation of that people, so dear to Us; an affirmation that does not contemplate only the past, but looks above all to the future, as a faithful and conscious continuation of the traditions upon which the Spanish colonizers made the fundamental basis of the spiritual heritage of the Nation. This traditional Catholicism has given luminous proofs of its intimate strength and its indomitable vigor, even in those periods in which, due to the influence of other currents, the action of the Church has had to suffer painful restrictions. Fertilized by the labor of its apostles, watered by the blood of its martyrs, and ennobled by the heroic virtues of its Saints, the Church in Peru, even in times of trial, has always shown itself worthy of its past and finds today, in the religious sentiments of..."

[*Latin ed. p. 357*]

Acta Pii PP. XII 35? Nation, a new impetus towards a more intense dedi-

Translated by churchlatin.ai, a product of Boyne Archives

cation to the elevated goal of promoting the spiritual and cultural progress of that people, entrusted to the wise and maternal care of [the Church]. The declarations that Your Excellency, Mr. Ambassador, has just made, are for Us a fortunate testimony to the fact that the Most Reverend President of the Republic and his Government see, in the cultivation of fruitful and trusting relations with the Apostolic See, the best guarantee for making effective, for the benefit of the public and private good, the principles and values of the Catholic Religion; thus, more and more, demonstrating the great utility of harmonious concord between the Church and the State, for the solution of the difficult tasks that those who govern the destinies of peoples must face – today more than ever. More imposing and vast than in other times, the problem of social justice, as a path to social peace, stands before the responsibility of Governments and the aspirations of the masses. As Your Excellency has recalled with noble words, Our wise Predecessor, Leo XIII, endeavored fifty years ago to ensure that in the conscience of his contemporaries, both human and Christian, a place of honor be given to this problem. The spirit of *Rerum novarum* is a spirit of peaceful, orderly, and systematic evolution, of sentiments and of social achievements. But it is also a spirit of resolute decision and of creative progress, in favor of the poorest of the poor; a spirit before whose firm determination, delays, half-measures, or silent inaction cannot survive. In the vicissitudes of economic and social development, the fundamental edifice of the Church's doctrine remains standing, like the steep peaks towards the sky of mountain ranges above the foamy waves of the Pacific. The light that, emanating from the historical message of the great Pontiff, shines upon all men of good will, proceeds from the eternal heights, from which our salvation must come; the social sense that vibrates within it, arises from a gaze lifted to the Father, who is in Heaven, from whose filiation must necessarily follow the effective practice of a sincerely fraternal spirit. When, afterwards, Your Excellency, Mr. Ambassador, alluded with special affection to the position of your Country and your people with regard to international law, which, safeguarding the perfect sovereignty of each State, postulates, according to the natural and Christian conception of law, the recognition of the principle "peace with justice," you indicated an open wound, whose healing a tormented humanity awaits with feverish pulse and anguished heart.

[*Latin ed. p. 358*]

358 Acta Apostolicae Sedis - Commentarium Officiale. The tumultuous outbreak of warfare, of which the world of our days is both a deeply moved witness and a most unfortunate victim; the work of destruction, material and moral, which outlines the bloody paths of this use of violence, invites reflection and consideration even from those who might have previously been inclined to sometimes place utilitarian and self-interested considerations above moral principles. Today, the question of the moralization of in-

Translated by churchlatin.ai, a product of Boyne Archives

ternational law, of its preservation from selfish deviations, of the necessity of bringing it once again to a solid moral foundation and legally protected, appears as a vital problem for all nations, and especially for those peoples who are less endowed with external means of force. And although it may still be difficult to expect that such ideas, eminently human, Christian, and practical, can be imposed in the heat of battle, it is nevertheless comforting to observe that many authoritative voices are already expressing themselves in this sense, and making it understood that the outcome of a military victory cannot be divorced from respect for moral principles, which are the only ones capable of providing support and firmness to the fundamental pillars of international law. Your Excellency, Mr. Ambassador, begins your mission at a time when the land of Europe, and not only of Europe, trembles under the harsh shock of war; when its economic and spiritual consequences are becoming increasingly evident, even on the distant coasts, in the fertile valleys, among the gigantic mountain ranges of its faraway homeland; in an hour when it becomes increasingly clear to all members of the great human family their common destiny in happiness or misfortune. Your Excellency, Mr. Ambassador, will convey to the Most Reverend President and the members of the Government our cordial wishes for their personal prosperity and for their effective work, doubly arduous in such difficult times; and be assured that in the performance of your mission you will always find in us that confidence and that benevolent help which correspond to the importance of your office and to the lofty idealism of your intentions, no less than to the cordiality of the relationships, happily existing, between the Holy See and the Republic of Peru. With these sentiments, warmly accepting the request of Your Excellency, we implore the protection of Heaven upon your beloved homeland, we pray for its prosperity and its peaceful progress, and we bestow upon you – and especially upon you, Your Excellency – with paternal affection the Apostolic Blessing.

[*Latin ed. p. 359*]

Acts of the Popes, 35 & XII II. The Supreme Pontiff, on the first day of August in the year 19^1, with most noble words, through the Most Reverend Daniel Papp, Envoy Extraordinary and Minister Plenipotentiary of Romania, delivered public letters with instructions, and spoke as follows: "Monsieur le Ministre, The circumstances in which Your Excellency has been called by his August Sovereign, His Majesty King Michael I, to represent him as Envoy Extraordinary and Minister Plenipotentiary to the Holy See, are of a truly tragic magnitude. In such circumstances, and insofar as they permit, this Apostolic See continues to exercise its mission in the world, a mission whose fulfillment requires an atmosphere that allows all peoples to come to it with firm confidence in finding understanding and support for the vast and noble aspirations of humanity and of each member

Translated by churchlatin.ai, a product of Boyne Archives

of the great family of Nations. The sentiments and intentions with which you inaugurate today your high office, honor you, Monsieur le Ministre, and honor the country that you represent. Amidst the many concerns and hopes of the present hour, and though wounded by many injuries, the Romanian nation has not forgotten to render a conscious homage to spiritual and religious values, and to accord to their promotion that importance and esteem which measure true state wisdom, and constitute the essential foundation of the sure and stable prosperity of rulers and the people. It is from the conviction that religious forces are indispensable for building a healthy life for the nation, and from the desire to guarantee throughout the Kingdom of Romania to Catholics of all rites the rights belonging to their Religion, that originated the Concordat happily ratified in 1929. It was certainly not the first time that this noble people entered into relations with the Holy See. Looking back into history, we see that Prince Latzcou, voivode of Moldavia, sent messengers to Pope Urban V. But above all, Our Predecessor Sixtus IV, recalled by Your Excellency in such high terms, encouraged Stephen the Great in his struggle for the common defense against the enemy."

[*Latin ed. p. 360*]

360 Acta Apostolicae Sedis — Commentarium Officiale, a matter of great importance for Christendom. Victorious in the great battle of Racova, this valiant Prince, who attributed his triumph solely to God and fasted for four days consecutively on bread and water, sent a portion of the banners, which he had conquered from the enemy, as an offering to the Pontiff. These reports, however, were of a temporary nature. The present Concordat, on the contrary, sought to establish normal and complete relations; indeed, to use the very words of the Royal Government of Romania, "with the firm hope that this act will definitively establish between the Holy See and Romania close and cordial relations, for the greatest good of Romania and the Catholic Church." Such hope has not been disappointed. The Romanian Catholics have utilized the numerous opportunities offered to them by the Concordat for the greatest good of their homeland. The warm words, with which you recalled, Mr. Minister, the important role that the Catholic Church plays in the spiritual life of your Nation, and the assurance that your August Sovereign gives particular attention to its free development, confirm the beneficial effects of the Concordat; and for Us, there is also a very pleasing testimony that Our efforts to foster ever more trusting relations between this Apostolic See and the Kingdom of Romania, meet with full agreement and constant solicitude from the State. It is with no less heartfelt emotion that We have heard how, amidst its painful trials and its happy successes, the Romanian people does not forget the sufferings and hardships of other peoples, and how all Our efforts to alleviate the unspeakable and ever-increasing pains caused by the war, find a deep resonance

Translated by churchlatin.ai, a product of Boyne Archives

within it. In turn, We offer the most sincere wishes to His Majesty the King and to His Excellency the Conducator, and We assure you, Mr. Minister, on this solemn beginning of your mission, of Our benevolent support, and We implore the blessing of the Most High upon your Nation, that, in the harmony of minds and in the union of all healthy and vigorous forces of the country, it may always advance more valiantly and securely towards a future of justice, peace, and happiness. 2 2 Cf. RAYNALD., Ann. Eccles., vol. X, pp. 1474, nos. X - XI.

[*Latin ed. p. 361*]

Sacred Congregation 361, Acts of the Sacred Congregations.

SACRED CONSISTORIAL CONGREGATION

Of QUEBEC and SHERBROOKE.

DECREE CONCERNING THE ALTERATION OF DIOCESAN BOUNDARIES.

The Most Reverend Father Philip Servulus Desrahleau, Bishop of Sherbrooke, with the consent of the Most Reverend and Eminent Cardinal Roderic S. R. E. Villeneuve, Archbishop of Quebec, presented supplications to the Apostolic See, so that the territory known as Canton Price, which currently belongs to the archdiocese of Quebec, might be incorporated, for the good of the faithful inhabiting said territory, into the diocese of Sherbrooke. Furthermore, Our Most Holy Lord Pope Pius XII, having considered the matter, and with the favorable vote of the Most Reverend Hildebrand Antoniutti, titular Archbishop of Synnades in Phrygia and Apostolic Delegate in the Canadian Territory, decreed that the aforementioned supplications be graciously accepted.

Therefore, by the authority of this Consistorial Decree, it is decreed that the aforementioned territory of Canton Price, belonging to the archdiocese of Quebec, be separated from said archdiocese, and permanently incorporated into the diocese of Sherbrooke, thereby altering the boundaries of those dioceses.

To ensure the execution of these matters, His Holiness has appointed the aforementioned Most Reverend Hildebrand Antoniutti, granting him the necessary and appropriate powers for this purpose, including the power to delegate any person holding an ecclesiastical office, to carry out the aforementioned task, and to send to this Sacred Consistorial Congregation, as soon as possible, an authentic copy of the completed act of execution.

All contrary things notwithstanding.

Given at Rome, from the offices of the Sacred Consistorial Congregation, on the 26th day of April, 1941.

Translated by churchlatin.ai, a product of Boyne Archives

Fr. R. C. Card. Rossi, Secretary.

L. © S. V. Santoro, Advisor.

[*Latin ed. p. 362*]

362 Acta Apostolicae Sedis — Official Commentary II

PROVISIONS CONCERNING CHURCHES

Our most holy Lord, Pope Pius XII, by the divine Providence, having deigned to provide each of the following churches with a new pastor through successive decrees of the Sacred Congregation of the Consistory, namely:

On June 30, 1811, he appointed the Most Reverend Father Charles Labbé Marquez as the titular bishop of the Church of Leucena, formerly the Bishop of Iquique.

On July 19th, he appointed the Most Reverend Father Anthony Lustosa, formerly the Archbishop of Belem do Para, as the Metropolitan of the Church of Fortaleza.

On July 21st, he appointed the Reverend Father Aloysius Gonzaga Marelim, of the Congregation of the Mission, to the Cathedral Church of Caxias do Maranhão, newly established.

On July 21st, he appointed the Most Reverend Father Benignus Lucian Migliorini, formerly the titular Bishop of Lataeum, to the Cathedral Church of Reatine.

On July 21st, he appointed the Reverend Father Dominic Vendola, of the archdiocese of Trani, Substitute Notary of the Supreme Sacred Congregation of the Holy Office, to the Cathedral Church of Lucerna.

On July 32nd, he appointed the Reverend Father Charles Baldini, General Procurator of the Congregation of Clerics Regular of the Mother of God, and parish priest of Saint Mary in Porticus, in the City, to the Cathedral Churches of Clusina and Pienza, equally principal.

On August 9th, he appointed the Reverend Father Laurentius Fitz Simon, parish priest of the Church of Saint James in Seguin, of the Archdiocese of Saint Anthony, to the Cathedral Church of Amarillo.

On August 13th, he appointed the Reverend Father Alexander Menchaca Lira, Director of the spiritual formation of the Seminary of Saint James in Chile, to the Cathedral Church of Temuco.

On August 13th, he appointed the Reverend Father Joseph Vieira Alvernaz, Rector of the Seminary of Angra, to the Cathedral Church of Cochin.

[*Latin ed. p. 363*]

The Sacred Congregation for the Discipline of the Sacraments.

Translated by churchlatin.ai, a product of Boyne Archives

SACRED CONGREGATION FOR THE DISCIPLINE OF THE SACRAMENTS.

DECREE CONCERNING THE ESTABLISHMENT OF ECCLESIASTICAL TRIBUNALS IN THE PHILIPPINE ISLANDS FOR DECIDING CASES OF NULLITY OF MARRIAGE.

Most Reverend Ordinaries of the Philippine Islands,

Having considered those matters which, through the Apostolic Letters *Qua Oura*, dated December 8, 1938, issued by the Motu Proprio of Pope Pius XI, were properly and prudently established for the ecclesiastical tribunals of Italy, and having also considered both the rarity of cases of nullity of marriage which are usually brought before those tribunals, and especially the excessive difficulty experienced in generally establishing suitable tribunals, due to the small number of clergy in those Islands, the following requests were determined to be humbly presented to the Holy See, during a general meeting held in February of the year 1939:

That, in a similar manner to what was done in Italy through the aforementioned *Motu Proprio*, Provincial Tribunals be established in the Philippine Islands for the examination of cases of nullity of marriage, and that, analogously, tribunals of appeal be established within those same jurisdictions.

After this Sacred Congregation for the Discipline of the Sacraments duly considered these requests, and also taking into account the opinion of His Excellency, the Apostolic Delegate of the Philippine Islands, the same were presented to His Most Holy Father, Pope Pius XII, during an audience graciously granted on December 20, 1940, to the undersigned Prefect. His Holiness, in turn, decreed the following:

I. In the Philippine Islands, with regard to the examination of cases concerning the nullity of marriages in the first instance, the following tribunals and jurisdictions shall be established:

1) The Tribunal of Manila for its entire ecclesiastical province, with the exception of the territory of the diocese of Lipa; that is, for the territory of the following dioceses: Manila; Lingayen; Cáceres; Nueva Segovia; Tuguegarao.

2) The Tribunal of Cebu, or of the Holy Name, for its entire ecclesiastical province, that is, for the territory of the following dioceses: Holy Name, or Cebu; Bacolod; Cagayan; Calbayog; Jaro, or St. Elizabeth; Palen; Surigao; Zambales.

3) The Tribunal of Lipa for the territory of the diocese of Lipa.

[*Latin ed. p. 364*]

Acts of the Apostolic See - Official Commentary I. For the consideration of the aforementioned causes in the appellate instance, while always re-

Translated by churchlatin.ai, a product of Boyne Archives

taining the faculty of directly appealing to the Most Holy Roman Court, according to canon 1599 § 1 of the Code of Canon Law, the following procedure shall be observed: Causes initially heard before the Manila Tribunal shall be referred to the Lipa Tribunal; causes heard before the Lipa Tribunal shall be referred to the Cebuano Tribunal; causes heard before the Cebuano Tribunal shall be referred to the Manila Tribunal. II. Officials, judges, promoters of justice, defenders of the bond, and other administrators of the provincial tribunals of Manila and Cebu shall be appointed and constituted for a definite period by the Most Reverend Ordinaries of the dioceses to which the respective provincial tribunals belong, within the Provincial Congregations. III. Regarding the rights and duties of the provincial tribunals of Manila and Cebu, as well as concerning their manner of operation, the Sacred Congregation for the Discipline of the Sacraments will define, in due time, the execution of what is stated above, as well as temporary regulations. IV. The Sacred Congregation for the Discipline of the Sacraments will diligently and zealously, according to its office, ensure that the officials, judges, and, especially, the promoters of justice and defenders of the bond, properly and duly perform their duties in accordance with the norms issued or to be issued by the aforementioned Sacred Congregation. Our Holy Father Pope Pius XII has decreed these things, notwithstanding anything to the contrary, even those particularly worthy of mention. Given in Rome, from the offices of the Sacred Congregation for the Discipline of the Sacraments, on the 20th day of December, in the year 1940. D. Card. JORIO, Prefect. L. F. Bracci, Secretary. NORMS FOR THE IMPLEMENTATION OF THE DECREE OF DECEMBER 20, 1940, CONCERNING THE ESTABLISHMENT OF ECCLESIASTICAL TRIBUNALS IN THE PHILIPPINE ISLANDS. In order to bring about the effects prescribed by the Decree of December 20, 1940, this Sacred Congregation establishes the following: CHAPTER I Concerning the Moderator, Judges, and Ministers of the Provincial Tribunal. Article 1. The provincial tribunal is subject to the authority of the Archbishop of the place in which it is located, who, therefore, governs and regulates it in the name of all the Bishops of the Province, and to whom all rights and duties are attributed.

[*Latin ed. p. 365*]

The Sacred Congregation for the Discipline of the Sacraments decrees the following, which apply to Ordinary officials, in accordance with the sacred canons and the Instruction of this Sacred Congregation concerning the Discipline of the Sacraments of August 15, 1936, regarding their own tribunal, unless otherwise stipulated or unless the matter at hand requires it.

Article 2. The judges and officials of the provincial tribunal are constituted in the Assembly of the Provincial Superiors of the Province.

Article 3. Care must be taken to ensure that those elected not only pos-

Translated by churchlatin.ai, a product of Boyne Archives

sess integrity of morals and are endowed with a degree or at least a license in Canon Law, but also truly possess legal knowledge and experience, and are also able to dedicate sufficient time to properly fulfill the duties assigned to them.

Article 4. The names of those elected to official positions (and, if applicable, vice-official or vice-officials), judges, promoters of justice, and defenders of the bond (and, if present, their substitutes) must be communicated to the Most Reverend Apostolic Delegate for the Philippine Islands as soon as possible by the Most Reverend President of the Provincial Assembly, along with an indication of their age, studies, curriculum vitae, and a testimony regarding their priestly virtues, also for this reason, so that the Apostolic Delegate may be given the opportunity to indicate whether anything prevents the nomination of any of those elected.

Article 5. The nominations mentioned above are generally made for a period of three years, with the reservation of the faculty to confirm them for subsequent three-year periods.

Article 6. All those who constitute or assist the provincial tribunal must take an oath before the Archbishop of the seat of the provincial tribunal, if it concerns an official; otherwise, before the Ordinary of the same seat, or before the judge by whom they were elected, or before an ecclesiastical person delegated by either of them, to faithfully and diligently fulfill their office: this must be done at the beginning of their term, if they are permanent, or before the cause is begun, if they are appointed for a specific reason, or before they begin to perform their duties, if they are appointed during the pendency of a cause, in accordance with Article 19 of the Instruction.

Article 7. The officials, judges, promoters of justice, and defenders of the bond (and, if present, their substitutes, unless they are acting as delegates) cannot be removed by the Archbishop of the seat of the provincial tribunal during their term of office, except for a serious reason and after having first obtained the votes of the entire College of Bishops of the Province.

Article 8. No one can perform the duties of a judge in a case if he actively exercises the functions of an advocate or procurator in matrimonial cases, either directly or through an intermediary, even if it is done before other tribunals, including the Holy See: the same applies to the promoter of justice and to...

[*Latin ed. p. 366*]

366 Acta Apostolicae Sedis - Official Commentary for the Defender of the Bond. All of these are strictly prohibited from intervening in any matrimonial causes outside of their proper function in any way whatsoever. Article 9. The Archbishop of the metropolitan see of the provincial tribunal shall, after consulting with the other Bishops of the Province, prepare a list of procurators and advocates for the tribunal, according to articles 47-53 of

Translated by churchlatin.ai, a product of Boyne Archives

the aforementioned Instruction. CHAPTER II Concerning the Procedure in the Handling of Matrimonial Causes. Article 10. In order that proceedings may be conducted safely in matrimonial causes before the provincial tribunals, the aforementioned Instruction must be strictly observed, with only the additions or modifications noted below. Article 11. With regard to the jurisdiction of the provincial tribunal, the norms of articles 1-12 of the aforementioned Instruction shall be observed, noting that the provincial tribunal, with respect to matrimonial causes, is common to the dioceses of the Province, and also proper to each individual diocese of the Province. Article 12. Causes shall be registered in the following manner: first, the name of the provincial tribunal shall be stated; then, the diocese in which the marriage was celebrated or the diocese of the party involved; finally, the title of the cause, for example, "Tribunal of Manila-Gasser. Nullity of Marriage (N. N.)"; when, however, the cause is being considered on appeal, it shall be registered in this manner: "Tribunal of Appeal of Lipa-Caceres. Nullity of Marriage (N. N.)". Article 13. It is the duty of the Bishop of the domicile of the spouses to render judgment concerning the existence of impediments, as mentioned in articles 38, § 2, and 39, b) of the Instruction; however, before rendering such judgment, he shall appropriately consult with the Archbishop of the metropolitan see of the regional tribunal. Article 14. The Archbishop of the metropolitan see of the provincial tribunal shall admit or designate a guardian or curator, in accordance with article 78 of the Instruction, after consulting with the Ordinary of the diocese of the party for whom the guardian or curator is to be appointed. Article 15. In the excepted cases mentioned in canons 1990-1992, any petition shall be referred to the Archbishop of the provincial tribunal, who, after obtaining the opinion of the Bishop of the domicile of the spouses, shall consider the matter in accordance with title XV of the aforementioned Instruction. The official mentioned in article 288 of the Instruction is the official of the provincial tribunal. Article 16. The Defender of the Bond should readily consider the possibility of appealing, as mentioned in article 229 of the Instruction, to a tribunal of a higher instance, especially when dealing with impediments from which dispensations are commonly granted.

[*Latin ed. p. 367*]

Sacred Congregation for the Discipline

CHAPTER 367: Of the Sacraments, III. Concerning the assignment of honorary judges and officials of the tribunals.

Article 17. The stipends or remuneration and honoraria of the judges and officials of the provincial tribunal shall be determined by the Most Reverend Ordinary in the Provincial Chapters, taking into account the needs of the Province and, in particular, the number of cases to be handled; so that they may be given a suitable compensation, adequate to the true service rendered to the tribunal.

Translated by churchlatin.ai, a product of Boyne Archives

Article 18. These emoluments should generally be moderate, also considering that the judges and officials of the tribunal are often already provided with some ecclesiastical benefit; but at the same time, they must be sufficient, so that they are not hindered from diligently performing their service in the tribunal, and are not forced to seek other means of support for their livelihood.

Article 19. The Most Reverend Ordinaries shall determine in the Provincial Chapters (if they deem it necessary) the contribution of the individual dioceses of the Province for the expenses of the provincial tribunal, in proportion to the number of cases in each diocese.

CHAPTER IV: Concerning judicial taxes and expenses, as well as the remuneration of procurators and advocates.

Article 20. The Most Reverend Ordinaries, in the Provincial Chapters, after carefully considering the circumstances of the place and time, shall approve a schedule of judicial taxes and expenses, as well as the emoluments due to procurators and advocates for cases to be heard in the provincial tribunal; these emoluments, as is fitting, shall differ from the earnings of procurators and advocates in the tribunal of the Most Holy Roman Rota (A. A. 8, vol. XXXI, pp. 662-625).

Article 21. The schedule of expenses and emoluments, of which mention is made in the preceding article, shall be notified to all litigants; and the Most Reverend Ordinaries and the tribunals shall diligently observe the prescriptions of article 54 of the Instructions.

TEMPORARY OR TRANSITIONAL RULES

The foregoing shall be put into effect on the date to be determined by the Most Reverend Apostolic Delegate for the Philippine Islands.

As for the cases that are pending on that date in the first instance in the diocesan tribunals, the following procedure shall be followed:

1) If the petition has already been filed, and has not yet reached the stage of contesting the matter or agreeing on the points at issue (cf. Instruction, art. 88, c. 1727 of the Code of Canon Law), then...

[*Latin ed. p. 368*]

368 Acta Apostolicae Sedis - Official Commentary: Thus, the aforementioned book itself must be transmitted to the competent provincial tribunal, and the diocesan tribunal must not further pursue the matter. 2) If the process has only been initiated, and the parties, as well as the defender of the bond and, if present in the cause, the promoter of justice, do not object, the process can be referred to the provincial tribunal. 3) If the cause is already concluded (art. 177 of the Instruction), it is necessary for the diocesan tribunal to issue a final sentence. 4) The same shall apply, with

Translated by churchlatin.ai, a product of Boyne Archives

the necessary modifications, in cases that are being considered in the court of appeal. 5) From the sentence of the diocesan tribunal, if it is of the first instance, an appeal must be lodged with the court of appeal, which would be competent if the same sentence had been issued by the provincial tribunal of first instance. If it is of the second instance, the general provisions regarding which are found in articles 212-222 of the Instruction must be applied.

Our Lord Pope Pius XII, by divine Providence, on April 28, 1941, during an audience with the Most Reverend Prefect of this Sacred Congregation, deigned to benignly confirm and ratify these Norms.

Given at Rome, from the offices of the Sacred Congregation for the Discipline of the Sacraments, on April 28, in the year 1941.

D. Card. JORIO, Prefect.

L.•© S. F. Bracci, Secretary.

[*Latin ed. p. 369*]

The Holy Congregation of Councils, BOSANEN. Regarding the presentation of the right. July 1st, 1910. By the Bull *Inter multiplices*, of Clement XIV, dated September 21st, 1769, the parish of the place commonly called Santulussurgiu, in the diocese of Bosana, was united with full rights to the archpriestly dignity of the cathedral chapter, so that the canon archpriest became the habitual pastor of the same parish, with the right to present a curate. However, the current canon archpriest, at the request of his predecessor, on March 11th, 1929, presented to the Bishop a renunciation of the right to present a curate, according to canon 1451 § 1 of the Code of Canon Law, as stated in the text of the renunciation. But, since the parish of the place called Santulussurgiu was vacant in 1937, a doubt arose as to whether the presentation should be made according to the law common to all, namely, with the necessary consent, or rather, according to the provision in the aforementioned Constitution *Inter multiplices*, and even more so, because the current canon archpriest renounced the right to present a curate only personally, and not also for his successors. Therefore, both the renunciation and the consent must be considered in this case.

FACTS. OBSERVATIONS.

Regarding the first point, considering the words of the renunciation, it would appear, at first glance, to be perpetual. The one who renounced even invoked canon 1451 § 1, which concerns the right of patronage, and which allows patrons, in place of patronage, or of the right to present, to grant spiritual benefits even perpetually, either for themselves or for their successors; therefore, the benefit changes its nature, and becomes, by this very right, one of free collation. However, the situation is different, and it is certain that the renunciation in question was personal, and does not affect suc-

Translated by churchlatin.ai, a product of Boyne Archives

cessors, and this not only because the canon archpriest expressly declares this, but also because the aforementioned canon 1451 is not applicable to the matter at hand. In this case, the matter concerns a parish united with full rights to the archpriestly dignity of the Chapter of Bosana, according to canon 471 § 1, and not at all to the right of patronage. Therefore, it is clear what must be said about the renunciation, presented by the canon archpriest to the Bishop on March 11th, 1929. There is no doubt that he could renounce the right to present a curate in a certain sense.

[*Latin ed. p. 370*]

370 The Acts of the Apostolic See shall serve as an official record, inasmuch as they remit the entire matter of the provision of a parish to the Bishop, namely, the presentation and the canonical institution. However, a renunciation, strictly understood, is null and void in this case. For it does not concern a personal and private right, nor a right established solely for its own benefit, as stated in canon 72 § 2 of the Code of Canon Law, but rather a right or faculty inherent in the very ecclesiastical moral person, namely, the dignity itself, and which is established as a matter of law, to which a private person cannot renounce, just as a renunciation of a privilege granted by law is not permitted, according to the aforementioned canons 72 § 3 and 4. Therefore, a renunciation in this case is only personal and temporary, and by no means perpetual, inasmuch as it takes on the appearance of a cession of the right to present, by virtue of which, while the nature of the vicariate remains unchanged, the Bishop can freely and without the presentation of a candidate, confer the benefice. Since, therefore, the vicariate in question, through the aforementioned renunciation, has not changed its nature, the law of competition cannot be extended to it, which, according to canon 459, applies only to parishes properly so-called.

RESOLUTIONS. - Regarding the doubts raised at the plenary meetings of July 13, 1940: I. Has the canonical archpriest of the cathedral chapter of Bosana, in this case, renounced the right of presentation, even for his successors? And, inasmuch as the answer is negative: II. Is the parish of the place commonly called Santulussurgiu to be conferred in this case, with the proviso of competition? The Most Reverend Fathers of this Sacred Congregation responded: To I: Negatively. To II: Provided that the answer to the first question is negative. These resolutions were approved and confirmed by the Most Holy Pope Pius XII in an audience on July 21, 1940, at the request of the undersigned Secretary. I. Bruno, Secretary.

[*Latin ed. p. 371*]

SACRED CONGREGATIONS FOR RELIGIOUS ORDERS AND FOR SEMINARIES AND UNIVERSITIES. DECREE CONCERNING THOSE TO BE ADMITTED TO A SEMINARY OR TO A RELIGIOUS FAMILY.

After deliberations held between the Sacred Congregation for Religious

Translated by churchlatin.ai, a product of Boyne Archives

Orders and the Sacred Congregation for Seminaries and Universities, the following decrees have been issued:

Before those, by whatever title, belonging to a Religious Family are admitted to a Seminary, the Ordinary shall appeal to the Sacred Congregation for Seminaries and Universities, which will inform the Ordinary of its judgment, after all that the circumstances require.

Likewise, before those who, for any reason, have left a Seminary are admitted to a Religious Family, the Superiors of the Religious Order shall appeal to the Sacred Congregation for Religious Orders, which will inform the Superiors of its judgment, after all that the circumstances require.

All of these things were approved and confirmed by the Most Holy Pope Pius XII, and He commanded that they be made public.

Given on the 25th day of the month of July, in the year 1941.

V. Card. LA PUMA, Prefect.

Fr. L. H. Pasetto, Secretary.

I. Card. PIZZARDO, Prefect.

E. Ruffini, Secretary.

[*Latin ed. p. 372*]

372 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR RITES

CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, FRANCIS COLL, PRIEST, OF THE ORDER OF PREACHERS, FOUNDER OF THE CONGREGATION OF SISTERS OF THE ORDER OF SAINT DOMINIC OF THE ANNUNCIATION.

REGARDING A DOUBT: Whether a Commission for the Introduction of the Cause should be appointed in this case and for the purpose mentioned.

"The highest degree," teaches Saint Thomas, "in religions is held by those who are ordained to teach and preach" (2.2.188, VI.c), because "it is greater to enlighten than merely to shine" (ibid.). Therefore, the Servant of God, Francis Coll, wisely obeying the divine impulse, joined the renowned Order of Preachers, and, faithfully observing the commandments of the Lord, taught countless souls through preaching, reconciled many with God through the sacrament of penance, and led many to the summit of perfect virtue.

The Servant of God was born in the parish of Gombreny, within Ticen, in the diocese of Fismes, in Spain, on May 18, 1812, and on the following day he was cleansed by the sacred baptism, and the names Francis, Joseph, and Michael were given to him. He was born to pious parents, Peter and Magdalene Guitart, who, guarding eight children, as if so many treasures entrusted to them by God, diligently raised them in His fear and

Translated by churchlatin.ai, a product of Boyne Archives

love; and with blessed success. Indeed, besides Francis, another son dedicated himself to the priesthood, four daughters took religious vows, and two remained in the world.

Francis, having reached the age of sixteen, entered the Convent of the Brothers of the Order of Preachers in Gerona, and pronounced his religious vows. Having been initiated into the sacred mysteries, in the year 1835 he received the Order of Deacons. Soon after, a fierce storm arose against the Catholic religion, and religious orders were completely suppressed, and all the brothers were expelled from their convents. The Servant of God, returning to his homeland among his own people, remained there until the fury of the sedition subsided somewhat. In the year 1836, he was ordained to the priesthood.

[*Latin ed. p. 373*]

The Sacred Congregation of Rites, inflamed with zeal for souls, while an unjust law against religious orders still persisted for many years, so that its members were again forbidden to gather, dedicated itself to sacred missions in the diocese of Vich, and later throughout Catalonia. In these missions, it found distinguished companions, among whom stood out Bl. Anthony Mary Olaret, founder of the Congregation of Missionaries of the Immaculate Heart of Mary. In this most salutary ministry, the Servant of God labored tirelessly throughout his life, gathering immense numbers of souls, truly a hunter of souls. Such triumphs aroused the hatred of certain men, incited by the devil, who repeatedly attempted to destroy him, but in vain. For, God wonderfully protecting him, he not only repelled their plots, but often embraced them, bringing them to repentance. In order that the fruits of the missions might endure, and that a greater number of poor girls might be given the opportunity to embrace the religious life, with the willing consent of the Bishop of Vich and the Commissary General of the Order of Preachers in Spain, in the year 1857, he founded the Congregation of Sisters of the Third Order of St. Dominic of the Annunciation. How pleasing this Congregation was to God is clearly demonstrated by its growth. While the Servant of God was still living, approximately sixty houses were founded, both in Spain and in America; now, more than thirty have been established, and the number of Sisters is approximately one thousand two hundred. Full of merit, the Servant of God peacefully fell asleep in the Lord on the second day of April, in the year of our Lord 1875. In the years 1930-31, at the urging of the Congregation he founded, as well as the Order of Preachers, an informative process was conducted in the Vicarian Court regarding the reputation for holiness, the writings, and the obedience to the decrees of Urban VIII, prohibiting the cult of the Servant of God. Meanwhile, several petitions were sent to the Supreme Pontiff, Pius XI, requesting the introduction of the cause. The Sacred Congregation of Rites, after examining the documents on February 3, 1937, decreed

Translated by churchlatin.ai, a product of Boyne Archives

that nothing stood in the way of proceeding further. Therefore, with the urging of the Reverend Father Benedict Lenzetti, General of the Order of Preachers, and with all due legal formalities observed, on January 28 of this year, in the Ordinary Congregation of the Sacred Roman Consistory, His Eminence and His Eminence Cardinal Raphael Charles Rossi, Promoter of the Cause, raised the following question: Should a Commission for the Introduction of the Cause be appointed in this case, and for what purpose? He also mentioned the customary procedure. The Most Reverend Fathers, after hearing the report, and after hearing the votes of the official Prelates, as well as the Reverend Father D. Salvatore Natucci, General Promoter of the Faith, all...

[*Latin ed. p. 374*]

374 Acta Apostolicae Sedis - After mature deliberation, it was deemed necessary to record the following: Affirmative, namely, that the Commission for the Introduction of the Cause must be signed if it pleases the Most Holy [Father]. However, His Most Holy [Pope] Pius XII, through the report of the undersigned Cardinal, on February 19th, having approved the Decree of the Sacred Congregation, deigned to sign the Commission for the Introduction of the Cause of the Servant of God, Francis, with his own hand. Given in Rome, on February 19th, in the year of Our Lord 1941. [Signed] C. Card. SALOTTI, Bishop of Praenestinus, Prefect. L. [Signed] E. S. A. Carinci, Secretary.

II. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, AUGUST CZARTORYSKI, PRIEST, MEMBER OF THE SOCIETY OF SAINT FRANCIS OF SALES.

ON THE QUESTION: Whether the Commission for the Introduction of the Cause should be signed in this case and for the purpose in question.

"The goods of this world, which pertain to the use of human life, consist of three things: namely, the riches of external goods, which pertain to the lust of the eyes; and the delights of the flesh, which pertain to the lust of the flesh; and honors, which pertain to the pride of life." But to completely renounce these three things pertains to evangelical counsels. In these very things is founded all religion... for riches are acquired through poverty, the delights of the flesh through perpetual chastity, and the pride of life through the servitude of obedience" (Summa Theologica, 1, 2, 108, 4).

A truly remarkable man, of whom this decree speaks! Augustus, of the most noble Czartoryski family, was born in Lutetiae, Paris, on August 2nd, in the year of Our Lord 1862, to Ladislaus and Maria Amparo, daughter of Maria Christina, Queen of the Spaniards; after two days, he was reborn through the sacred waters of baptism; his godparents were his grandmother, Maria Christina, and her husband, the Duke of Rianzarez. In the very bosom of his Christian family, he received the seeds of religion, which flourished wonderfully through the efforts of excellent teachers,

Translated by churchlatin.ai, a product of Boyne Archives

among whom stood out the Servant of God, Joseph Kalinowski, who suffered much for his country and religion, in the Discalced Carmelite Order.

[*Latin ed. p. 375*]

The Sacred Congregation of Rites, in its 375th session, under the name of Raphael, of the Order of Saint Joseph, diligently deliberated. Augustus, having reached the age of thirteen, was anointed with the sacred chrism, and first approached the sacred assembly. His parents took him to many regions of Europe, both to restore his delicate health, and, as is the custom of nobles, to cultivate his humanity, urbanity, and intelligence. In the year 1883, in Paris, by the counsel of Divine Providence, he first spoke with Saint John Bosco, and chose him as the director of his spiritual life, with whom he subsequently maintained frequent correspondence. Even as a young man, amidst worldly pleasures, whether at home, or in the royal court of his cousin, Alphonse XII, King of the Spains, or elsewhere, he perceived himself to be called to greater things; and after he began to associate with Saint John Bosco, he felt himself called to embrace the Salesian life. However, the prudent Saint resisted Augustus's petitions for four years; and only when moved by the authority of Pope Leo XIII, did he finally, in the year 1887, consent to his wishes. Augustus, overcoming all difficulties, both harsh and pleasant, began his religious life in the Society of Saint Francis de Sales, and was clothed in clerical garments by Saint John Bosco himself, to the great joy of both. After a period of training, he made his solemn vows on August 2nd, A.D. 1888, in the hands of the Servant of God, Michael Rua, who had recently succeeded Saint John in the leadership of the Society, after the latter had been called to the heavenly kingdom, and dedicated himself to divine service in that place. Scarcely a year after receiving the priesthood, he was struck by a disease with which he had long been afflicted, and on April 8th, 1893, he departed this life in Alax, in the Diocese of Albenga. Indeed, much was not given to the Servant of God, who was taken from this life in his youth; but, as is also rightly noted in several petitions submitted, it is a great and wondrous thing for a man to preserve his innocence amidst worldly temptations, to embrace the Salesian poverty generously and faithfully, to renounce the abundance of pleasures for the love of God, to prefer the humble footsteps of Christ to honors almost regal, and to have desired to be co-opted among the lay collaborators. "Blessed is the man who is found without spot, and who has not followed after gold, nor hoped in riches and treasures." Who is this? Let us praise him! For he has done wonderful things in his life. These wonders were so evident that, in the Curia of Albenga, a process was instituted, with ordinary authority, between the years 1921 and 1927, to investigate the fame of his virtues, according to the Urbanian decrees, and petitions were also submitted to

Translated by churchlatin.ai, a product of Boyne Archives

the Curias of Turin, Cracow, and Madrid.

[*Latin ed. p. 376*]

376 Acta Apostolicae Sedis - Official Commentary. On November 20th of the year 1940, the Sacred Roman Office decreed, after due consideration, that it was possible to proceed further. Furthermore, several petitions were presented to the Supreme Pontiff for the introduction of the Cause. Therefore, with all legally required procedures observed, at the request of the Reverend Father Francis Tornaletti, Procurator and General Postulator of the Society of Saint Francis of Sales, during the Ordinary Assemblies of the Sacred Roman Congregation held on March 11th of this year, the Eminent and Reverend Cardinal Alexander Verde, Promoter of this Cause, proposed a question for discussion: Whether a Commission for the Introduction of the Cause should be appointed in this case and for the purpose in question. After hearing the report of the Eminent Promoter, and after the careful votes of the Official Prelates, and after hearing the Reverend Father Salvatore Natucci, General Promoter of the Faith, having considered all matters, they judged it advisable to respond: Affirmative, that is to say: That a Commission for the Introduction of the Cause should be appointed, if it pleases the Most Holy [Pope]. However, His Holiness Pope Pius XII, through the report signed below by the aforementioned Cardinal, on the indicated date, having approved the decision of the Eminent Cardinals, deigned to graciously authorize the appointment of a Commission for the Introduction of the Cause of the Servant of God, August Czartoryski. Given at Rome, on March 23rd, the Fourth Sunday of Lent, in the year of Our Lord 1941. Card. SALOTTI, Bishop of Praeneste, Prefect. L. S. A. Carinci, Secretary.

[*Latin ed. p. 377*]

377 ACTS OF THE SACRED ROMAN ROTA. Summons by edict. VICARIATE APOSTOLIC OF UGANDA. Nullity of Marriage (TIBASULWA-ALIDDEKI). Since the actual place of residence of Mr. Ludovici Aliddeki is unknown in this cause, we summon him to appear, either in person or through a duly appointed procurator, at the seat of the Tribunal of the Sacred Rota (Rome, Piazza della Cancelleria) on October 24, 1941, at 10 o'clock, to discuss and resolve the doubt mentioned above, or to affix his signature, and to set the date for the hearing of the cause before the Rota. Should the Holy Father be consulted regarding a dispensation from a marriage that is valid but not consummated in this case? The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Ludovici Aliddeki, must, insofar as possible, ensure that he is informed of this edictal summons.

* Ioannes Teodori, Prelate. From the Chancery of the Tribunal of the Sacred Rota, July 9, 1941. Ioannes M. Pinna, Notary.

Translated by churchlatin.ai, a product of Boyne Archives

* The place of current residence of Mr. Ludovic Aliddeki, the defendant in this cause, being unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Roma, Piazza della Cancelleria) on October 24, 1941, at 10 o'clock, to agree upon or sign the doubt mentioned above, and to set the date for the hearing of the cause before the Rota. Should the Holy Father be consulted regarding a dispensation from a marriage that is valid but not consummated in this case? The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Ludovic Aliddeki must, insofar as possible, ensure that he is informed of this present summons.

[*Latin ed. p. 378*]

378 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE PONTIFICIAL COMMISSION FOR THE AUTHENTIC INTERPRETATION OF CANONICAL LAWS

RESPONSES TO QUESTIONS PROPOSED TO THE REVEREND FATHERS OF THE PONTIFICIAL COMMISSION FOR THE AUTHENTIC INTERPRETATION OF CANONICAL LAWS, PROPOSED IN THE PLENARY SESSION WHICH FOLLOWS:

I – CONCERNING THE PRECEDENCE OF THE METROPOLITAN ARCHBISHOP

B. Whether, according to the Code (canons 106 n. 3, 272, 280, 285, 317), the Metropolitan Archbishop, as such, takes precedence outside of his province over an Archbishop who is not a Metropolitan, or over Suffragan Bishops.

R. Negatively.

II – CONCERNING THE SECRET ARCHIVE

D. Whether the words of canon 379 § 1: "retained with a brief summary of the facts, along with the text of the final sentence," refer only to cases in which a sentence of condemnation has been absolute for a decade, or also to cases in which the legal proceedings have ceased.

R. Affirmatively to the first part, negatively to the second.

Given in Rome, in the Vatican City, on the 5th of August, in the year 1911.

M. Card. MASSIMI, President.

L. © . S. I. Bruno, Secretary.

[*Latin ed. p. 379*]

The Diary of the Roman Curia 379. DIARY OF THE ROMAN CURIA. Thursday, July 17, 1941. The Holy Father received in a solemn Audience

Translated by churchlatin.ai, a product of Boyne Archives

His Excellency, the Most Reverend Doctor Diomedes Akias Schreiber, Extraordinary Ambassador and Plenipotentiary of Peru, for the presentation of his Credentials. Friday, August 1, 1941. The Holy Father received in a solemn Audience His Excellency, the Most Reverend General Daniele Papp, Extraordinary Envoy and Plenipotentiary Minister of Rumehen, for the presentation of his Credentials.

THE SACRED CONGREGATION "DE PROPAGANDA FIDE" MAKES APPOINTMENTS. The Sacred Congregation "de Propaganda Fide," with a decree dated May 21, 1941, appointed the Reverend Canon Father Cosma Avrame, President of the Pontifical Missionary Union for the Propagation of the Faith, for the dioceses of Byzantine Slavic rite in Hungary.

SECRETARY OF STATE. APPOINTMENTS. By a letter from the Secretary of State dated August 3, 1941, the Holy Father, Pope Pius XII, happily reigning, deigned to appoint His Eminence and Most Reverend Cardinal Carlo Cremonesi, as a Member of the Cardinal Commission for the Administration of the Goods of the Holy See.

Likewise, by letters from the Secretary of State, the Holy Father, Pope Pius XII, happily reigning, deigned to appoint:

Secret Chamberlains, honorary:

September 28, 1939. Monsignor Gustavo Vallecilla, of the Archdiocese of Popayán.

November 23, 1939. Monsignor Elia Anaković, of the diocese of Djakovo.

May 9, 1940. Monsignor Gregorio Forero Nieto, of the Archdiocese of Bogotá.

[*Latin ed. p. 380*]

380 9 Acta Apostolicae Sedis - Commentarium Offici-ale, May 1940. Most Reverend Giorgio Murcia Riaño, of the same archdiocese.

Most Reverend Ismaele Tellez, of the same archdiocese.

August 30: Most Reverend Pietro Bartoéik, of the archdiocese of Olomouc.

Most Reverend Giovanni Minar, of the same archdiocese.

Most Reverend Giuseppe Sesták, of the same archdiocese.

Most Reverend Antonio Vobejda, of the diocese of Hradec Králové.

September 19: Most Reverend Vincenzo Setina, of the same diocese.

October 17: Most Reverend Alberto Büttner, of the diocese of Osnabrück.

December 20: Most Reverend Roberto Schwarz, of the diocese of Veszprém.

February 27, 1941: Most Reverend Rosario Jacovino, of the diocese of Anglona-Tursi.

March 5: Most Reverend Giovanni Calvi, of the archdiocese of Genoa.

Translated by churchlatin.ai, a product of Boyne Archives

March 28: Most Reverend Francesco Nobilomo, of the diocese of Auf.

Most Reverend Carlo Raimondo McQuillen, of the diocese of Elie.

April 10: Most Reverend J. Giuseppe Werle, of the same diocese.

Most Reverend Daniele Coyle, of the archdiocese of Newark.

Most Reverend Rodolfo Glover, of the same archdiocese.

Most Reverend Giacomo Hughes, of the same archdiocese.

Most Reverend Ginstino McCarthy, of the same archdiocese.

Most Reverend Giacomo McNulty, of the same archdiocese.

Most Reverend Pietro O'Connor, of the same archdiocese.

Most Reverend Martino Stanto, of the same archdiocese.

March 25: Most Reverend Francesco Gravina, of the archdiocese of Capua.

Most Reverend Luigi Lombardi, of the same archdiocese.

Most Reverend Agostino Paternostro, of the same archdiocese.

May 2: Most Reverend Vincenzo Jannuzzi, of the diocese of Ariano.

Most Reverend Domenico Mercati, of the diocese of San Sepolcro.

Most Reverend Giov. Battista Ravarelli, of the same diocese.

May 8: Most Reverend Luigi Oopenolle, of the diocese of Buschbell.

Most Reverend Alfredo Witte, of the same diocese.

Most Reverend Antonio Zielinski, of the same diocese.

Most Reverend Aristide Favalli, of the diocese of Cremona.

May 15: Most Reverend Oreste Seralessandri, of the diocese of Civita Castellana.

May 22: Most Reverend Angelo Tessitore, of the diocese of Savona.

May 25: Most Reverend Pasquale Pennacchio, of the archdiocese of Gaeta.

June 2: Most Reverend Carlo Augusto Van Dam, of the diocese of Breda.

June 11: Most Reverend Giovanni Salina, of the diocese of Anagni.

Most Reverend Antonio Lavitela, of the diocese of Anglona-Tursi.

Most Reverend Stefano Landolfi, of the diocese of Aversa.

Most Reverend Vincenzo Maiello, of the same diocese.

[*Latin ed. p. 381*]

Diary, June 11, 26; July 3, 7; July 10, 20; July 17; August. From the Archives of the Roman Curia, pages 38 and 39, year 1941.

Most Reverend Ferdinand Fabbri, of the diocese of San Sepolcro.

Most Reverend Nicola Licata, of the diocese of Agrigento.

Most Reverend Giovanni Dal Prà, of the diocese of Padua.

Most Reverend Anthony Zannoni, of the same diocese.

Translated by churchlatin.ai, a product of Boyne Archives

Most Reverend Lazarus Craviotto, of the diocese of Savona.

Most Reverend Silvio Solero, of the archdiocese of Turin.

Most Reverend Ferdinand Montuschi, of the diocese of Apuania.

Most Reverend Giovanni Cristiano Aalberse, of the diocese of Haarlem.

Most Reverend Nicola De Franceschi, of the suburbicarian diocese of Albano.

Most Reverend Franklin de Sà Aires, of the archdiocese of Goa.

Most Reverend Matthias Dorigo, of the archdiocese of Udine.

Most Reverend Francis Sinibaldi, of the diocese of Segni.

Most Reverend Albert Schmiedt, of the diocese of Kaschau.

Secret Honorary Chaplains of His Holiness, with sword and mantle:

October 3, 1940. Mr. Baron Francesco de Stieglitz, of the diocese of Berlin.

May 2, 1941. Mr. Biagio Gabardi, of the archdiocese of Milan.

May 22. Mr. Giovanni Matthews, of the archdiocese of Newark.

June 2. Mr. Baron Vincenzo Masciarelli, of the archdiocese of Naples.

June 7. Mr. Ernesto Czekeházy, of the archdiocese of Erlau.

June 7. Mr. Ignatius O'Shaughnessy, of the archdiocese of St. Paul of Minnesota.

July 10. Mr. Frederick Pasculli, of the archdiocese of Trani.

Honorary Chaplains in purple vestments of His Holiness:

November 23, 1939. Most Reverend William Anderlic, of the diocese of Djakovo.

Most Reverend Joseph Guncevié, of the same diocese.

Most Reverend Anthony Mitrovic, of the same diocese.

Most Reverend Francis Baéki, of the same diocese.

August 30, 1940. Most Reverend Louis Zalcik, of the archdiocese of Olomouc.

March 20, 1941. Most Reverend Joseph Bellizzi, of the diocese of Cassano all'Ionio.

May 2. Most Reverend Nicola Camaiti, of the diocese of San Sepolcro.

Most Reverend Dominic Nembrini, of the same diocese.

Most Reverend Vincent Importuno, of the archdiocese of Taranto.

June 26. Most Reverend Giovanni Fontana, of the diocese of Padua.

July 15. Most Reverend Sultano Nyisztor, of the diocese of Satu Mare.

[*Latin ed. p. 382*]

Acts 382 of the Apostolic See - Official Commentary concerning the Extraordinary Knights of Honour of the Sword and Mantle of His Holiness, May 16, 1940. Mr. A. Davide Lynch, of the archdiocese of Westminster. November 21st. Mr. Giovanni Domenech y Marti, of the

Translated by churchlatin.ai, a product of Boyne Archives

diocese of Barcelona. March 6, 1941. Mr. Domenico Millefiorini (Rome). June 2nd. Mr. Guido Michelagnoli, of the diocese of Pistoia and Prato. Mr. Livio Mancini (Rome). July 2nd. Mr. Ugo Mazzoni (Rome). July 10th. Mr. Luigi Grossi Gondi (Rome). Mr. Alberto Mariano, of the diocese of Osimo. July 24th. Mr. Gesualdo Russo Krauss, of the archdiocese of Naples.

NECROLOGY:

July 4th, 27th, 29th, 8th, 15th, 21st, 22nd.

August:

1943.

Most Reverend Francesco Dantin, titular Bishop of Satala of Armenia.

Most Reverend Felice Couturier, Bishop of Alexandria.

Most Reverend Lorenzo Mattia Vincenz, Bishop of Coirà.

Most Reverend Giovanni Maria Zonghi, titular Archbishop of Colosse.

Most Reverend Carlo Giuseppe Nicolas, titular Bishop of Panopoli.

Most Reverend Antonio Senso Lázaro, Bishop of Astorga.

Most Reverend Francesco de Campos Barreto, Bishop of Campiñas.

Most Reverend Giacomo Lopez de Regó y Labarta, titular Bishop of Dionisiopoli.

[*Latin ed. p. 383*]

September 12, 1941. Year and Volume XXXI (Series II, Volume VIII) - No. 10. ACTA APOSOLICAE SEDIS. OFFICIAL COMMENTARY. DECREES OF THE SUPREME PONTIFF. CONSTITUTION CONCERNING THE APOSTOLIC PREFECTURE OF RAJABURI. THE APOSTOLIC PREFECTURE OF RAJABURI, IN SIAM; OR, IN THE KINGDOM OF THAILAND, IS RAISED TO THE RANK AND DIGNITY OF AN APOSTOLIC VICARIATE, WITH THE SAME NAME AND LIMITS. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. If, through the care and diligence of those proclaiming the Gospel, the Christian cause has made notable progress in any Apostolic Prefecture, do not the Roman Pontiffs usually elevate it to a higher degree of dignity, so that better provision may be made for the ecclesiastical administration there, and so that a solemn testimony of the esteem and benevolence of the Holy See may be given to those engaged in the missionary work? Now, since in the Apostolic Prefecture of Rajaburi, in the Kingdom of Siam, or, as it is now called, Thailand, the Apostolic Prefecture was established and constituted by Apostolic Letters under the seal, in the year nineteen hundred and thirty-four, on the twenty-eighth day of May, and entrusted to the Society of St. Francis de Sales, and since the foundations of the missionary work have been solidly laid through tireless labors, so that it is right to hope that more abundant fruits will be gathered daily, We, with the advice of the Venerable Brethren, Our

Translated by churchlatin.ai, a product of Boyne Archives

Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, have judged it fitting to raise that Prefecture to the rank of an Apostolic Vicariate. Let the necessary provisions be made, as the case requires. ACTA, Volume VIII, No. 10. - September 12, 1941.

[*Latin ed. p. 384*]

384 Acta Apostolicae Sedis - Official Commentary, or those who presume to be concerned, with the fullness of Our Apostolic authority, We elevate the Apostolic Prefecture of Rajaburi, with the same name and boundaries, to a Vicariate Apostolic, and We establish and constitute it, desiring that it be entrusted, as before, to the diligent care of the members of the Society of St. Francis de Sales, for Our pleasure and that of the Apostolic See. To this new Vicariate of Rajaburi, or Rajaburiensis, and to its Vicars Apostolic for the time being, We grant all rights, privileges, honors, and powers, with which other Vicariates and their prelates enjoy and possess by common right, and We likewise subject them to the same burdens and obligations with which others are burdened. All of these things, as above arranged and established, We wish and command to be considered valid and in force, notwithstanding any contrary things. Furthermore, We wish that these Letters be held to have the same validity as if they were presented and shown, provided that copies or extracts thereof are signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office. To no one is it permitted to infringe upon or contradict this act of elevation, erection, constitution, commission, concession, and Our will. If anyone should presumptuously dare to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-one, on the third day of the month of April, in the third year of Our pontificate.

ALOISIUS Card.
MAGLIONE
P. Card.

FUMASONI BIONDI

a Secretis Status
S. O. de Propaganda Fide
Praef.
Alfonsus Carinci, Proton. Apost.
Ludovicus Kaas, Proton. Apost.

Translated by churchlatin.ai, a product of Boyne Archives

Loco & Plumbi Reg. in Cane. Ap., vol. LXV, n. 24 - Al. Trussardi.

[*Latin ed. p. 385*]

Acta of Pope Pius XII, page 385. APOSTOLIC DIOCESE OF SAINT DIDACUS. BLESSED MARY VIRGIN, with the title "OUR LADY OF REFUGE," is confirmed as the patron saint, and SAINT DIDACUS, CONFESSOR, is declared to be equally the principal patron. POPE PIUS XII. For the perpetual remembrance of this matter. — We strive, as our highest spiritual office demands, to provide with diligent care and constant study for those things which appear most conducive to the good of the faithful. Therefore, when the present Bishop of Saint Didacus in the United States of America humbly petitioned Us with fervent prayers to deign to confirm in heaven, with God, the celestial patron of his diocese, the Blessed Virgin Mary, with the title "Our Lady of Refuge," and also to establish Saint Didacus, Confessor, as equally the principal patron, We deem it fitting to grant such requests with a willing heart. For it is reported to Us by the Venerable Prelate himself that the feast of Our Lady of Refuge has been celebrated in almost all the dioceses of the Republic of Mexico, since before the reform, and that her Image, given by the Franciscan Apostolic College from the Blessed Virgin of Guadalupe in "Zacatecas," was transferred to the city of "Angelos" in Mexico in the year 1720; and from that time, such great religious devotion has been cultivated by the faithful, that devotion to Our Lady of Refuge has spread throughout the entire Mexican region, and that this Holy See has granted the office of reciting the proper prayers of Our Lady of Refuge, whom the aforementioned Apostolic College and all the Missions have established as their patron, which the Franciscan Fathers solemnly celebrate every year on the fourth day of July. Furthermore, the aforementioned Archbishop, obeying the wishes of the clergy and the people entrusted to him, considers it very fitting to declare Saint Didacus, Confessor, as the patron of his diocese, together with the Blessed Virgin Mary of Refuge, because from the very name of the saint, both the first mission and the first city in California are named, and a temple in that region is dedicated to the same saint, since the beginnings of the Catholic Faith were there. After having conferred on this matter with Our Venerable Brother, the Bishop of Praeneste, Prefect of the Congregation of Sacred Rites, and after mature deliberation, by the tenor of the present document and by the fullness of Our Apostolic authority, and for all time, We decree that the Blessed Virgin Mary, commonly known as "Our Lady of Refuge,"

[*Latin ed. p. 386*]

386 Acta Apostolicae Sedis - Official Commentary on the Decree concerning the Shrine of Refuge, its Patron, and also Saint Didacus the Confessor, the principal Patron of the diocese of Saint Didacus in the United States of North America, We declare and establish before God, with the

Translated by churchlatin.ai, a product of Boyne Archives

addition of privileges and honors which are proper to such heavenly patronage. Notwithstanding any contrary provisions whatsoever. We decree that these present Letters shall remain forever firm, valid, and efficacious, and shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall be fully assisted by them now and in the future; and that it shall be rightly judged and defined, and that anything contrary to these shall be considered void from now on and of no effect, if anyone, by any authority whatsoever, knowingly or unknowingly, should attempt to interfere with them. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the twenty-fifth day of the month of March, in the year 1941, in the third year of Our Pontificate. A. Card. MAGLIONE, Secretary of State. LETTER TO THE ILLUSTRIOUS GENTLEMEN, THE PRESIDENT AND OTHER MEMBERS OF THE FEDERAL COUNCIL OF HELVETIA: CONCERNING THE YEAR IN WHICH THE HELVETIC CONFEDERATION CELEBRATES ITS SIX HUNDRED AND FIFTIETh ANNIVERSARY. PIUS PP. XII Most Illustrious Gentlemen, greetings. — We have recently learned that the Helvetic Confederation, in the coming month of August, will joyfully celebrate its six hundred and fiftieth anniversary, since its auspicious founding. We Ourselves, with a most willing heart, share in the joy of this beloved Helvetia, from which a chosen cohort of citizens, with constancy, and sometimes with heroic fidelity, has watched over the person of the Roman Pontiff for so many centuries. Your City, most Illustrious Gentlemen, in its variety of languages and institutions, provides a most beautiful example of intimate and domestic union, which, with God's Providence, can powerfully invite other peoples also to mutual love and reconciliation. Christian charity is, indeed, held in the highest esteem among you, and it is this charity that causes this Republic, offending no one, to strive to assist the citizens of other nations as well, especially those who have suffered the calamities of a most cruel war. Therefore, we congratulate you again and again, and we give thanks to the Divine Goodness, which has protected you in a special way until now, and we have gratitude for you. Congratulations, and...

[*Latin ed. p. 387*]

The Acts of Pope Pius XII, number 387, which We publicly present to you, most illustrious men, concern the peace and concord that, through the good will of men, prevail in your lands; concerning the wisdom and industry with which you, amidst so many difficulties, govern this people; and with which you strive to ensure that – which is the matter most dear to Us – the rights and duties of religion are preserved, intact and inviolate. Furthermore, it pleases Us to recall that the Swiss themselves do not fail to mention the name of God with confidence and reverence in their public prayers, and, following a most honorable custom, whenever they issue public announcements, they commend themselves and their citizens to the

Translated by churchlatin.ai, a product of Boyne Archives

divine protection. Thus, you clearly follow in the footsteps of your ancestors, who, in the month of August of the year 1511, renewed a perpetual pact "in the name of the Lord." May your citizens, therefore, feel and act as Blessed Nicholas of Flüe did, who excelled both in Christian piety and in devotion to the Swiss Confederation. With fervent prayers, We invoke God to bless your people, that the kingdom of Christ may be established more and more among its children, that, enriched by all kinds of prosperity, it may better fulfill the mission divinely assigned to it. And, on this solemn anniversary of the founding of the Confederation, We implore God, that He may perpetually protect the illustrious Switzerland, avert all evils and dangers from it, and may He deign to abundantly enrich its leaders and its entire people with heavenly blessings. Given at Rome, near Saint Peter's, on the twelfth day of the month of July, in the third year of Our Pontificate. PIUS PP. XII.

[*Latin ed. p. 388*]

388 Acta Apostolicae Sedis - Official Commentary ACTA 8 8. SACRED CONGREGATIONS, CONSISTORIAL CONGREGATION OF CSANAD ●● DECREE OF THE ERECTION OF A CATHEDRAL CHAPTER.

Having been petitioned by His Excellency, Father Julius Glattfelder, Bishop of Csanad, so that, in order to increase the divine worship in his cathedral church of the Most Holy Virgin Mary, Protectress of the Hungarians, in the city of Szeged, and also in order to establish a senate of worthy priests for himself, a cathedral chapter might be erected there with apostolic authority, the Most Holy Pope Pius, Our Holy Father, considering this to be opportune, judged it fitting to grant the requested petition. Wherefore, the same Holiness, with the fullness of apostolic power, and having provided for what is necessary, and with the consent of those whose interests are involved, decreed that a chapter be erected in the aforementioned cathedral church of the Most Holy Virgin Mary, Protectress of the Hungarians, in the city of Szeged, consisting of a single dignity, namely, a Prelate, and five simple canonries, among which are the offices of theologian, penitentiary, and pastor of the cathedral church, who will maintain the actual care of the parish. The appointment of the canons of the chapter shall be made according to the common law; therefore, the dignity of the Prelate shall always remain reserved to the Apostolic See, in addition to other pontifical reservations, according to canon 1435 of the Code of Canon Law. Since the presbyters are occupied with other ecclesiastical duties when choosing canons, Our Most Holy Father benignly reduces the choral service to only Matins and Lauds on Sundays and holy days by precept, with the firm obligation, as far as possible, to celebrate the conventual Mass on the same days with the attendance of the canons. The Prelate and the canons shall wear the customary choral habit in Hungary, namely, a violet mozzetta and rochet,

Translated by churchlatin.ai, a product of Boyne Archives

with the addition, for solemn occasions, of a chapter insignia suspended from the neck.

[*Latin ed. p. 389*]

The Sacred Congregation, 389 Consistorial. In all other matters, His Holiness has decreed that the common prescriptions of law be strictly observed. For all these matters to be carried out, His Holiness has deigned to appoint the Most Reverend Father, Doctor, Angelus Rotta, titular Archbishop of Thebes in Greece, Apostolic Nuncio in Hungary, granting him all the powers necessary and appropriate for this purpose, with the obligation of promptly sending to this Sacred Consistorial Congregation an authentic copy of the execution of the act. Concerning these matters, His Holiness has ordered the present Consistorial Decree to be issued, which shall have the same force as if Apostolic Letters sealed with lead were dispatched. Contrary provisions, even those worthy of special mention, shall not prevail. Given in Rome, from the offices of the Sacred Consistorial Congregation, on the 14th of June, 1941. Fr. R. C. Card. Rossi, Secretary. L. S. V. Santoro, Assistant.

SACRED CONGREGATION OF THE COUNCIL. INSTRUCTION TO THE FAITHFUL TO BE ENCOURAGED TO ATTEND MASS FREQUENTLY AND DEVOUTLY. Frequently, in the midst of the calamities that beset us on all sides, Our Lord, Pope Pius XII, has exhorted the Christian people throughout the world with abundant charity to pour forth public and private prayers for the present needs of human society, and especially for the reconciliation of peace among nations, recalling the promises of the Divine Master: "Ask, and it shall be given you: seek, and you shall find: knock, and it shall be opened to you" (Matthew 7:7; Luke 11:9). For this same purpose, Our Lord, through the Motu Proprio *Normant profecto*, dated October 27, 1940, ordered the Holy Sacrifice of the Eucharist to be offered everywhere on earth, since nothing is more efficacious "to appease and placate the majesty of God than the Eucharistic Sacrifice, in which the Redeemer of the human race Himself is sacrificed and offered in every place... the *oblation munda*." For the Divine Sacrifice which is performed in the Mass, and in which,

[*Latin ed. p. 390*]

390 Acta Apostolicae Sedis - Official Commentary on the teachings of the Council of Trent: "That same Christ is contained and offered without bloodshed, who once offered Himself on the altar of the Cross with bloodshed," (Session XXII, chapter 2), and is not only an act of praise and thanksgiving, but also truly propitiatory, both for the living and for the dead. Therefore, throughout the course of centuries, the Christian people have never ceased to offer this sacrifice in Minden, from sunrise to sunset, for their own needs and for the faithful who have died in Christ, not yet fully

Translated by churchlatin.ai, a product of Boyne Archives

purified, and have frequently and devoutly attended it. But, as faith and devotion wane, everyone knows that this most holy custom is increasingly neglected, and many faithful, setting aside the love of divine things, do not properly revere the Sacrifice of the Mass, nor do they use it as they should for their own needs and for the prayers for the dead, but rather readily turn to less salutary things. Therefore, this Sacred Congregation, by the special mandate of the Most Holy Pope Pius XII, earnestly exhorts all Ordinaries throughout the world, to teach the faithful, through themselves and through other pastors of souls and priests of both orders: 1° Concerning the nature and excellence of the Sacrifice of the Mass, and its ends and salutary effects for this life, and finally, concerning its rites and ceremonies, so that they may not merely passively attend it, but may be of one mind and heart with the priests who perform the Sacred Rite, in faith and charity; 2° Concerning the grave obligation they are bound by to attend Mass, as often as reason permits, on Sundays and other holy days of precept (canon 1248 of the Code of Canon Law), since it is the principal act of external and public worship due to God, by which we acknowledge the supreme dominion of God the Creator, Redeemer, and Preserver over us; 3° Concerning the efficacious and propitiatory power of the Sacrifice of the Mass, which, when well understood and known, will encourage the faithful to attend this Sacred Rite frequently, and even daily, if possible, to give thanks to God, to obtain benefits, to expiate sins, both their own and those of the deceased, remembering the words of Saint Augustine: "I dare say that God, being all-powerful, could not give more; being most wise, He knew not how to give more; being richest, He had nothing more to give" (Tractate 84 on John); 4° Concerning the most salutary participation in the heavenly banquet whenever they attend the Sacred Rite, so that they may adhere more closely to Christ, as is stated in the Decree of this Sacred Congregation of December 20, 1905, concerning daily Holy Communion.

[*Latin ed. p. 391*]

The Sacred Congregation of the Council, in its meeting of the 391st session, and in accordance with the sentiments of the same Council of Trent: "Indeed, the most holy Synod desires that those who are present at each Mass should not only participate with spiritual affection, but also with a sacramental understanding of the Eucharist, so that the most blessed fruits of this Sacrifice may more abundantly accrue to them" (Session XXII, Chapter 6), according to the very words of Jesus Christ: "I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever. And this is the bread which I shall give unto the world, that the world may not perish" (John VI). 5° Regarding the dogma of the Holy Communion, by whose power the Sacrifice of the Mass is most freely applied not only for the faithful departed, who, through the purifying fire of prayer, expiate their human frailties, but also for living people, since

Translated by churchlatin.ai, a product of Boyne Archives

those who, under the present circumstances, are pressed by so many anxieties and calamities, need to find mercy with God and obtain help. In order that the Ordinaries and other pastors of souls may more easily put these prescriptions into practice, they should frequently encourage the faithful to truly compose their lives according to the precepts of Christ, avoiding in all their conduct those things which are less fitting for Christian faith and morals. Therefore, let them diligently discourage excessive expenses, which the faithful, led by vanity, sometimes incur in various aspects of life, sometimes neglecting that very Sacrifice of the Mass, which is the most excellent treasury of all graces and helps, and a reminder of the riches of God. Finally, in order to achieve all these things, let the pastors of souls seek the help of the Confraternities or Sodalities of the Most Holy Sacrament, which, in each parish, according to canon 711 § 2 of the Code of Canon Law, are especially instituted to be an example and a source of assistance to all the faithful in performing and fostering the Eucharistic cult. If, God willing, the Christian people have followed the exhortations of the Ordinaries and pastors of souls with eager hearts, the Eucharistic Sacrifice, which is nothing more pleasing to God, will truly become a source of life and holiness for the salvation of the whole world. Given at Rome, on the 14th day of the month of July, in the year 1941. F. Card. MARMAGGI, Prefect. I. Bruno, Secretary.

[*Latin ed. p. 392*]

392 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

PROVISIONS FOR CHURCHES

Following decrees of the Sacred Council for the Propagation of the Christian Name, Our Most Holy Lord Pope Pius, having been deigned to provide for the following churches, namely: on July 8, 1941.

— To the Cathedral Church of Cairns, recently established, was appointed the Most Reverend Father John Heavey, formerly the Titular Bishop of Coracesiotanum and Apostolic Vicar of Cookpolitanum.

— To the Titular Episcopal Church of Eguga, the Reverend Father Vitus Chang, a member of the Society of the Divine Word, was appointed Apostolic Vicar of Sinyangchow.

— To the Titular Episcopal Church of Dysthi, the Reverend Father Andrew Dupont, of the Society of African Missions, was appointed Apostolic Vicar of Bobo-Dioulasso.

— To the Titular Episcopal Church of Phatanus, the Reverend Father

Translated by churchlatin.ai, a product of Boyne Archives

John Wolff, a priest of the Congregation of the Holy Spirit, was appointed Apostolic Vicar of Majunga.

II. NOMINATIONS

Following decrees, as indicated below, the Sacred Congregation for the Propagation of the Faith, at its discretion, relinquished:

— On May 30, 1941, the Reverend Father John Kao, of the secular clergy of China, was appointed Apostolic Prefect of Chowchih.

— On June 13, 1941, the Reverend Father George Mercier, of the African Missions, was appointed Apostolic Prefect of Ghardaia.

— On June 20, 1941, the Reverend Father Aemilius Favarato, O.M. Conv., was appointed Apostolic Prefect of Hinganfu.

[*Latin ed. p. 393*]

The Sacred Congregation of Rites, in Constantinople and Avranches, concerning the Beatification and Canonization of the Venerable Servant of God, Placida Viel, Second Superior General of the Institute of Christian Schools of Mercy.

Regarding a Doubt: Whether it is established that she possessed the theological virtues of Faith, Hope, and Charity, both towards God and towards her neighbor; and also the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and their associated qualities, in a heroic degree, in every circumstance and in every effect, concerning which we are speaking.

To a certain Master: "Good Master, what good must I do to possess eternal life?" Jesus answered: "Why do you ask me about what is good? There is only one who is good, namely God" (Matthew 19:16-17). For God is the essential goodness, just as He is the very essence of being. Since goodness tends to spread itself, it is for this reason that God created the world, and He communicates this attribute, carefully guarded, to created things, which are therefore good because they participate in His goodness; and the more they participate in this divine munificence, according to His will and in the measure He wills, the more good they are, and at the same time, they themselves, freely indeed, but not without the help of His grace, strive to imitate Him, so that they may say with the Apostle: "I am not wanting in zeal, but I labor more abundantly than all of you" (1 Corinthians 15:10).

God so wonderfully enriched the soul of the Venerable Placida Viel with this goodness, that all her virtues shone forth under the aspect of goodness, and therefore, those who enjoyed her company called her, in every way, the "Good Mother."

It is fitting to consider something of her life. In the town commonly called Quettehou, within the boundaries of the diocese of Constantinople,

Translated by churchlatin.ai, a product of Boyne Archives

in France, on September 26, 1815, the eighth of eleven children, born to the honest couple Hervaeus Viel and Angela La Lande, an infant was born, to whom, on the same day, in the reception of the sacrament of baptism, the names Victoria, Eulalia, and Iacoba were given. Within the domestic walls, she so excelled in piety, that even from her earliest youth, she earned a reputation for holiness.

[*Latin ed. p. 394*]

Acts of the Apostolic See - Official Commentary. It came to pass that, attracted by her gentle disposition, many joined her, and they marveled, listening to her teach catechism and speak of heavenly things. Admitted to the sacred table, she made remarkable progress on the path to perfection, constantly, whether in performing manual works or by urging prayer. The parish priest, observing this, conjectured about special divine plans concerning the young woman, and his conjecture did not deceive him. At the age of sixteen, she began to feel a calling to religious life. Therefore, in the year 1833, she went to the Institute of the Sisters of Christian Schools, founded by Saint Maria Magdalena Postel in the old Abbey of "Saint-Sauveur-le-Vicomte," by the Order of Mercy, and she was received there with kindness by the same Saint. After two years, on May 1st, she received the holy habit, took the name Placida, and began her novitiate, in which her virtues shone so brightly that she became an example to others. On September 21st, in the year 1838, she took her religious vows. The Saint, the foundress of the Institute, carefully observing the virtues of Sister Placida, entrusted her with many important tasks. She was entrusted with the teaching of novices and students; also, she was to collect alms, traveling through various regions of Europe, to restore the Church, which was largely in ruins, from its foundations; to conduct business with civil authorities in Paris; to found and establish new houses, and to undertake other matters pertaining to the good of the Institute: all of which she executed with great prudence and wisdom. In the year 1816, having returned to the motherhouse, she witnessed the precious death of Saint Maria Magdalena on July 16th. Elected as the General Superior by the Chapter, she administered this most important office perfectly, fully trusting in God, following in the footsteps of Saint Maria Magdalena. Through her diligence and labor, the Church of the Most Holy Savior was restored and consecrated, the number of sisters increased greatly, and more houses of the Institute were founded, even in this city, which was approved by the Apostolic See by decree in the year 1859. "God is good," says Saint Bernard, "He is patient in generously bestowing temporal benefits, He is merciful in postponing the punishment of sins, He is long-suffering in inviting the guilty to repentance" (Sentences). Venerable Placida, a good Mother, always kept before her eyes the glory of God and the salvation of her neighbors, especially her daughters, and she governed

Translated by churchlatin.ai, a product of Boyne Archives

the family entrusted to her by God with prudence, patience, and long-suffering; and her virtues shone so brightly that she was considered a very close image of Saint Maria Magdalena Postel. This was testified to by Saint John Vianney, who, when asked by a certain young girl about entering a religious institute, indicated the Institute of the Sisters of Christian Schools, adding: "The foundress is a saint, and she [Placida] is like her."

[*Latin ed. p. 395*]

The Sacred Congregation of Rites, in its decrees, has always held this principle in mind, and its footsteps are followed even now. Indeed, the Sisters drew abundantly from this example in all virtues. The Servant of God, although she had done so much for the good of the Institute, felt herself to be most humble; she detested poverty above all things; and she sweetened the hearts of the Sisters with her gentle speech, so that she drew them to herself, as to a good mother. Devoted to constant prayer, she never withdrew her mind from God. And God, in turn, rewarded this piety with many gifts. For, on several occasions, grain, food, or money was abundantly multiplied; her industry converted sinners to a good life; and it is also shown that she was endowed with the gifts of discernment of spirits and prophecy. Filled with merits, on the 4th of March in the year of Our Lord 1877, afflicted by grievous illnesses, strengthened by the sacraments of the Church, she offered her life to God for the good of her Institute, and peacefully departed to Him. The fame of her sanctity, which shone forth even while she lived, has grown ever greater after her death. Therefore, with ordinary authority, processes were instituted in the dioceses of Constantinople and Avranches in the year 1923, and were brought to Rome. The following year, on July 23rd, a decree was issued concerning these matters. On July 22nd, 1925, Pope Pius XI, of blessed memory, appointed a Commission for the Introduction of the Cause. After the decree concerning the liturgical cult was issued in 1926, and after the Apostolic investigations were completed, and after the legal value of these matters was also recognized, before the Most Reverend Cardinal Alexander Verde, on April 27th, 1937, a preparatory meeting concerning the heroic virtues of the Servant of God was held, which was followed by a preparatory meeting on October 25th, 1938. Finally, on the 21st of last month, in the General Congregation before His Holiness Pope Pius XII, the same Most Reverend Cardinal proposed a question for discussion: Whether it is established that the theological virtues of Faith, Hope, and Charity, both in God and in neighbor, and also the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, along with their corresponding virtues, existed in a heroic degree in the case and to the effect of which we are speaking. The Most Reverend Cardinals, officials, and consultors expressed their opinions. However, the Most Blessed Father, having heard these opinions, said that the matter still needed to be matured before God in prayer. In order to express his opinion, he ap-

Translated by churchlatin.ai, a product of Boyne Archives

pointed this Sunday in the Seventieth Week, February 9th. Therefore, having convened the Cardinals Charles Salotti, Bishop of Praeneste, Prefect of the Sacred Congregation, and Alexander Verde, Promoter of the Cause, as well as the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, the undersigned Secretary, and after the divine sacrifice was piously offered, he pronounced: It is established that the theological virtues of Faith, Hope, and Charity, both in God and in neighbor, and also the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, along with their corresponding virtues, existed in a heroic degree in the case and to the effect of which we are speaking.

[*Latin ed. p. 396*]

396 Acta Apostolicae Sedis - Official Commentary and Appendices concerning the Venerable Servant of God, Placida Viel, in the heroic degree, in the case and for the effect of which this concerns. This decree was ordered to be promulgated and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on the 9th of February, in the year of Our Lord 1941. [Signature] C. Card. SALOTTI, Archbishop, Prefect. L. © S. A. Carinci, Secretary.

II. OF THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, MARCUS ANTONIUS DURANDO, PRIEST OF THE CONGREGATION OF THE MISSION, FOUNDER OF THE INSTITUTE OF SISTERS OF THE NAZARENE JESUS.

ON THE QUESTION OF WHETHER A COMMISSION FOR THE INTRODUCTION OF THE CAUSE SHOULD BE APPOINTED in this case and for the effect of which this concerns.

Those who diligently examine the life of Saint Vincent, perceive magnificent and almost innumerable works of charity, by which this Saint sought to assist the needs of his neighbors in every way, both spiritual and temporal; therefore, rightly and deservedly, Leo XIII declared and established him as the special patron of "all societies of charity existing throughout the Catholic world, and those emanating from him in any way." But, penetrating the depths of his soul, the root of such virtue must be recognized in his profound humility, which made him a most fitting instrument of divine munificence. "The poison of charity," he said, "is pride; humility, however, is its support: humility introduces all the other virtues into the soul." This document, founded by him for the Congregation of the Mission, serves as a sign, under which the members of this institute must strive in the Lord's battles for the salvation of souls; but, with God's help, they have thus far striven generously in this manner. But God generously rewards his faithful servants; for He often raises up from the Vincentian family those who, following the footsteps of the Holy Father, either through the shedding of their blood, or through evangelical preaching, or through other sacred ministrations, or through works of charity, wonderfully illustrate

Translated by churchlatin.ai, a product of Boyne Archives

the Church of Christ. Among these, Marcus Antonius Durando deserves to be numbered.

[*Latin ed. p. 397*]

The Sacred Congregation of Bishops, number 397, at Regal Mountain, a city in the Piedmont region, on the 22nd of May, in the year 1801, Joseph and Angela Vinai, pious and honorable parents, gave birth to him, and he grew up under their guidance. Recognizing the vanity of the world, and feeling the divine vocation to a religious life, at the age of over eleven years, he entered the Congregation of the Missions of St. Vincent de Paul, beginning his novitiate in Genoa. In the year 1820, in Sarzana, he pronounced his solemn vows, with great joy of spirit, and four years later, he was ordained to the priesthood. Burning with zeal for souls, he dedicated himself to missionary work, gathering joyful groups of souls, and his superiors highly approved of him. They, who not only considered his doctrine, but also his exceptional piety, his meticulous observance of the rules, and his attentive prudence, after scarcely thirty years of service, appointed him superior of the house in Turin, and five years later, visitor of the Piedmont Province; and finally, in the year 1862, they made him an extraordinary commissary, with authority over all the houses in Italy. Nor were they mistaken. Under his leadership, many houses were restored, and others newly established; the number of members increased; the observance of the rules was maintained, diligently indeed, but also with gentleness, so that throughout Italy, and especially in the Piedmont Province, he deserved to be considered the most diligent guardian of his Congregation. And his strength of spirit and virtue were not confined to his own community; for there was scarcely any work for the benefit of the poor, or for the promotion of discipline among the clergy, in the city of Turin, in which he himself was not a participant. And that was not all. Knowing well how much benefit the Society of the Daughters of Charity had brought to the Christian people, he was the author of the establishment of houses of this Institute, which had so greatly benefited the Church, also in Italy; and this was accomplished with such success, that at the present time, thousands of young women in this kingdom work diligently for the good of the people. Also, in order to spread the branches of the pious work of the Propagation of the Faith, founded by the Servant of God, Pauline Maria Jaricot, in Lyons, he devoted himself effectively to this task among the Italians as well. In order to respond to the wishes of many pious young women, in the year 1865, he founded the Institute of the Sisters of the Nativity of Jesus, to which the Servant of God, Aloisia Borgiotti, was appointed superior, and to whom he entrusted wise rules. Four years later, not without the counsel of Divine Providence, it happened that the same Institute added the care of the infirm of more modest means, who resided in their houses. Several houses of this Institute have been established in various places, with the approval

Translated by churchlatin.ai, a product of Boyne Archives

of the Bishops. Although he had done so much for the glory of God, he considered himself a useless servant, and a great sinner; but his greatest confidence was in the mercy of God, with the help of the Blessed Virgin.

[*Latin ed. p. 398*]

398 Acta Apostolicae Sedis - Official Commentary. Broken by age, labors, and infirmity, on December 10th of the year 1880, strengthened by the sacraments of the dying, the most virtuous soul was returned to God. By ordinary authority, and with the fame of his sanctity, his writings, and his obedience, Urban VIII decreed that, to those servants of God who were hindering the liturgical worship, juridical investigations were completed in the Taurinensi Court during the years 1928-1930 and 1940, and were presented to the Congregation of Sacred Rites. In the meantime, to the Supreme Pontiffs Pius XI and Pius XII, several Postulatory Letters were presented for the introduction of the Cause. In the years 1934 and 1937, the Sacred Congregation issued two decrees in which, after carefully examining the writings of the Servant of God, it declared that nothing stood in the way of proceeding further. Therefore, with all that which is to be observed by law duly observed, at the urging of the Reverend Father Joseph Scognamillo, Procurator of the Congregation of Missions and General Postulator, and of the Eminent and Reverend Cardinal Raphael Charles Rossi, Relator of the Cause, in the Ordinary Assemblies of the Sacred Congregation held on March 11th of this year, the following question was proposed for discussion: Whether a Commission for the Introduction of the Cause should be appointed in this case and for the purpose in question. The Eminent and Reverend Fathers, having heard the report of the Cardinal proponent, and having received the written votes of the Official Prelates, and after duly considering everything, with the Reverend Father Salvatore Catucci, General Promoter of the Faith, it was decided to respond affirmatively, namely: That the Commission for the Introduction of the Cause should be appointed, if it pleases the Most Holy [Father]. After the Most Holy Lord Pope Pius XII was informed of the matter by the undersigned Cardinal, and after the aforementioned response of the Eminent Fathers was ratified, His Holiness, approving the response of the Eminent Fathers, deigned to sign the Commission for the Introduction of the Cause of the Servant of God Alarci Antonii Durando with his own hand. Given in Rome, on March 23rd, the Fourth Sunday of Lent, in the year of Our Lord 1941. [Signature] C. Card. SALOTTI, Titular Bishop, Prefect. [Signature] L. fB s . A. Carinci, Secretary.

[*Latin ed. p. 399*]

In the Congregation of Rites, Session III, at Lisbon. CONCERNING THE CANONIZATION OF BLESSED NONIUS ALVAREZ PEREIRA, LAY BROTHER OF THE ORDER OF THE CARMELITE FATHERS.

Translated by churchlatin.ai, a product of Boyne Archives

REGARDING THE QUESTION of whether a Commission for the Re-examination of the Cause should be appointed, in this case, and for the effect intended.

On the first of November in the year of Our Lord 1431, in the Convent of the Carmelites at Lisbon, which he had generously founded at his own expense, Brother Nonius Alvarez Pereira, struggling in his final agony, while the words were being read from the Gospel concerning Christ Our Lord hanging on the cross: "Ecce filius tuus. Ecce mater tua," as if invited by the very Mother of God, exhaled his most excellent soul, to be placed among the choirs of the saints.

Nonius was born in the year 1360 in a most noble place, and from his earliest youth, he was drawn to military service, so that he excelled in military virtue, that, scarcely having passed his twenty-third year, he attained the supreme command of the Lusitanian army, which he gloriously held until his sixtieth year, having deservedly rendered great service to his country and to religion; he was also elevated to the dignity of Count by the King. He was indeed a great leader, but even greater in the practice of Christian virtues, and especially in his fervent devotion to the most holy Sacrament and his tender devotion to the most blessed Virgin, from whom he recounted the numerous and memorable victories he had obtained over his enemies.

In order to dedicate himself more freely to Christian perfection, he generously rejected the dignities with which he had been abundantly endowed, the supreme command, worldly riches, and all the temptations of the world, and embraced the Carmelite Order, in the humble rank of Brother, under the name of Nonius of Holy Mary, in which he exhibited an admirable example of all virtues. Full of merits, he exchanged his earthly exile for the heavenly kingdom.

So great was the fame of the sanctity of this man, that scarcely had he died when the people and the clergy proclaimed him a saint, and rightly honored him with liturgical worship. This, having been legally verified, the Congregation of Sacred Rites, by the authority of Pope Benedict XV, issued a decree of Confirmation of the cult on the 23rd of January in the year of Our Lord 1918, to the great joy of the entire Portuguese people.

From the Acta, Volume VIII, pages 10-12, dated 9-9-941.

[*Latin ed. p. 400*]

4O0 Acta Apostolicae Sedis — Official Commentary of His Holiness Pope Pius XII, by the Highest Authorities of the Republic, by the Most Eminent and Reverend Cardinal Emmanuele Cerejeira Concai, Patriarch of Ulysses, together with all the Archbishops and Bishops of the entire Portuguese people, and by the illustrious Order of Carmelites, fervent prayers have been offered, that the Cause of Canonization of this great

Translated by churchlatin.ai, a product of Boyne Archives

hero might be resumed, and that the way might be prepared for the highest honors to be conferred upon him by the Apostolic See. Wherefore, the Most Reverend Father Eugene Driessen, General Postulator of the Order of Carmelites, urged, in the Ordinary Congregation of Sacred Rites, held on the twenty-seventh of May of this year, that the Most Eminent and Reverend Cardinal Raphael Charles Rossi, Promoter of this Cause, proposed a question to be discussed: Whether a Commission for the Resumption of the Cause should be appointed, in this case and for the purpose in question. The Most Eminent and Reverend Fathers, after the report of the Most Eminent Promoter, and after hearing the Reverend Father Salvatore Natucci, General Promoter of the Faith, having considered all things, judged it fitting to write: Affirmative, that a Commission for the Resumption of the Cause should be appointed, if it pleases His Holiness. Afterwards, on the signed date, His Holiness Pope Pius XII, through the same General Promoter of the Faith, sent a report, and His Holiness, having approved the response of the Most Eminent Fathers, deigned to sign the Commission for the Resumption of the Cause of the Blessed Nonius Alvarez Pereira with his own hand. Given in Rome, on the twenty-eighth of May in the year of Our Lord 1941. Eg C. Card. SALOTTI, Prefect, Ep. Praen. L. © S. A. Carinci, Secretary. IV BERGOMEN. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD GERTRUDE COMANDOLI, FOUNDRESS OF THE INSTITUTE OF SISTERS OF THE MOST HOLY SACRAMENT. CONCERNING THE QUESTION: Whether a Commission for the Introduction of the Cause should be appointed, in this case and for the purpose in question. Considering the life of the Servant of God Gertrude Comensoli, these words of the Apostle apply: "For God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the mighty."

[*Latin ed. p. 401*]

The Holy Congregation of Rites has chosen from the world things that are both sacred and contemptible, that no flesh may boast before Him (1 Corinthians, 1, 27-29). And indeed: The Handmaid of God, born on January 18, 1847, in the place called Bienno, in the diocese of Brixia, from poor and pious parents, received the name Catherine in the sacred baptism. The seeds of piety, planted in her soul by the care of her parents, flourished wonderfully, with the generous help of God's grace. We say "generously," because from a very young age she burned with such love for the food of the Eucharist, that, as if by a divine impulse, she secretly approached the sacred communion for the first time, and afterwards, having obtained permission, daily partook of this sacred food. In order to somewhat alleviate the poverty of her family, she devoted herself to service for about thirteen years, thereby acquiring a reputation for holiness. For she gave a magnif-

Translated by churchlatin.ai, a product of Boyne Archives

icent example of modesty, charity towards the poor and the sick, humility, obedience, zeal for souls, and, above all, piety towards the Most Holy Sacrament. Having refused honorable marriage proposals, she dedicated herself to founding a new religious institute, whose principal purpose was the adoration of the Most Holy Sacrament, to which, with the counsel of Pope Leo XIII, she added the care of orphaned and abandoned girls, and of those in danger. The institute began its blessed existence on December 15, 1882, and two years later, the Handmaid of God put on the religious habit, receiving the name Gertrude from the Most Holy Sacrament. For more than ten years, she governed the institute, despite countless difficulties, with heavenly prudence, and established several houses. On February 18, in the year 1903, she peacefully departed this life. The reputation for holiness, which she had acquired during her life through the splendor of all virtues, wonderfully increased after her death. Therefore, in the diocese of Bergamo, from the years 1928 to 1932, processes were conducted with ordinary authority regarding the reputation for holiness, as well as regarding the writings and obedience of Urban VIII, which prohibit the liturgical cult of the Handmaid of God. Meanwhile, several fervent petitions were presented to Pope Pius XI, so that the cause of the Beatification of the Handmaid of God might be introduced before this Holy Congregation. On May 22, in the year 1935, this Holy Congregation, having considered the writings of the Handmaid of God, decreed that nothing stood in the way of proceeding further. Therefore, with all that which must be observed by law being observed, the Reverend Father Joseph Rossi, Secretary of the Sacred Penitentiary and promoter of this cause, with the Ordinary meetings of this Holy Congregation held on November 21, 1939, and May 27 of this year, the Most Eminent and Reverend Cardinal Januarius Granito Pignatelli di Belmonte, Bishop,

[*Latin ed. p. 402*]

The Acts of the Apostolic See – Official Commentary. The Cardinal Prefect of the Congregation of Rites and Canonizations, and the Promoter of the Cause, proposed the following question for discussion: Whether a Commission for the Introduction of the Cause should be appointed, and whether it should be so appointed and for the purpose in question. Most Reverend and Venerable Fathers, after hearing the report of the Cardinal Promoter, and after receiving the written votes of the Official Prelates; after also hearing the Reverend Father D. Salvatore Natucci, the General Promoter of the Cause, and after mature deliberation, it was decided to respond: Affirmative, namely: That a Commission for the Introduction of the Cause should be appointed, if it pleases the Most Holy [Pope]. The agreement, signed on the day in question, was presented to the Most Holy Lord, our Pope Pius XII, by the undersigned Cardinal; and His Holiness, having approved the response of the Most Eminent Fathers, deigned to

Translated by churchlatin.ai, a product of Boyne Archives

sign the Commission for the Introduction of the Cause of the Servant of God, Gertrude Comensoli, with his own hand. Given in Rome, on the 4th day of June in the year of Our Lord 1941.

C. Card. SALOTTI, Prefect.

h. S. A. Carinci, Secretary.

Regarding the Canonization of the Blessed John de Britto, Martyr, Priest, Member of the Society of Jesus.

Concerning the question of whether and regarding which miracles, after the granting of the same Blessed One veneration by the Apostolic See, there exists in the case and for the purpose in question.

It appears that God wishes to raise the noble descendant of the Lusitanian people, Blessed John de Britto, who did not hesitate to generously shed his blood for the confession of Christ, to the highest honors of the altar. In the year 1693, John gloriously died as a martyr, decapitated in the Madurai mission; in the year 1853, he attained the glory of beatification in the Vatican Basilica, by the authority of Pope Pius IX; who, the following year, signed the Commission for the Reopening of the Cause. From among the many signs, worked by God through the intercession of the Blessed John, those responsible selected two healings, which appeared to exhibit the characteristics of true miracles, in order to pave the way for the granting of the glory of canonization to him. Therefore, through letters of referral granted by this Sacred Congregation, investigations will be carried out in Portugal, regarding these signs, with apostolic authority.

[*Latin ed. p. 403*]

The Sacred Congregation of Rites, having examined the documents, has determined that the following cases possess sufficient juridical value. The Sacred Congregation issued a decree on February 28 of the preceding year approving these cases. The first case, which is presented, occurred in the place known as Paredes, not far from the city of Portucalia, in the year 1937. Maria Gloria Ferreira da Rocha Malheiro was suffering from a very serious abdominal ailment on the right side, as confirmed not only by radiographic examinations but also by surgical examination. The disease had progressed to such an extent that there was no longer any hope of recovery. Therefore, she had been administered the sacraments of the sick and extreme unction. The parish priest, who held great devotion to Saint John of Britto, encouraged her and her husband to go to the shrine of the Blessed Virgin Mary in Fatima, and if she wished, to go there in her infirm state, but to request healing so that this might contribute to the cause of the canonization of the Blessed. He also celebrated a Mass for this purpose. Maria Gloria, obeying the priest, was carefully transported to Fatima in a motor vehicle, lying on a bed. There, she received a miraculous healing, with all the symptoms of the disease immediately and completely ceasing. She remained in good health

Translated by churchlatin.ai, a product of Boyne Archives

thereafter. Experts in the field unanimously declare that this healing was clearly beyond the laws of nature and was brought about by God Himself. The second healing occurred in the place known as Leça de Palmeira, near the same city, in the year 1938. A boy named Joachim Antonius Monteiro Marques da Silva began to experience pain in his right heel in July. This pain worsened, and was clinically and radiographically diagnosed as tuberculous osteitis, which was progressively destroying the bone. If natural treatments and remedies had been successful, it was the opinion of the doctors that a cure might have been achieved within a year. However, the disease was worsening, and there was no hope of it being eradicated. As natural remedies failed, the mother and others offered fervent prayers, invoking the intercession of Saint John of Britto for healing. On the morning of September 19, a Tuesday, the mother placed an image of Saint John of Britto, with a relic of the Saint, on the sick child's foot. Shortly afterward, the boy fell into a peaceful sleep. Around eight o'clock in the morning, he awoke, feeling completely healed. He got out of bed and stamped his foot on the floor with force, without experiencing any pain. The first doctor to examine him and confirm the healing was a priest who had unexpectedly returned from a sea voyage. The doctors proclaimed a miracle, and three experts, appointed by the Sacred Congregation, also confirmed it. Both of these miraculous healings were discussed in a preliminary meeting on January 7 of this year, before the Most Reverend Cardinal Charles Salotti, the Promoter of the Cause, and then in a preparatory meeting on May 6, and finally in a general meeting before His Holiness Pope Pius XII on June 17 of this year.

[*Latin ed. p. 404*]

Acta 404 Apostolicae Sedis - The official commentary records that a certain Cardinal proposed the following question: Whether, and concerning which miracles, it is established, after the Beatification granted to the aforementioned Blessed by the Apostolic See, in the case and to the effect of which we are speaking. The Reverend Cardinals, Officials, and Consultors each gave their votes; and, with these graciously accepted, the Most Blessed Father postponed his judgment, so that he and others present might offer prayers to Good, that a more abundant light of divine understanding might be granted to him in this matter of such great importance. Therefore, he chose this solemn day, dedicated to the commemoration of Saint Paul the Apostle, who generously shed his blood for the love of Christ, so that a new honor might be added to the Blessed John of Britto, already honored by the glory of martyrdom, through the present decree. Wherefore, having summoned the undersigned Cardinal, the Promoter of the Cause, and also the Reverend Father Salvatore Natucci, the General Promoter of the Faith, and myself, the undersigned Secretary, and after the most sacred Host had been piously elevated, he decreed: That two miracles, wrought by God

Translated by churchlatin.ai, a product of Boyne Archives

through the intercession of the Blessed John of Britto, have been established, namely, the instantaneous and perfect healing of Mariae Gloriae Ferreira da Bocha Malheiro from a severe abdominal ailment, and, secondly, the healing of Joachim Antonii Monteiro Marques da Silva from tuberculous osteitis of the right heel. ... He ordered that this decree be promulgated and recorded in the acts of the Sacred Congregation of Rites. Given at Rome, on the 30th day of June, in the year of Our Lord 1941. C. Card. SALOTTI, Archbishop, Prefect. L. S. A. Carinci, Secretary. VI NEAPOLITANA. CONCERNING THE CANONIZATION OF BLESSED BERNARDINUS REALINO, CONFESSOR, PRIEST, MEMBER OF THE SOCIETY OF JESUS. REGARDING THE QUESTION: Whether, and concerning which miracles, it is established, after the Beatification granted to the aforementioned Blessed by the Apostolic See, in the case and to the effect of which we are speaking. The passage from the Gospel: "And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive an hundredfold, and shall possess life everlasting" (Matthew 19:29). Saint Bernard explains: "That," he says, "is for the way; these are for the homeland; that is the consolation of present labor; this is the consummation of future happiness..."

[*Latin ed. p. 405*]

The Holy Congregation of Rites, number 405, teaches that adoption as sons is liberty and the firstfruits of the Spirit, the delights of charity, the glory of conscience, the Kingdom of God which is within us, not indeed as food and drink, but as justice, and peace, and joy in the Holy Spirit. Indeed, joy is not only in the hope of glory, but also in tribulations... These are the things from above, which made Andrew embrace the cross, Lawrence laugh at the executioner, and Stephen, while being stoned, bend his knees in prayer (Deelam, in Ev. S. Matth., c. fin.). Blessed Bernardine Realino, for the greater glory of God, relinquished everything: goods, possessions, ample rights, public offices, and other dignities with which he had already been honored, and embraced a humble religious life. But God, the faithful rewarder, repaid him a hundredfold and eternal life. For He magnificently bestowed upon him, in this life, honors far greater than those which the world had given him. For, besides the divine adoption as a son, He enriched him abundantly with the dignity of the priesthood, the esteem of all the people, abundant flocks of souls, the sanctity of his life, the gift of miracles, justice, and peace, and joy in the Holy Spirit. After his death, God showed the power of His intervention, clearly hearing the prayers of the suppliants, especially through miracles, with which, together with his proven heroic virtues, he merited that the honors of beatification be conferred upon him in the year of Our Lord 1895. And it was not enough. New signs of the divine will towards the Blessed were added, by which it is prudently permissible to judge that he is nearing the solemn canonization.

Translated by churchlatin.ai, a product of Boyne Archives

Of the many graces or miracles, wrought through the intercession of this Blessed, two were presented to this Holy Congregation by the witnesses, which deservedly appeared to possess all the characteristics of a supernatural action. One occurred in this city in the year 1932, and the other in Lyciae in the year 1938. Olympia Barroéro Lazzaroni suffered from a large fistula in her right ureter. Three doctors declared this condition to be incurable, a judgment which was unanimously confirmed by three experts appointed by this Holy Congregation. Indeed, on the morning of April 2, 1932, the illness was still raging. Prayers were being offered fervently, even by the surgeon himself, by his wife, and by others, to Blessed Bernardine. And what a marvel! At the eleventh hour, the fistula was closed, and all the other symptoms of the illness disappeared, as the surgeon immediately recognized. Two experts appointed by this Holy Congregation testify that she remained healed and in good health. All the doctors, the three official experts, and other witnesses acknowledge that a miracle had occurred.

[*Latin ed. p. 406*]

406 Acta Apostolicae Sedis - Official Commentary. Sophia Renna Donno was afflicted by a severe form of meningitis, which worsened to such an extent that on the night of July 1st, 1938, the doctors declared that death was imminent. As the efforts of the doctors proved ineffective, Blessed Bernardine was invoked. The afflicted woman, in the early hours of July 2nd, fell into a peaceful sleep. Upon awakening, she felt herself to be healed. That very morning, another of the doctors recognized the healing, which was subsequently confirmed by the other physicians. The restored health persisted, and, apart from the healing itself, two expert physicians, in their official statements to the Apostolic Inquiry, testified to this. Three doctors and three experts, summoned by the Sacred Congregation, unanimously affirmed that the healing was to be attributed to a divine miracle; all of whom had concurred in the diagnosis of the severe meningitis and in the pronouncement of a grave prognosis. Regarding these two healings, on December 17th of that year, one year having elapsed, a discussion was held in the Preliminary Congregation before the Most Reverend Cardinal Charles Salotti, Bishop of Praeneste, Prefect of the Sacred Congregation, as Promoter of the Cause. This was followed by a session of the Preparatory Congregation on April 1st of the present year; and on the 20th of the same month, a session was held before His Holiness the Pope, in which the aforementioned Most Reverend Cardinal, as Promoter, raised the question: Whether and concerning which miracles there is evidence, after the granting to the aforementioned Blessed by the Apostolic See of the permission to venerate him, in the case and to the effect of which we are speaking. The Most Reverend Cardinals, Officials, and Consultor Fathers freely expressed their opinions on the matter. The Most Blessed Father, after hearing the votes, postponed giving his judgment, so that it might be illuminated by

Translated by churchlatin.ai, a product of Boyne Archives

greater divine light. He chose this glorious day, the commemoration of the Apostle of the Gentiles, to open his mind. Therefore, he summoned to himself the undersigned Cardinal, Prefect of the Sacred Congregation, and Promoter of the Cause, the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, the undersigned Secretary, and, after a most devout celebration of the Holy Mass, declared: That there are two miracles, brought about by God through the intercession of Blessed Bernardine Realino, namely, the instantaneous and perfect healing of Olympia Barroero Lazzaroni from a fistula of the right ureter, and the healing of Sophia Benna Donno from the grave disease of meningitis. And he ordered that this decree be promulgated and recorded in the acts of the Sacred Congregation of Rites. Given at Rome, on June 30th, in the year of Our Lord 1911. [Signature] C. Card. SALOTTI, Ep. Praen., Prefect. L. S. A. Carinci, Secretary.

[*Latin ed. p. 407*]

Ann. and Vol. XXXVIII, 25th of October, 1941 (Series H, Vol. I) - No. 11. ACTA AP. SEDIS, OFFICIAL COMMENTARY. ACTS OF POPE PIUS XII. APOSTOLIC CONSTITUTION: *S. SALVATORIS IN BRASILIA*.

The territory of the Exarchate of *S. Salvatoris in Brasilia* is joined to [it], and within it, a new Metropolitan Diocese is erected, to be called the Church of *S. Salvatoris in Amargosa*. It shall be a suffragan of *Brasilia*.

PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of this event, declares:

The Apostolic office, which, by the divine providence, we perform on earth, requires of us that, in order to render the governance of the faithful easier and more useful, certain parts of the territory belonging to dioceses of excessive size be separated and a new diocese be established from them, which can be more suitably governed by its own pastor.

Bearing this in mind, we gladly received the petitions of the Most Reverend Brother, August Alvaro da Silva, Archbishop of *S. Salvatoris in Brasilia*, who, because his Archdiocese extends very widely, requested of the Apostolic See that, for the greater benefit of his flock, a portion of the territory be separated from it to form a new Diocese.

Therefore, with the consent of the Most Reverend Brother, [we decree].

[*Latin ed. p. 408*]

408 Acta Apostolicae Sedis - Official Commentary by Aloisi Masella, titular Archbishop of Caesariensis in Mauretania and Apostolic Nuncio to the Republic of Brazil, and with the consent of others who are interested or who presume to be interested, by the fullness of Our Apostolic authority, We separate that portion from the Archdiocese of St. Salvador in Brazil, which includes the civil districts of Amargosa, Affonso Penna, Aratuhype, Areia, Brejoês, Castro Alves, Itaquara, Itirussu, Jaguaquara, Jaguaripe, Je-

Translated by churchlatin.ai, a product of Boyne Archives

quiricù, Lage, Maracas, Mutuhype, Boa, Nova, Conquista, Encrmilhada, Itam)é, Jequié, Pogöes, and We erect this separated territory into a new diocese, which We hereby name "Amargosensem," from the city of Amargosa. We establish the episcopal seat of this new diocese in the city of Amargosa, and We therefore raise it to the rank of a city with an episcopal see, granting it all the rights and privileges with which other episcopal cities are endowed. The episcopal chair We place in the parish church, which exists there, dedicated to Our Lady of Good Counsel, and We elevate it to the rank and dignity of a Cathedral Church, and therefore We grant to it, and to the Bishops of Amargosa for the time being, all the rights, privileges, honors, insignia, favors, and graces with which other Cathedral Churches and their prelates are commonly endowed, and We subject them equally to the same burdens and obligations to which others are subject. We constitute this new diocese of Amargosa as a suffragan of the Metropolitan Church of St. Salvador in Brazil, and We subject its Bishops for the time being to the metropolitan jurisdiction of the Archbishop of St. Salvador in Brazil. Since the circumstances of the present time do not permit the immediate establishment of a Chapter of Canons in this new diocese, We grant that, in the meantime, Diocesan Consultors be chosen and appointed to handle legal matters. Furthermore, We command that, as soon as it is possible, at least a small Seminary be established in this diocese of Amargosa, according to the prescriptions and norms of the Code of Canon Law and those transmitted by the Holy Congregation for Seminaries and Universities; and also that from this diocese and at its expense, two chosen young men, called by the Lord, or at least one, without interruption, be sent to the Pontifical Seminary of Pius in the City [Rome], so that, under the eyes of the Roman Pontiff, they may be instructed in piety and doctrine. As for the governance and administration of this diocese, We command that the election of a Capitular Vicar or Administrator, in the event of a vacancy, and the observance of the rights and obligations of the clergy and the faithful, and other matters of this kind, be carried out according to what the sacred canons prescribe. And with regard to the clergy in particular, We decree that as soon as these Our Letters are read to...

[*Latin ed. p. 409*]

Acta Pii PP. XII 409: Those clerics who are subject to the execution of the mandate are considered to be attached to that territory, provided they legitimately reside therein. The episcopal monthly consists of the revenues and offerings of the Curia, which are customarily provided by the faithful, in addition to those already collected for this purpose. Finally, We desire that all documents and acts pertaining to the newly established diocese and its clergy and faithful be transmitted from the chancery of the Archdiocese of São Salvador in Brazil as soon as possible to the chancery of the diocese of Amargosa, so that they may be preserved in its archives. For all of the

Translated by churchlatin.ai, a product of Boyne Archives

matters mentioned above, and as prescribed and established, We appoint the Most Reverend Brother Benedict Aloisi Masella, Our Nuncio in the Republic of Brazil, to execute the mandate, and We therefore grant him the necessary and appropriate powers for this purpose, including the power to delegate any person in ecclesiastical dignity to carry out the aforementioned purpose, and We make the burden entrusted to him authentic. We also require that a certified copy of the executed acts be transmitted to the Sacred Congregation Consistorial as soon as possible. Furthermore, these Letters and everything contained therein, even if someone, whether of their own interest or presuming their interest, even if they are worthy of specific and individual mention, have not been heard, or have not agreed to the foregoing, may never, at any time, be subject to a flaw of deception, or of invalidity, or of nullity, or of Our intention, or of any other, even substantial and unforeseen, defect, but that they, as if made and issued with full knowledge and authority, shall always remain valid and shall have and obtain their full and complete effect, and shall be inviolably observed by all to whom they apply, and if, by anyone, knowingly or unknowingly, anything should happen to interfere with these matters, We declare and decree that it shall be entirely void and of no effect; notwithstanding any rules in synodal, provincial, general, and universal councils, general or special constitutions and apostolic ordinances, and any other dispositions of the Roman Pontiffs, Our Predecessors, and other contrary provisions, even those worthy of special mention, to all of which We hereby derogate. We also decree that these Letters, whether transcribed or printed, but signed by the hand of a public notary and sealed with the seal of a person in ecclesiastical dignity or office, shall be given the same full faith as if they were presented or shown. No one shall be permitted to infringe or contradict this page of establishment, constitution, concession, subjection, statute, mandate, decree, delegation, derogation, and Our will. If anyone should presume to attempt such a thing with reckless audacity, they shall incur Our deepest displeasure.

[*Latin ed. p. 410*]

410 Acta Apostolicae Sedis - The Official Commentary, so that God and the blessed Apostles Peter and Paul may know of it. Given in Rome, near St. Peter's, in the year of Our Lord nineteen hundred and forty-one, on the tenth day of May, in the third year of Our Pontificate. ALOISIUS Card. MAGLIONE, RAPHAEL C. Card. ROSSI, from the Secretariate of the Sacred Congregation of the Consistory, Carolus Respighi, Apostolic Protonotary, Arturus Mazzoni, Apostolic Protonotary, at the Place © of Plumbi Reg. in Cane. Ap., vol. LXV, n. U - Al. Trussardi t II, ANTIOQUIENSIS and IERICOËNSIS, concerning the Dioceses of Antioquia and Jericó, canonically united with each other, are separated, and the Apostolic Prefecture of Urabá is suppressed, and its territory is added to the Diocese of Antioquia, together with a small part of the territory of the Diocese of Jericó, which,

Translated by churchlatin.ai, a product of Boyne Archives

for this reason, is separated from the aforementioned Diocese.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of the entire flock of the Lord,

Since the divine charge entrusted to the Roman Pontiffs is to govern the entire flock of the Lord, it is necessary that the circumscription of the Churches and their hierarchical order be otherwise constituted, whenever the spiritual good of souls requires it.

Considering this, and with the favorable opinion of the venerable Brother Charles Serena, titular Archbishop of Myra, residing in the Colombian Republic as Apostolic Nuncio, and of the venerable Brother Francis Christopher Toro, Bishop of Antioquia and Jericó, and having obtained the consent of others whose interests are involved, or who presume their interests are involved, We, after deliberation with the Sacred Congregations of the Consistory and of Propaganda Fide, have deemed it opportune to otherwise circumscribe and constitute the Dioceses of Antioquia and Jericó, which have hitherto been canonically united with each other, as well as the territory of the Apostolic Prefecture of Urabá.

Therefore, by the fullness of Our Apostolic authority, We decree the following:

I. The Diocese of Antioquia, which the blessed and remembered Pope Pius XV, Our Predecessor, established by Apostolic Constitution...

[*Latin ed. p. 411*]

From the Acts of Pope Pius XII:

"•411. By these letters, dated the fifth day of February in the year of Our Lord one thousand nine hundred and seventeen, We primarily grant to the diocese of Jericó, and We separate it from this diocese, both in spiritual and temporal matters, so that it may henceforth be governed by its own bishop.

II. Since the diocese of Antioquiensi is less frequented by the faithful, We detach three parishes from the diocese of Jericó, namely Ansáj, Caicedo, and Urrao, and We add them to the diocese of Antioquiensi.

III. We suppress the Apostolic Prefecture of Urabá, and declare it extinct by these presents, and We annex its territory to the aforementioned diocese of Antioquiensi.

To these matters, as above established and decreed, for their execution We choose the venerable Brother Charles Serena, Our Nuncio to the Republic of Colombia, and therefore We grant him the necessary and appropriate powers for this purpose, including the power to delegate any person in ecclesiastical dignity to carry out the aforementioned purpose, and We impose upon him the obligation to transmit to the Sacred Congregation of the Consistory, as soon as possible, an authentic copy of the executed acts.

Furthermore, We decree that all that has been established by Us in these

Translated by churchlatin.ai, a product of Boyne Archives

letters, with Our Apostolic authority, shall remain valid and shall be forever valid, without prejudice to any Apostolic Constitutions and Ordinances, or other contrary provisions, even those worthy of special mention.

We also desire that these letters, whether transcribed or printed, but signed by the hand of a public notary and sealed with the seal of a person in ecclesiastical dignity or office, shall be given the same validity as if these letters themselves were presented or shown.

To no one shall it be permitted to infringe or contradict this separation, union, suppression, statute, delegation, and Our will. If anyone should, with rash audacity, attempt to do so, let him know that he will incur the wrath of the Almighty God and of the blessed Apostles Peter and Paul.

Given at Rome, at St. Peter's, in the year of Our Lord one thousand nine hundred and forty-one, on the third day of July, in the third year of Our pontificate.

ALOISIUS Card. MAGLIONE
RAPHAEL C. Card. ROSSI
Secretaries of State
S. O. Consistorial
Alfonsus Carinci, Protonotary Apostolic
Carolus Respighi, Protonotary Apostolic
Loco & Plumbi
Bey. in Catte. Ap., vol. LXV, n. Ti - Al. Trussardi."

[*Latin ed. p. 412*]

412 Acta Apostolicae Sedis - Official Commentary III 'COOKPOLITAN. (CAIRNS) The Apostolic Vicariate of Cooktown is raised to the rank of a diocese, and is established under the name of Cairns. The Holy See, for the perpetual memory of this event, declares that any Apostolic Vicariate, which, through the increase of the number of the faithful and the excellence of religious works, has attained a considerable growth, may, by merit and right, be raised to the rank and dignity of a diocese by the Apostolic See. Since this is the case with the Apostolic Vicariate of Cooktown in Australia, where the condition of Catholic affairs is not dissimilar from that in other parts of Australia, in which the ecclesiastical hierarchy has been established for many years, the Most Reverend Brother John Panico, titular Archbishop of Iustiniana Prima and Apostolic Delegate in Australasia, recommended to the Holy See that this Vicariate be raised to the same rank as the other churches in Australia. Therefore, after mature deliberation, and with the advice of the Most Reverend Fathers, our Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, we have decided to accept the recommendation of the aforementioned Apostolic Delegate. Wherefore, with the fullness of our supreme power, and with the consent of those whose interests are involved, we raise, establish, and constitute

Translated by churchlatin.ai, a product of Boyne Archives

the aforementioned Apostolic Vicariate of Cooktown as a diocese, with the same boundaries, which we wish to be called Cairns, and we entrust it to the care of the secular clergy. We establish the episcopal see in the church dedicated to Saint Monica, the Mother of Saint Augustine, in the same city of Cairns, and therefore we elevate that church to the rank and dignity of a cathedral, and we grant to it and to the Bishops of Cairns all the rights and privileges, favors and prerogatives which are properly recognized as belonging to other cathedral churches and their Bishops, and we subject them to the same duties and obligations as other Bishops and cathedrals throughout the world.

[*Latin ed. p. 413*]

Acta Pii PP. XII, page 413, are referenced. We establish this new suffragan diocese under the metropolitan Church of Brisbane, and we place its bishop under the jurisdiction of the metropolitan Archbishop of Brisbane. However, since the circumstances of the present time do not permit the immediate erection of a cathedral chapter there, we grant that, in the meantime, canonical diocesan consultors may be appointed and utilized for the purpose of legal proceedings. Furthermore, concerning the governance and administration of this new diocese, the election of a Vicar Capitular or Administrator in the event of a vacancy, the institution of clerics, the rights and duties of the clergy and the people, and other matters of this kind, we strictly command that those things be observed which the sacred canons and the decrees of the synods of Australia prescribe. For all of these matters, as above stated and established, we choose the Most Reverend Brother John Panico, whom we mentioned above, as our Apostolic Delegate in Australasia, and we grant him all the faculties necessary and appropriate for the purpose in question, including the power to delegate any man holding ecclesiastical office to carry out the aforementioned tasks, and we impose upon him the duty of promptly transmitting to the Sacred Congregation for the Propagation of the Faith an authentic copy of the record of these proceedings. Moreover, these letters and everything contained therein, even if any person, or anyone who believes that their interests are involved, even if they are worthy of specific and individual mention, have not been heard, or have not agreed to the foregoing, shall never, at any time, be subject to any defect of reception, or of subreption, or of nullity, or of our intention, or of any other, even substantial and unforeseen, deficiency, and shall be considered, as having been made and issued with full knowledge and authority, to be perpetually valid and effective, and to have and obtain their full and complete effect, and to be inviolably observed by all to whom they apply; and, if, by anyone, knowingly or unknowingly, anything should happen to be attempted against these, we will and do declare it to be utterly void and of no effect; notwithstanding any rules in synodal, provincial, general, and universal councils, general

Translated by churchlatin.ai, a product of Boyne Archives

or special constitutions and apostolic ordinances, and any other dispositions of the Roman Pontiffs, our predecessors, even those worthy of special mention, to all of which we hereby derogate. Finally, we wish that these letters, whether transcribed or printed, but signed by the hand of a public notary and sealed with the seal of a person holding ecclesiastical office, shall be given the same validity as if they were presented or shown in person. However, no one shall be permitted to alter this page of erection, constitution, concession, subjection.

[*Latin ed. p. 414*]

414 Acta Apostolicae Sedis - An official commentary on the statute, mandate, delegation, derogation, and will of Our own, it is permitted to infringe or contradict it. But if anyone should presume with reckless audacity to attempt such a thing, let him know that he will incur the indignation of the Almighty God and of the blessed Apostles Peter and Paul. Given in Romae, at St. Peter's, in the year of Our Lord nineteen hundred and forty-one, on the eighth day of the month of July, in the third year of Our pontificate. ALOISIUS Card. MAGLIONE P. Card. FUMASONI BIONDI, Prefect of the Sacred Congregation of the Propagation of the Faith. Alfonsus Carinci, Apostolic Protonotary. Ludovicus Kaas, Apostolic Protonotary. *Loco* [illegible] Plumbi Reg. in Cane. Ap., vol. LXV, n. 26 - Al. Trussardi. IV. The territory of CHAPADENSIS is detached from the Archdiocese of CUIABENSI, from the Diocese of CORUMRENSI, and from the Prelature of REGISTRENSIS; and a new "nullius" Prefecture, CHAPADENSIS, is erected, as a suffragan of the Metropolitan Church of CUIABENSI. PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of the matter. That spiritual assistance may be more easily provided to the Christian faithful, it is the practice of the Apostolic See to detach a portion from dioceses that extend over too vast a territory, and to entrust it to the governance of another bishop. Now, since We know that many of the faithful residing in the region of Matto Grosso, who belong to the Churches of Cuiabà, Corumbà, and Registro, are so far from the seat of their respective bishops that their spiritual needs cannot be adequately met, We, desiring to remedy this situation, have decided to establish a new Prefecture "nullius" in that region. Wherefore, with the advice of Our Venerable Brothers, the Cardinals, Prefects of the Sacred Congregation Consistorial, and after due deliberation,

[*Latin ed. p. 415*]

By the suffrage of the venerable Brother Benedict Aloisi Masella, titular Archbishop of Caesariensis in Mauretania, our Nuncio to the Republic of Brazil, and with the consent of the Ordinaries under whose jurisdiction that region exists, and after having fulfilled what is necessary, namely, the consent of those who are concerned or who may presume to have an

Translated by churchlatin.ai, a product of Boyne Archives

interest, We, with the fullness of our apostolic authority, separate the territory, bounded by the limits hereinafter mentioned, from the archdiocese of Cuiabá, from the diocese of Corumbá, and from the territorial prelature of Registro, each for its respective part, and from the territory thus separated, We erect a new territorial prelature, which We wish to call Chapada, and its boundaries shall be as follows: To the north, the same boundaries that separate the parish of Saint Anne of Chapada from the territorial prelature of Adamantina. To the west, the line that runs from the source of the Piva River to the point where the Coxipó-Mirim River descends from the high plateau; the extreme edge of this high plateau to the small river Madeira; then the left bank of the same river (which below takes the names of Mutum and Cujalm-Mirim) to its mouth in the river Cuiabá; and the left bank of the rivers Cuiabá, Saint Lawrence, and Paraguay to the place where the bank of the Paraguay River divides to form the island called Paraguay-Mirim. To the south, a straight line that runs from the division of the Paraguay River to the point where the Taquari River divides, forming the river Taquarzinho; then the right bank of the same river Taquari to the line that separates the parish of Corumbá from the parish of Coxim. To the east, the same line to the place where the rivers Pequiri and Correntes converge; then the river Correntes to the mouth of the Itiquira River; the same river to the high plateau from which it flows; the extreme edge of this high plateau to the river Saint Lawrence; finally, the same boundaries as those that exist between the parish of Saint Anne of Chapada and the territorial prelature of Registro. We establish the seat of this new prelature in the city of Saint Anne of Chapada, and We elevate the church dedicated to God in honor of Saint Anne, which exists there, to the rank and dignity of the prelature's cathedral church, and therefore We grant to the seat and the church, as well as to the Prelates for the time being of Chapada, all rights and privileges, and We impose upon them the duties and obligations that are attached to other territorial prelatures and their Prelates by law. We constitute this territorial prelature of Chapada as a suffragan of the Metropolitan Church of Cuiabá, and We subject its Prelate to the jurisdiction of the Metropolitan Archbishop of Cuiabá. As for the governance and administration of this prelature, We order that the election of a Capitular Vicar or Administrator be observed when the see is vacant, and that the rights and duties of the clergy and the faithful, and other matters of this kind, be observed, according to the Sacred Canons.

[*Latin ed. p. 416*]

416 Acta Apostolicae Sedis - The official commentary prescribes the following. Concerning matters specifically pertaining to the clergy, We decree that as soon as these Letters are put into effect, the clergy of the Church shall be considered to be assigned to that territory, in which they legitimately reside. We assign and attribute to this Prefecture, offerings, subsi-

Translated by churchlatin.ai, a product of Boyne Archives

dies, and all goods that have already been collected or are to be collected for this purpose. We also command that this new Ohapadensis Prefecture, at its own expense, send two chosen young men, or at least one, without interruption, to the Pontifical College of Pius in Brasilia, in the City of Rome, so that they may be formed under the watchful eye of the Roman Pontiff, for the hope of the Church. For all of the above, We choose the Most Reverend Brother Benedict Aloisi Masella, whom We mentioned above, Our Nuncio in the Brazilian Republic, to carry out these matters, and We therefore grant him the necessary and appropriate powers, including the power to delegate any man constituted in ecclesiastical dignity or office to carry out the matters in question, and We impose upon him the obligation to transmit to the Sacred Congregation Consistorial a true copy of the acts of the completed execution as soon as possible. Furthermore, these Letters and everything contained within them, even if someone, whether by their own interest or by presuming their own interest, has not heard of them, or has not agreed to the aforementioned, even if they are worthy of express, specific, and individual mention, shall never be considered to be subject to the flaw of deception or fraud, or nullity, or the intention of Ours, or any other defect, whether substantial or unforeseen, but rather, they shall always be considered valid and effective, and shall have their full and complete effect, and shall be inviolably observed by all to whom they apply, and if anyone, knowingly or unknowingly, should attempt to contravene them in any way, We will and do declare that such an attempt shall be entirely void and of no effect; notwithstanding any rules in synodal, provincial, general, or universal councils, general or special Constitutions and Apostolic Ordinances, and any other dispositions of Our Predecessors, the Roman Pontiffs, and any other contrary provisions whatsoever. Finally, We decree that these Letters, even if printed, shall be given the same validity as if they were presented and shown, provided that they are signed by the hand of a public notary and sealed with the seal of a man constituted in ecclesiastical dignity or office. To no one shall it be permitted to infringe this page of dismemberment, erection, concession, subjection, statute, mandate, delegation, derogation, and Our will, or to oppose it.

[*Latin ed. p. 417*]

Acts of the Popes, 41, section 12. It is permitted to do so. But if anyone should presume, with reckless audacity, to attempt this, let him know that he will incur the indignation of the Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, near St. Peter's, in the year of Our Lord nineteen hundred and forty, on the thirteenth day of July, in the second year of Our Pontificate. ALOISIUS Cardinal MAGLIONE, RAPHAEL Cardinal ROSSI, from the Secretariate of State, S.G. Consistorial, from the Secretariate, Ioseph Wilpert, Dean, Protonotary Apostolic, Carolus Respighi, Protonotary Apostolic, Place

Translated by churchlatin.ai, a product of Boyne Archives

of Plumbi, Reg. in Cane, Apostolic, Vol. LXV, n. 6 - Al. Tru ssardi. LETTERS TO THE MOST EXCELLENT FATHER BARTHOLOMAEUM CATTANEO, ARCHBISHOP TITULARI OF PALMIRENSIS, GENERAL TREASURER OF THE APOSTOLIC CAMERA, CELEBRATING THE HAPPY ANNIVERSARY OF HIS SACERDOTAL ORDINATION AND EPISCOPAL CONSECRATION. PIUS PP. XII, Venerable Brother, greetings and Apostolic Benediction.

We do not wish to overlook the double joy of this year, the fiftieth anniversary of your ordination to the priesthood and the twenty-fifth anniversary of your election to the archiepiscopal dignity, and we wish to increase your happiness by sharing in it. Indeed, the outstanding merits which you have earned for the Church and for this Apostolic See, through your long service to the sacred ministry, are well known. For previously, you diligently performed important duties in the dioceses of Sahthiarum and Novara, and then, in this beloved city, you fulfilled the office of Rector at the Urban College of Propaganda Fide, dedicating the flower of your youth to the good of souls and to the glory of God. Later, having been raised to the archiepiscopal honor, you diligently carried out the office of Apostolic Delegate in Australasia, and, upon your return to Rome, you became the General Treasurer of the Apostolic Camera. Furthermore, you are particularly esteemed for your diligent and constant dedication to administering the sacrament of penance, and for the expense you have borne for the canonical choral stalls in the Patriarchal Basilica of Liberiana.

[*Latin ed. p. 418*]

418 Acta Apostolicae Sedis - An official commentary, restored with care. Therefore, while we heartily congratulate you, Venerable Brother, on the duties you have successfully performed, we pray to the Lord for all your future blessings, prosperity, and happiness. May this, meanwhile, be a sign and messenger of our greatest charity, and a witness to the Apostolic Blessing, which we impart to you, Venerable Brother, to your relatives and friends, in the Lord forever. Given in Rome, at Saint Peter's, on the twentieth day of the month of July, in the year 1941, the third year of Our Pontificate. PIUS PP. XII

TO THE MOST EXCELLENT LORDS, THE BISHOPS, INCLUDING VICTOR BIELER, BISHOP OF SEDUN, AND OTHER BISHOPS OF SWITZERLAND: A RESPONSE TO LETTERS RECEIVED FROM A COMMON MEETING HELD AT THE SHRINE OF OUR LADY OF EINSIDELN.

PIUS PP. XII, Venerable Brothers, greetings and the Apostolic Blessing.

The letters which you wrote to Us on the occasion of the annual meeting held at the Shrine of Our Lady of Einsiedeln clearly expressed the sentiments of your fidelity and reverence towards this Apostolic See, and were entirely in accordance with the virtues and dignity that We desire and

Translated by churchlatin.ai, a product of Boyne Archives

expect of you, in these times in which We live. We recognized in what you mentioned a filial love for Our undertakings and works, and especially for the paternal cares with which, encompassing all regions of the world, We have striven and continue to strive to restore reconciliation of souls and just peace on earth.

As for Switzerland, which is so dear to Us, We recently, on the occasion of the celebration of the five hundred and fiftieth anniversary of the founding of your Confederation, gladly sent letters to the esteemed President and other members of the Federal Council of Switzerland, in which We congratulated them on the peace and harmony enjoyed by your citizens amidst so many storms of war, and on the special way in which the rights of religion are held in honor there, through the prudence and wisdom of the authorities.

We desire nothing more than that this, through God's grace, may remain as an "island of peace" in the midst of a Europe that is seething, and that it may remain intact and whole in the future, so that it may be able to alleviate the evils of war as much as possible and to accomplish salutary works of peace. Therefore, we praise these faithful for the singular piety with which they honor Blessed Nicholas of Flue, a renowned figure in Switzerland.

[*Latin ed. p. 419*]

Acts of Pope Pius XII, 419, concerning peacemakers, who are cultivated and venerated, in whose powerful intercession with God We, desiring with you to rightly increase their honor, place great hope. Meanwhile, as a sign of heavenly favor and a witness to Our deepest affection, We impart to you, Venerable Brothers, and to the entire clergy and faithful among you, Our paternal Apostolic Blessing. Given in Rome, at Saint Peter's, on the twenty-fifth day of the month of July, in the year 1941, the third year of Our Pontificate. PIUS PP. XII. TO THE MOST REVEREND CARDINAL SCHUSTER, ARCHBISHOP OF MILAN, CONCERNING THE DIOCESAN SYNOD HE IS CONVENING. PIUS PP. XII. Beloved Son, greetings and Apostolic Blessing. — After having completed a pastoral visitation of the Archdiocesan territory, and having undertaken a great amount of labor, before convening a legitimate Synod, you wrote to Us, letters which testified to your singular veneration for the Apostolic See, and which demonstrated your sense of duty and piety towards Us. Delighted by your faithful obedience, We have found in the Diocesan Synod which you have convened, a new and clear argument of pastoral zeal, which impels you, as a wise pastor, to undertake endeavors always conducive to the benefit and progress of your flock. We recall some of these matters to which you have recently devoted your diligent care, and which are of no small use in safeguarding the well-being and promoting the prosperity of religion: namely, the Institute, which they call the Praeseminarium, which is soon to be opened at Masinago, near Varese, where boys who, from a tender age, feel inclined to-

Translated by churchlatin.ai, a product of Boyne Archives

wards the priesthood, will be imbued with suitable preliminary instruction, like the budding branches of a future sacred Seminary; and in the outskirts of that most famous city, where workshops and dwellings have increased, you have, with great courage and at great expense, constructed several sacred buildings. In these undertakings, you have commended the priests of that church, illustrious in the names of Saints Ambrose and Charles, and you have experienced the accustomed generosity of those same Christians. We honor all of these things with Our praise. Nor are there other things to be passed over in silence, which merit praise and honor: pontifical

[*Latin ed. p. 420*]

420 Acta Apostolicae Sedis - The Official Commentary on missionary works, even though times are calamitous, are aided by generous contributions, and the generous beneficence of Christian charity is exercised towards the poor; the university of studies, cherished with singular love by the Most Sacred Heart of Jesus, your glory. The diocesan synod, celebrating the many works of this kind, will be a highlight, and we fervently hope that its outcome will correspond to your hopes, and that your accumulated wishes will be fully realized through your diligent labor. Indeed, such laws, if carefully, diligently, and wisely established, contribute greatly, so that easily recurring vices may be prevented, declining things may be restored, deviations may be corrected, and, with the strength of ecclesiastical discipline, outstanding and salutary endeavors may coalesce with united forces. Although it is not necessary for those who are doing well to be stimulated, nor for lamps to be placed where light shines, we nevertheless wish to offer you some considerations, which, in our opinion, should be of primary importance in the synodal deliberations: for these are suited to the needs of the present times. We believe it to be salutary and prudent if, in the constitutions to be established, the religious institution of the Christian people, by which this church excels since the time of St. Charles, is fostered; if the Catholic Action is always strengthened in each parish; if the sanctification of holy days is defended and promoted; if the spiritual care of workers is provided for as much as possible; if the public and private morals are brought back to the dignity of strict Christian and civil virtue. We are confident that your proven virtue and your docile obedience will ensure that this will also be the case, and that the clergy and faithful of this church, with eager zeal, will readily comply with your commands and wishes. We, in turn, humbly implore the heavenly light of wisdom for you, that whatever is considered and established in the synod may be proven to be opportune and equitable, and that it may bear abundant fruits of salvation. Having expressed this from the depths of our heart, therefore, whatever good, prosperous, and useful things happen to this archdiocese are always most pleasing to us, to you, our beloved Son, and to all the priests who, for the sake of this undertaking, are united with you, and we

Translated by churchlatin.ai, a product of Boyne Archives

impart the Apostolic blessing. Given in Rome, at St. Peter's, on the third day of the year 1831, in the eighth year of Our Pontificate. PIUS PP. XII.

September 8th.

[*Latin ed. p. 421*]

Acta Pii PP. XII. ALLOCUTIO. Summus Pontifex, die 3 mensis Octobris anno 1941, adstantibus Praelatis, Auditoribus, ceterisque officialibus et administratoribus Tribunalis Sacrae Romanae Rotae, necnon eiusdem Tribunalis Advocatis et Procuratoribus, haec verba fecit:

"Jam per tertiam tertiam, carissimi filii, gravat super sollemnem inaugurationem anni juridici Sanctae Romanae Rotae irruens et dolorosa atmosfera belli, quae, mense post mensis, tempore post tempus, anno post annum, ut tempestas quae omnia circumdat, rapit et commovet, dilatatur et crescit in semper vastiori spatio, sine finibus, ultra omnem terminos, in semper immensioribus mutationibus, formis et ruinis.

Tragicus character huius situationis mundi, ita ab parte humana, quam ab parte morali et religiosa, pressit vehementer animam Nostram, et auget dolorem et angustias Nostras, tanto magis quanto plus amor Noster, ut pastor universalis fidelium, ad comprehendendum omnes populos est apertus.

Haec Nostra sentimenta – ut etiam notavimus ex nobilibus verbis vestri digni Decani – plena sunt intelligentia in vobis, qui, ob officium vobis a Sede Apostolica commissum, in centro spirituali Christianitatis estis ministri iuris, electi representantes potestatis iudiciariae, penetrati sacro sensu responsabilitatis, dedicata ad bonum ordinatum cum iustitia et aequitate in mundo catholico.

Nam non est novum vobis quod administratio iustitiae in Ecclesia est functio curae animarum, emanatio illius potestatis et sollicitudinis pastoralis, cuius plenitudo et universalitas radicatur et inclusa est in traditione clavium Petro primo.

Ita, in medio tendentium et dissolventium, in mundo commoto et perturbato, Ecclesia semper procedit firma et serena in itinere suo iustitiae, non timens inimicos, non serviliter adhaerens amicis. Et vos, studiantes fastigia historiae eius, plenae pugnarum et victoriam, videtis eam, immotum et stabilim, super fundamento incrollabili constitutionis ei data a divino Fundatore, suscitare, per saecula, sub flatu Spiritus, et ut expressionem fecundae plenitudinis vitae eius, ius quod, offerens ad omnes populos et nationes, ad omnes stirpes et linguas eandem condicionem juridicam, largivit universali gregi domino talem ordinamentum, in quo unitas et vastitas, libertas et disciplina mirabiliter conveniunt."

[*Latin ed. p. 422*]

42. Acta Apostolicae Sedis - Official Commentary. In these times, when respect for the majesty of the law is shaken in many, and considerations

Translated by churchlatin.ai, a product of Boyne Archives

of utility and interest, of power and wealth, increasingly prevail, it is all the more necessary that the organs of the Church dedicated to the administration of justice instill in the Christian people a living awareness that the Bride of Christ never deviates from herself, nor changes her course for the sake of expediency, but always remains and progresses faithfully in her sublime mission. To this lofty goal your distinguished College aspires supremely. It is well known how highly the decisions of your Tribunal are regarded by other ecclesiastical tribunals, as well as by moralists and jurists. But, the greater the authority it enjoys, the more the Sacred Roman Rota is bound to observe and faithfully interpret the norms of the law, according to the mind of the Roman Pontiff, under whose watchful eye, as an instrument and organ of the Holy See itself, it exercises its office. This, if it is true for any matter with which it deals, is particularly true for the frequently occurring matrimonial causes, concerning which your Illustrious Dean has recently spoken, and whose proper resolution aims to provide, in the best possible way, for both the sanctity and stability of marriage, as well as for the natural right of the faithful, taking due account of the common good of human society and the private good of individuals.

And, in the first place, considering the right to marriage, Our glorious predecessors, Leo XIII and Pius XI, already taught that "no human law can take away from man the natural and primitive right to marriage." Indeed, this right, since it was given to man immediately by the Author of nature, the supreme Legislator, cannot be denied to anyone, unless it is proven that he has freely renounced it, or is incapable of contracting marriage due to a defect of mind or body. But, in particular cases, in order for a marriage to be prevented from being contracted, or for a marriage already contracted to be declared null, it is necessary that this antecedent and perpetual incapacity not only exist in a doubtful or probable manner, but with moral certainty; and in such a condition of certainty, neither can the marriage be permitted, nor can a marriage already celebrated be declared valid. Causes concerning this incapacity, whether psychic—that is, of the mind—or somatic, are often delicate and frequently intricate, and are not infrequently brought before the Sacred Roman Rota; and it is to its honor and glory that it has treated them with a standard of great diligence and without favoritism.

[*Latin ed. p. 423*]

The Most Holy Roman Rota has recently considered cases involving mental incapacity, based on some pathological defect; and in such instances, the judicial sentence presented certain theories as entirely new, put forth by modern psychiatrists and psychologists. This is certainly commendable and a sign of diligent and extensive investigation; for ecclesiastical jurisprudence cannot, nor should it, neglect the genuine progress of the sciences that touch upon moral and legal matters; nor can it be considered lawful or appropriate to reject them simply because they are new. Is novelty an

Translated by churchlatin.ai, a product of Boyne Archives

enemy of science? Without new advancements beyond the truth already attained, how could human knowledge progress in the vast field of nature? However, it is necessary to examine and weigh with acumen and accuracy whether these are truly scientific principles, to which sufficient experiments and proofs confer certainty, and not merely vague hypotheses and theories, not supported by positive and solid arguments; in which case, they would not serve as the basis for a certain judgment, that is, one that excludes all prudent doubt. The Most Holy Roman Rota has also had to deal with cases of somatic incapacity on several occasions. In this delicate matter, which is equally difficult, two tendencies must be avoided: one that, when examining the constitutive elements of the act of generation, gives weight solely to the primary purpose of marriage, as if the secondary purpose did not exist, or at least was not *finis operis* established by the Creator of nature; and the other that considers the secondary purpose as equally primary, detaching it from its essential subordination to the primary purpose, which, by logical necessity, would lead to disastrous consequences. In other words, two extremes are to be avoided: on the one hand, to deny practically or to excessively diminish the secondary purpose of marriage and the act of generation; on the other hand, to unduly loosen or separate the conjugal bond from the primary purpose, to which, according to its entire intrinsic structure, it is primarily and principally ordered.

Secondly, concerning declarations of nullity of marriages, no one is unaware that the Church is cautious and averse to granting them. Indeed, if the tranquility, stability, and security of human commerce in general require that contracts not be lightly declared null, this applies even more to a contract of such importance as marriage, whose firmness and stability are required for the common good of human society and for the private good of the spouses and their offspring, and whose dignity as a Sacrament prohibits that what is sacred and sacramental be lightly exposed to the danger of profanation. Moreover, who does not know that human hearts...

[*Latin ed. p. 424*]

424 The Acts of the Apostolic See – the Official Commentary – are, in not infrequent cases, unfortunately inclined, whether due to this or that burden, or due to disagreement and boredom on the part of the other party, or in order to open the way to uniting with another person who is sinfully loved, to seek to free themselves from the marital bond already contracted? Therefore, the ecclesiastical judge must not be quick to declare the marriage null, but rather must first strive to ensure that what has been contracted invalidly is validated, especially when the circumstances of the case particularly advise it. But if validation proves impossible, because an impediment that the Church cannot or does not usually dispense from stands in the way, or because the parties refuse to give or renew their consent, then the sentence of nullity cannot be denied to one who, according to the

Translated by churchlatin.ai, a product of Boyne Archives

canonical prescriptions, justly and legitimately requests it, provided that the asserted invalidity is established, for in human affairs, it is customary to say that one may be morally certain of something, that is, that it excludes all prudent doubt, or one founded on positive reasons. Absolute certainty of nullity cannot be required; that is, it must exclude not only every positive probability, but also the mere possibility of the contrary. The rule of law according to which "matrimonium gaudet favore iuris; quare in dubio standum est pro valore matrimonii, donec contrarium probetur" (canon 101.4), is intended only for the moral certainty of the contrary, of which one must be certain. No ecclesiastical tribunal has the right and the power to demand more. Demanding more, one easily infringes upon the strict right of the plaintiffs to marriage; for, not actually being bound by any marital bond, they enjoy the natural right to contract it. 3. Finally, with regard to the dissolution of a validly contracted bond, in some cases even the Holy See is called upon to investigate whether everything that is previously required for the valid and lawful dissolution of the bond has been completed, and consequently, whether it is advisable to recommend to the Supreme Pontiff the granting of the related grace. These prerequisites concern, above all, the dissolubility of the marriage itself. It is superfluous before a legal body such as yours, but it does not detract from our discourse to repeat that marriage, once ratified and consummated, is, by divine law, indissoluble, since it cannot be dissolved by any human authority (canon 11.18); while other marriages, although intrinsically indissoluble, do not have an absolute extrinsic indissolubility, but, given certain necessary presuppositions, they can be (these are, as is well known, relatively well-defined cases).

[*Latin ed. p. 425*]

Rare acts of Pope Pius XII: to be absolved, not only by virtue of the Pauline privilege, but also by the Roman Pontiff in virtue of his ministerial power. When we say that the ecclesiastical judge is called to investigate whether such presuppositions exist, you immediately understand how the importance of the matter sufficiently indicates that such an investigation must be conducted with all severity, rigor, and diligence; all the more so, since, when dealing with the exercise of vicarious power in matters of divine law, the very validity of the dissolution of the bond depends on the existence of the necessary requirements. In any case, and at every stage of the process, it is incumbent to observe fully and strictly the rules that Christian modesty imposes in such a delicate matter. Moreover, there is no doubt that the principle already stated applies here as well: namely, that moral certainty is sufficient, which excludes any prudent doubt to the contrary. It is true that in our times, in which contempt or neglect of religion has revived the spirit of a new, boastful paganism, a mania for divorce manifests itself in many places, which tends to contract and dissolve marriages with greater ease and levity than is done for lease and

Translated by churchlatin.ai, a product of Boyne Archives

tenancy agreements. But such inconsiderate mania cannot be considered a reason for the ecclesiastical tribunals to deviate from the norm and practice that dictate and approve sound judgment and a timorous conscience. With regard to the indissolubility or dissolubility of marriage, no other norm and practice can prevail in the Church than that established by God, Author of nature and grace. In this regard, there are two passages from the Holy Scriptures that, in a certain way, indicate the limits within which the solution of the bond must remain, and that exclude both the laxity of today and the contrary rigorism contrary to the divine will and mandate. One is: "Quod Deus coniunxit, homo non separet"; that is, not man, but God can separate the spouses, and therefore, the separation is null where God does not dissolve their bond. The other is: "But if the unbeliever depart, let him depart. For a brother or sister is not under servitude in such cases. But God hath called us in peace."; that is, there is no longer servitude or bond where God dissolves it, and thus allows the spouse to legitimately enter into new marriages. In any case, the supreme norm according to which the Roman Pontiff exercises his vicarious power to dissolve marriages is that which we have already indicated as the rule for the exercise of judicial power in the Church, namely, *salus*.

[*Latin ed. p. 426*]

426 Acta Apostolicae Sedis - An official record concerning souls, through whose attainment both the common good of the religious society, and in general of human society, as well as the good of individuals, find due and proportionate consideration. May these words of Ours, which inaugurate the new legal year of the Holy Roman Rota, also be a blessing for you, beloved sons, that, through divine grace, they may render you worthy before God of the reward of athletes, striving in the arena of Christian jurisprudence, your diligent and laborious efforts in the pursuit and affirmation of justice and peace among the faithful, for whatever cause they come before your Tribunal. But at the beginning of this new year, Our voice also wishes to greet the entry of the Holy Roman Rota into its new headquarters, which We have established, fulfilling the work of Our immortal Predecessor, prepared and arranged in the majestic halls of the Apostolic Chancery, where thoughtful reflections will suggest to you the ancient soil of Roma, the walls adorned with history, the staircases and porticoes, witnesses to a famous history and art. Therefore, it is a particular source of satisfaction for Us to give to the deserving Dean and the other members of this esteemed College such a clear demonstration of Our esteem for their wise and exemplary work. And therefore, We are confident, and We already see, that in those new halls and rooms, better suited to the central location and the importance of the hierarchical dignity of this Tribunal, ecclesiastical jurisprudence will mature new and more splendid fruits for the glory of the Church and for the salvation of souls. With such expectation and with

Translated by churchlatin.ai, a product of Boyne Archives

such confident hope, We invoke upon all and upon each of those present the light and assistance of the Almighty, and We impart from Our heart Our paternal Apostolic Blessing to all.

[*Latin ed. p. 427*]

The Sacred Congregational Acts, 8, 8.

THE SACRED CONGREGATION CONSISTORIAL

By the divine Providence of Our Lord, Pope Pius XII, through successive decrees of the Sacred Congregation Consistorial, has deigned to provide each of the following Churches with a new Pastor, namely:

On August 30, 1941:

— To the titular archbishopric Church of Chalcedon, Most Reverend Dom Iulius Victor Mariam Pichón, formerly Archbishop-Bishop of Les Cayes.

On September 15, 1941:

— To the metropolitan Church of Belem of Para, Most Reverend Dom Iacobum Barros Cámara, formerly Bishop of Mossoró.

— To the cathedral Church of Iquique, Reverend Dom Petrum Aguilera Narbona, a priest of the archdiocese of La Serena.

On September 24:

— To the cathedral Church of Cahors, Reverend Dom Paulum Ohevrier, parish priest and dean of the Church of Saint Aloysius in the city of Vichy.

— To the cathedral Church of Foroiuli, Reverend Dom Augustum Gaudel, professor of Dogmatic Theology at the University of Strasbourg.

On October 3:

— To the cathedral Church of Saint Ludovic of Potosí, Most Reverend Dom Gerardum Anaya y Diez de Bonilla, formerly Bishop of Chiapas.

— To the titular bishopric Church of Pergamum, Reverend Father Iosephum De Nicola, General Vicar of the archdiocese of Naples, appointed Auxiliary to His Eminence Cardinal Alexius S. R. E., Archbishop of Naples.

On October 11:

— To the cathedral Church of Vannes, Reverend Dom Eugenium Le Bellec, General Vicar of the diocese of Saint-Brieuc and Tréguier.

— To the cathedral Church of Luçon, Reverend Dom Antonium Cazaux, parish priest of the cathedral Church of Dax.

On October 22:

— To the metropolitan Church of Firman, Reverend Dom Norbertum Perini, parish priest of the Church of the Nativity of Saint John the Baptist

Translated by churchlatin.ai, a product of Boyne Archives

in Busti Arsitii.

[*Latin ed. p. 428*]

428 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR RITES

IN ROME, OR LIGURIAN.

CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, MARIA JESUS, OF THE FAMILY OF OULTREMONT (VII).

D'HOOGHVORST, FOUNDRESS OF THE INSTITUTE OF MARY, REPARATRIX.

REGARDING A DOUBT:

Whether a Commission for the Introduction of the cause should be appointed, concerning which this matter is discussed.

Pope Leo XIII, who had been the Apostolic Nuncio among the Belgians, and who had known the Servant of God, Mary, very well, held the best opinion of her, and indeed, immediately after her death, openly asserted that she had been a saint (Summ., p. 455 § 9). Thus, the reputation for holiness, still living, was enjoyed by the Servant of God, and rightly so, as will be declared shortly.

On October 11th of the year of Our Lord 1818, from Emilio-Carlo-Desiderato-Antonio-Joseph, Count of Oultremont de Wégimont et de Warf, and from Maria-Carola-Francesca-Beatrice de Lierneux de Preste, the third of four children, was born, and on the same day she was baptized, receiving the name Emilia-Olympia-Maria-Antonia. Her parents educated her with no less piety than generosity. They attended the holy Sacrifice of the Mass daily, and they presented wonderful examples of piety towards God and of charity towards their neighbor. This instruction so effectively formed Emilia's mind that, from her very youth, she seemed to have attained a perfect understanding.

In the year 1837, following the example of her parents, she married Victor, Baron van der Linden d'Hooghvorst, a most pious man, who, through the custom and example of his wife, made greater and greater progress in Christian perfection. They raised their four children, who were born to them, in holiness.

In the year 1847, Victor, having lived so piously, died. Emilia, as if another St. Jane Frances de Chantal, followed God, who called her to a religious life,

Translated by churchlatin.ai, a product of Boyne Archives

disregarding obstacles and removing impediments, with her whole heart; and on November 8th, 1855, she founded the Institute of Mary, Reparatrix, in Paris, taking the name Maria Jesus, for whose first, established house, in Argento-

[*Latin ed. p. 429*]

The Sacred Congregation of Rites, with the authority of the Bishop of Ratensis, who, together with his associates, bestowed the religious habit upon these members, founded it in the year 1857, and not long afterwards, established several other houses, also in this venerable City. The purpose of this religious family was that the sacred virgins, acting as representatives of the Immaculate Mary, should repair the countless offenses brought against the Divine Majesty, and that they should solemnly adore the Most Holy Sacrament of the Eucharist for twelve hours each day. The handmaid of God also desired that the houses of her Society be open to women who wished to dedicate a few days to pious exercises. It is difficult to express the number of troubles, anxieties, and calumnies that she endured in founding and governing the Society; but she overcame all of them, relying solely on God. In Florencia, while traveling from the City of Brussels towards Rome, on February 22, 1878, strengthened by the sacraments of the Church and by the apostolic blessing which had been transmitted to her by Leo XIII, the newly elected Supreme Pontiff, she surrendered herself perfectly to the Divine Will, and Mary, of Jesus, died most peacefully. Her body was brought to Rome and laid to rest in the Verano cemetery. The fame of her sanctity, which she had acquired in life through the splendor of her virtues, was the reason that, with ordinary authority, investigations were carried out in the courts of Liège and Rome, based on this same fame, on the writings, and on the liturgical cult never shown to her, and that they were brought before this Sacred Congregation. On March 26, 1930, the S. C. decreed, after examining the documents, that nothing stood in the way of proceeding further. In the meantime, ten Cardinals, fifteen Archbishops, more than fifty Bishops, several Apostolic Vicars, more than fifty superiors of Orders or Congregations, the Cathedral Chapters of Liège, Freiburg, and Tournay, as well as many distinguished men and women, also of noble lineage, the Universities of Liège and Budapest, and many others, supplicated the Holy Father to introduce the Cause. Therefore, when everything that was necessary to be done according to the law had been completed, on June 20, 1939, and June 26, 1941, in the Ordinary Congregations, with the Reverend Father Augustine of the Virgin, legitimately constituted as the Promoter of the Cause of this Order of the Most Holy Trinity for the Redemption of Captives, the Eminent and Reverend Cardinal Hermenegildus Pellegrinetti, the Promoter of the Cause, raised the question: Whether a Commission should be appointed for the introduction of the Cause, in this case and for this purpose, and he reported on the custom regarding it. After

Translated by churchlatin.ai, a product of Boyne Archives

hearing these reports, and after hearing also the Offi-

[*Latin ed. p. 430*]

430 Acta Apostolicae Sedis - The official record, containing the votes of the Prelates given in writing, and also the response of the Most Reverend Doctor Salvatore Natucci, General Promoter of the Faith, who, after careful consideration, deemed it appropriate to answer as follows: That the Commission for the Introduction of the Cause should be signed, if it pleases the Most Holy [Father]. On the aforementioned day, the Most Holy Pope Pius XII, having received a report from the undersigned Cardinal, Prefect of the Sacred Congregation, and having approved the Decree of the Sacred Congregation, deigned to sign the Commission for the Introduction of the Cause of the Handmaid of God, Mary of Jesus, formerly Emilia d'Quiltremont, Widow of Hooghvorst. Given at Rome, on the 2nd of July, in the feast of the Visitation of the Blessed Virgin Mary, in the year of Our Lord 1941. © . C. Cardinal SALOTTI, Archbishop, Prefect. L. S. A. Carinci, Secretary.

II. CONCERNING THE CANONIZATION OF THE BLESSED MARY DOMINICA MAZZARELLO, VIRGIN, FOUNDRESS OF THE INSTITUTE OF THE DAUGHTERS OF MARY HELP OF CHRISTIANS.

ON THE QUESTION: Whether the Commission for the Reintroduction of the Cause should be signed in this case and for the purpose in question.

It is indeed fitting that Blessed Mary Dominica Mazzarello, who, while she lived, showed herself to be a vigilant, diligent, and faithful disciple, almost as a footstep, to Saint John, should, with similar glory, and likewise, after her death, be honored. Saint John founded the Society of Saint Francis Sales, and, with the effective cooperation of Mary Dominica, founded the Institute of the Daughters of Mary Help of Christians. Indeed, John was declared Blessed before, and Saint in the year 1934. The Blessed one, who had emulated the sanctity of life and the zeal of souls of the teacher, has already attained the highest honors from the 20th of November in the year 1938; but God seems to desire to bestow further graces upon his faithful, humble, and devoted handmaid. And indeed, after the decrees for the honors of Beatification, not only has the devotion of the Christian people increased in the Blessed one, but also more numerous religious vocations have been aroused, and indeed, many graces have been received from God, through her intercession.

[*Latin ed. p. 431*]

By the intervention of the Sacred Congregation of Rites, certain accounts are reported, among which some are asserted to be true miracles worthy of recognition. Wherefore, the Reverend Father Francis Tomasetti, General Procurator of the Society of Saint Francis de Sales, and Postulator of the Cause, earnestly implored our Most Holy Lord Pope Pius XII to resume

Translated by churchlatin.ai, a product of Boyne Archives

the Cause of Beatification of Blessed Mary Dominica. The matter being brought before this Sacred Congregation, the Eminent and Reverend Cardinal Alexander Verde, Promoter of the Cause, or Relator, in the Ordinary Session of the Sacred Congregation, held on July 15th, in the year 1941, proposed the following question: Whether a Commission for the Resumption of the Cause should be appointed in this case and for the purpose in question. And the Eminent and Reverend Fathers, having heard the report of the Eminent Relator, as well as the Reverend Father Salvatore Catucci, General Promoter of the Faith, and having also considered the most extensive letters from the Eminent Cardinal Fossati, Archbishop of Taurinensis, from the Reverend Bishops of Astensis, Aquensis, Albae Pompeiensis, and others, as well as from the Reverend Father Peter Ricaldone, Major Superior of the Society of Saint Francis de Sales, and from the General Superiors of the Daughters of Mary Help of Christians, they judged it necessary to decide: Affirmative, namely, that a Commission for the Resumption of the Cause should be appointed, if it pleases the Most Holy [Pope]. Subsequently, on the aforementioned date, through the undersigned Cardinal Prefect, a report was presented to His Holiness, Pope Pius XII, and His Holiness, having approved the decision of the Eminent Fathers, deigned to sign with his own hand the appointment of the Commission for the Resumption of the Cause of Beatification of Blessed Mary Dominica Mazzarello. Given at Rome, on July 16th, in the year of Our Lord 1941.

[Signature] C. Card. SALOTTI, Tit. Praen., Prefect.

[Signature] L.S. A. Carinci, Secretary.

III. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, MAGDALENE MARCHIONISSA DE CANOSSA, FOUNDRESS OF THE INSTITUTE OF THE DAUGHTERS OF CHARITY.

UPON THE QUESTION: Whether, and concerning which miracles, it is established by the Church that no Servant of God, whose virtues have been proven by heroic degree through human testimony, should be honored with a solemn beatification, unless also divine miracles have occurred.

[*Latin ed. p. 432*]

The official commentary of the Acta Apostolicae Sedis has presented irrefutable evidence, though based on human reasoning, of such severity that all hesitation regarding divine intervention is removed, and the judgment subsequently rendered, insofar as human industry allows, is deemed safe. The promoters of the cause for beatification of the Venerable Magdalena of Canossa have fully adhered to this rule. Indeed, Magdalena, born on March 2nd, in the year of Our Lord 1774, from the most noble and distinguished family of Canossa, early on rejected wealth, possessions, and marriage, dedicating herself entirely to God in works of charity, and established the Institute of the Daughters of Charity, which has greatly bene-

Translated by churchlatin.ai, a product of Boyne Archives

fited the entire Church, and with a soul full of grace, breathed her last on April 10th, in the year 1835. With the advice of the Congregation of Sacred Rites, Pope Pius XI, of blessed memory, decreed on January 6th, 1927, that this Handmaid of God had exercised heroic virtues. Subsequently, two healings, which appeared to be attributable to a divine miracle, were presented to this Sacred Congregation for examination, in order to pave the way for beatification. And these did not deceive them, as will soon be evident. The first, which is presented, is the healing of Sister Angela Santambrogio, from the institute founded by the Venerable. This sister, who suffered from a tuberculous condition, began to be afflicted by Pott's disease in 1934, which progressed to the point that almost every movement of her head was difficult, and not without great pain. Since no relief was found through any treatment, orthopedic devices, or medications, fervent prayers for healing were offered, with the intercession of the Venerable Magdalena. On the night between September 22nd and 23rd, in the year 1935, Sister Angela suddenly found herself perfectly healed, and has since remained in restored health. Two experienced physicians, selected by the Sacred Congregation, unanimously declared that the healing was attributable to a divine action. Regarding this healing, a process was instituted in the Milanese Tribunal, with Apostolic authority, in the year 1937, and on February 1st, in the year 1939, a decree was issued by this Sacred Congregation concerning its legal validity. Sister Cecilia Bettoni, from the same Institute, had suffered for twelve years from a very serious ailment of the respiratory system, to which cardiac insufficiency was added. The symptoms of the illness were so grave that the infirm was administered the sacraments of the dying, and prayers for the commending of her soul were recited. After invoking the Venerable Mother, Sister Cecilia suddenly recovered on May 5th, 1867, so that, with all her strength immediately restored, she was able to rise from her bed without assistance, to eat ordinary food, and to move freely.

[*Latin ed. p. 433*]

The Sacred Congregation of Rites having deliberated, it was deemed that the matter had been thoroughly examined, and that it was able to return to the performance of its customary duties, as if it had never been afflicted. Then, after deliberation, the learned officials unanimously acknowledged the miracle. Concerning this second healing, which occurred in the Patriarchal Curia of Venice, an inquiry was instituted by ordinary authority, in the same year, and to which legal force was given by a decree of March 30, 1940; and in the Apostolic processes, begun in the years 1882-1883 and continued in the year 1892 in Verona, which were declared legally valid on July 9, 1900, investigations were also carried out concerning this healing. Regarding both of these miraculous healings, a preparatory meeting was held before the undersigned Cardinal, Prefect of the Sacred Congrega-

Translated by churchlatin.ai, a product of Boyne Archives

tion, and Promoter of the Faith, on January 30, 1940; and the preparatory meeting was held on October 29 of the same year; finally, before His Most Holy Holiness, Pope Pius XII, on the fifteenth day of the aforementioned month, the Cardinal proposed a question for discussion: namely, concerning which miracles are to be considered as constituting the case, and to what effect. And the Reverend Cardinals, Prelate Officials, and Consultor Fathers each gave their vote, which His Holiness graciously accepted; however, He postponed giving His judgment, so that prayers might be offered on this matter of such great importance. Therefore, for this solemn day, the Feast of the Assumption of the Blessed Virgin Mary, He chose to reveal His mind. Wherefore, He summoned to Himself the undersigned Cardinal, the Reverend Father Salvatore Natucci, General Promoter of the Faith, and Myself, the undersigned Secretary, and after offering the most devout Eucharistic sacrifice, He declared: "It is established that two miracles, wrought by God through the intercession of the Venerable Magdalene Marchioness of Canossa, have occurred, namely: the instantaneous and perfect healing of Sister Angela Santambrogio from cervical tuberculous spondylarthritis, and the healing of Sister Cecilia 'Bettoni' from a very serious and chronic tuberculous affection of the respiratory system." And He ordered that this decree be promulgated and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on the fifteenth day of August, in the solemnity of the Assumption of the Blessed Virgin Mary, in the year of Our Lord 1941.

† E. Card. SALOTTI, Archbishop, Prefect.

L. A. Carinci, Secretary.

[*Latin ed. p. 434*]

434 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE SACRED ROMAN ROTA

Summons by edict concerning the nullity of marriage (KISCH - NAGY)

Since the actual place of residence of Father Ludovici Nagy is unknown in the aforementioned case, we summon him to appear, either in person or through a duly appointed procurator, before the Tribunal of the Sacred Roman Rota (Palace of the Chancery), on January 7, 1942, at 11 o'clock, to discuss the matter in dispute, or to affix his signature to the following: Whether the marriage in this case is null.

The ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. Ludovici Nagy, must take care to inform him of this edictal summons.

Henry Caiazzo, Prelate.

Translated by churchlatin.ai, a product of Boyne Archives

From the Chancery of the Tribunal of the Sacred Roman Rota, October 17, 1941.

Johannes M. Pinna, Notary.

*And since the place of current residence of Mr. Ludovic Nagy, defendant in this case, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Roma, Palace of the Chancery), on January 7, 1942, at 11 o'clock, to agree upon or sign the doubt mentioned above, and to set the date for the decision of the case before the Rota.

Does it appear that the marriage in this case is null?

The ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Ludovic Nagy must, insofar as possible, inform him of this present summons.

[*Latin ed. p. 435*]

Diarium Romanae Curiae 455. DIARIUM ROMANAE CURIAE. SECRETARIA STATI. NOMINE. Cum Bullis Secretariae Statis, Sanctissimus Pater Pius XII, felix regnans, dignatus est nominare: 12 Septembris, 1941. Reverendissimum Patrem Ottavium de Alatri, Ordinis Fratrum Minorum Capuccinorum, Praedicationis Apostolicae. 18 Octobris. Eminentiissimum et Reverendissimum Dominum Cardinalem Raphaelum Carolum Rossi, Membrum Sacrae Congregationis Concilii. 22. Eminentiissimum et Reverendissimum Dominum Paulum Savino, Praesidem Pontificiae Academiae Ecclesiasticae. Cum Brevibus Apostolicis, Sanctissimus Pater Pius XII, felix regnans, dignatus est nominare: 2 Iulii. 9. S. E. Reverendissimus Dom. Episcopus Giuseppe Misnraca, Archiepiscopus tit. Caesareae Cappadociae, Nuntius Apostolicus in Republica Venezuela. 22 Augusti. S. E. Dominus Marchese cavaliere di gran croce, Advocatus Carlo Pacelli, Advocatus Concistorialis. 25. S. E. Dominus Professor Alfredo Ursprung, ex Universitate Friburgi (Helvetia), Socius Pontificiae Academiae Scientiarum. 15 Octobris, 1941. Eminentiissimum et Reverendissimum Dominum Cardinalem Fredericum Tedeschini, Protectorem Instituti Nostrae Dominae del Carmelo (Florentiae). S. E. Dominus Professor Doctor Antonio Cardoso Fontes, Directorem Facultatis Brasilianae Scientiarum Medicarum, Socium Pontificiae Academiae Scientiarum. Eminentiissimum et Reverendissimum Dominum Cardinalem Nicolaum Canali, Penitentiarium Maius. Assistentes. 2 Iunii. 10 Iulii. 14. 5 Augusti. Soglio Pontificium: 1941. S. E. Reverendissimus Dom. Episcopus Franciscus Wall, Episcopus tit. Taso. S. E. Reverendissimus Dom. Episcopus Gregorius Diamare, Episcopus tit. Constantiae Arabiae, Abbas Ordinarius Montecassini. S. E. Reverendissimus Dom. Episcopus Henricus Perez y Serantes, Episcopus Camaguey. S. E. Reverendissimus Dom. Episcopus

Translated by churchlatin.ai, a product of Boyne Archives

Rigoberto Domenech y Valls, Archiepiscopus Saragochae.

[*Latin ed. p. 436*]

Acta 436 of the Apostolic See – Official Commentary by the Apostolic Protonotary, for the information of those present: June 18th, July 24th, August 25th to 31st, 1941.

Most Reverend James Michael Reardon, of the Archdiocese of Saint Paul, Minnesota.

Most Reverend Sebastian Gaetano, of the Diocese of Castellammare di Stabia.

Most Reverend Ernest the Ass, of the Diocese of Brzesc.

Most Reverend Charles Majocchi, of the Diocese of Pavia.

Most Reverend John J. Dauenhauer, of the Diocese of Paterson.

Most Reverend Vincent De Gregory, of the Diocese of Lacedonia.

Domestic Prelates of His Holiness:

May 20th, June 14th, July 29th, August 11th, 16th, 17th, 21st, 22nd, 24th, 25th, August 4th, 11th.

Most Reverend Joseph Magnaghi, of the Archdiocese of Milan.

Most Reverend Natale Magnagli!, of the same Archdiocese.

Most Reverend Gerard H. Geisen, of the Diocese of Covent Garden.

Most Reverend Walter A. Freiberg, of the same Diocese.

Most Reverend Edward G. Klostermaii, of the same Diocese.

Most Reverend Joseph Bnrzio, of the Archdiocese of Turin.

Most Reverend Joseph John Raith, of the Diocese of Bismarck.

Most Reverend Nicholas Vandegaer, of the Diocese of Alexandria in Louisiana.

Most Reverend Nicholas Russo, of the Diocese of Aversa.

Most Reverend Paul Podestà, of the Archdiocese of Genoa.

Most Reverend Emmanuel Men a ea Lira, of the Archdiocese of Santiago del Chile.

Most Reverend Bernard Bentivegna, of the Archdiocese of Monreale.

Most Reverend Louis Crespi y Ni eli, of the Diocese of Majorca.

Most Reverend Peter Perlei ti, of the Diocese of Brzesc.

Most Reverend Charles Pirelli, of the Archdiocese of Milan.

Most Reverend Raphael Gargiulo, of the Diocese of Castellammare di Stabia.

Most Reverend Louis Zemi echini, of the Diocese of Brzesc.

Most Reverend George Sidler, of the Diocese of Basle.

Most Reverend F. Michael McGuiness, of the Diocese of Paterson.

Most Reverend Charles Cianci, of the same Diocese.

Translated by churchlatin.ai, a product of Boyne Archives

Most Reverend Joseph Jaccarino, of the Archdiocese of Sorrento.

HONORS

By Apostolic Briefs, the Holy Father Pius XII, happily reigning, has deigned benignly to bestow:

The Grand Cross of the Order of Pius: July 16th, 1941.

Upon His Excellency, Senator Mariano D'Amelio (Rome).

The Grand Cross of the Order of Saint Gregory the Great, civil class: July 25th, 1941.

Upon the Honorable Marquis Mario Incisa della Rocchetta (Rome).

[*Latin ed. p. 437*]

Diarium Romanae Curiae 437: The Insignia of the Order of Saint Gregory the Great, civil class: June 29, 1941. To Mr. Commissioner, Doctor Ettore Mengarini (Rome). The Insignia with Medal of the Order of Saint Gregory the Great, civil class: July 20, 1941. To Mr. Commissioner Filippo Pediconi (Rome). The Insignia of the Order of Saint Gregory the Great, civil class: May 30; June 20, 24, 25, 27, 29; July 9, 1941. To Mr. Rodolfo Cavojsky, of the Apostolic Administration of Tirnava. To Mr. Carlo Mederly, of the same Apostolic Administration. June: To Mr. Guido Bertarelli, of the Archdiocese of Milan. To Mr. Doctor Pasquale Castaldo, of the Archdiocese of Naples. July: To Mr. Professor Domenico Tantum, of the same Archdiocese. To Mr. Doctor Mariano Rispoli, of the same Archdiocese. ...To Mr. Professor Giovanni Di Guglielmo, of the same Archdiocese. To Mr. Professor Michele Landolfi, of the same Archdiocese. To Mr. Lawyer Giovanni Battista Ferrata (Rome). To Mr. Professor Carlo Chiaudano, of the Archdiocese of Turin. To Mr. Professor Alberto Tulli (Rome). August: To Mr. Alfonso Pietrogrande, of the Archdiocese of Udine. The Knighthood of the Order of Saint Gregory the Great, civil class: January 2, 1941. To Mr. Antonio Vitez Sághy, of the Archdiocese of Strigolía. May 26: To Mr. Guido Tinagli, of the Archdiocese of Pisa. August 7: To Mr. Agostino Ginannescili, of the Diocese of Montalcino. July 11: To Mr. Doctor Luigi Alenilni (Rome). The Insignia of the Order of Saint Gregory the Great, military class: June 30, 1941. To Mr. Commissioner, Count Senator Francesco Giusti del Giardino, Knight Profess of the Sovereign Military Order of Malta. The Insignia with Medal of the Order of Saint Gregory the Great, military class: June 30, 1911. To Mr. Count Ferdinando di Thun e Hohenstein, Knight Profess of the Sovereign Military Order of Malta. To Mr. Count Cesare Anguissola di S. Damiano, Knight Profess of the same Order.

[*Latin ed. p. 438*]

438 Acta, June 30th » » Official Commentary of the Apostolic See, 1941. To the Most Noble Count Anthony Conestabile della Staffa, Knight Professed of the same Order. To the Most Noble Marquis Joseph Patrizi Montoro, Knight Professed of the same Order. The Grand Cross of the Order of

Translated by churchlatin.ai, a product of Boyne Archives

Saint Sylvester: June 30th, 1941. To the Most Noble Count Paul Blumenstihl (Rome). The Commanderate of the Order of Saint Sylvester: June 14th, 1941. To the Reverend Father Franco Vittadini, of the diocese of Pavia. The Knighthood of the Order of Saint Sylvester: April 11th, June 14th, June 21st. » » » » » July 1st. » » » » 4, » 9 27 ». August 7th, 1940. To the Reverend Mr. Ettore Masoni, of the diocese of Faenza. To the Reverend Mr. Domenico Zucchetti, of the same diocese. 1941. To the Reverend Mr. Attilio Lambiase, of the diocese of Castellammare di Stabia. To the Reverend Mr. Mario Ponzoñe, of the diocese of Acqui. To the Reverend Mr. Oreste Ponzoñe, of the same diocese. To the Reverend Mr. Nazzareno Volpini, of the diocese of Chiusi. To the Reverend Mr. Giuseppe Çarcaho, of the diocese of Como. To the Reverend Mr. Mirza Davoud Mïrzaï, of the diocese of Sena dei Caldei. To the Reverend Mr. Paul Colonna, of the diocese of Amelia. To the Reverend Mr. Carlo Felice Bacci, of the diocese of Prato. To the Reverend Mr. Romolo Coacci (Rome). To the Reverend Mr. Cherubino Saccardi, of the diocese of Montalcino. NECROLOGY: July 18th, 1941. The Most Reverend Clemente Malouf, Bishop of Cesarea of Philippi, of the Melchite Rite. August 3rd. The Most Reverend Martino Meulenberg, titular Bishop of Holar. August 27th. The Most Reverend Luigi Giustino Gumy, titular Bishop of Olba. September 29th. The Most Reverend Carlo Silva Cotapos, titular Bishop of Mirica. October 8th. The Most Eminent Cardinal LORENZO LAURI, of the titular church of Saint Pancratius. October 16th. The Most Reverend Giustino Cawet, titular Bishop of Emeria. October 17th. The Most Reverend Carlo Labbé Marquez, titular Bishop of Leuce. October 23rd. The Most Reverend Arturo Melanson, Archbishop of Moncton.

[*Latin ed. p. 439*]

Year and Volume XXXIII, November 21, 1941 (Series II, Volume TUI) - No. 12. ACTA AP. SEDIS. OFFICIAL COMMENTARY. ACTS OF POPE PIUS XII. TO THE FAITHFUL. A RADIO ADDRESS GIVEN BY THE MOST BLESSED FATHER ON NOVEMBER 9, 1941, CONCERNING THE EUCHARISTIC CONGRESS OF CHILE.

Venerable Brothers and beloved sons: It is always a great and glorious date in the history of a people when, on the very soil where they live, the Holy Sacrifice of the Mass is offered for the first time; when, for the first time, it is consecrated and sanctified by the real presence of the Sacrament of Christ; but this date would be doubly great and glorious if it coincided with its own birth.

When, on February 12, of the year one thousand five hundred and forty-one, the forces of Valdivia, encamped near the clear waters of the Mapocho, pitched their tents beneath the hill of Huelen, and a few hours later, upon a humble altar, the King of Heaven and Earth descended into the hands of Rodrigo González de Marmolejo, and when the Holy Host was raised between heaven and earth – "with such splendor, that at midday – the

Translated by churchlatin.ai, a product of Boyne Archives

brightness of the sun before it – it is as if near it there were a star," – as the fervent singer of your first glories beautifully said, although speaking of another matter; when the Body of Christ was raised among the snow-capped Andean peaks, and the blue sea, your Chile was born; a new people was incorporated into the maternal bosom of the Church, and its fertile soil was forever sanctified by the real presence of Jesus Christ.

Therefore, Venerable Brothers and beloved sons, as is fitting, *Arcana Chilena*, Canticle I, X, 8. *Acta*, Volume VII F, No. 12. - 21-11-1941. 32

[*Latin ed. p. 440*]

440 Acta Apostolicae Sedis - Commentarium Officiale. Vos estis cupidi congregare totam Nationem – clerum et populum – circum illud altare, ubi Dominus Eucaristiae triumphat; recte ergo, praesides, sacerdotium et repraesentationes omnium provinciarum hodie vos congregatis circum Donatorem omnium bonorum, ut illi reddatis homenagium gratitudinis vestrae. Et Nos Deo gratias agimus, quia, per immensa spatia – theatro, ah, in his momentis tam terribilibus – vocem nostram ad vestram coniungere possumus, ut etiam nos cantum gratitudinis ad Agnum, quod super altare immolatur, intonemus. Ille, ut ad vos adesset in incarnatione vestra, tam ardentem fervor eucharisticum in Hispania infuderat, terra autos sacramentales et custodiarum Arfe, Sancti Paschalis Bailón et Locae Sacramentorum. Et eodem devoto spiritu qui sub corazonibus splendidis ardebat, vultis transfusum in pectora vestra, ut haec fides, quae in Eucharistia vim et centrum suum habet, firmamentum historiae vestrae, elementum culturae vestrae, fundamentum personalitatis vestrae et impetus ad res semper maiores sit. Sic videtur Cile vobis consolidare nationalitatem suam, ante omnes gentes quae in Novo Orbe oriebantur; sic procedebat, coram oculis stupefactis humanitatis, in ascensione graduata et armonica, sicut curva architectonica arcus; sic, inter amorem Dei et Patriae, cum fundamento immutabili huius fidei, sine cui nulla res vobis explicari posset, fides quae in hoc Sacramento Altaris compendium, signum, centrum, vim et resumptum habet – mysterium fidei – formabatur nationalitas vestra et character vester proprius, qui aliquid habet de nobili altitudinis et firmitatis montium inaccessibilium quae umbram super natum vestrum iecerunt, sine hoc tamen temperando suavitate et gratia maris immensi, cuius aurae dies primos frontis vestrae susurrabant. Et hodie, ubi humile altare posuitur, ad caelum eminet incantatio turrium geminarum mole quadrata Cathedralis vestrae magnificae; et circum illam vivit et fluit urbs immensa, protegitur a risu Virginis Immaculatae Montis Sancti Christophori. Ultra, absconditi inter valles, iacentes in litore soleo vel adhaerentes ad summos montes, aliae et aliae mille urbes et oppida; et in omnibus locis turris monumentalis, campanarium gracile, spatha humilis praedicant ubique praesentiam Hospitis Divini, Domini Tabernaculorum. Currite hodie ad thronum amoris eius, ut gratias ei reddatis pro ipsa existentia vestra, ut dicatis vobis velle

Translated by churchlatin.ai, a product of Boyne Archives

correspondere benedictionibus quae...

[*Latin ed. p. 441*]

The Acts of Pope Pius XII, page 441, constantly have poured forth blessings upon your great people. He has given you your beautiful sky, your fertile land, and your vast sea; He willed to bestow upon you the precious gift of faith in the very first years of your lives; to Him you owe your material progress, your civic and social advancement, your elevated intellectual level, evident in so many Academies and Centers of Learning, but especially in your beautiful Cattolica University. He has provided you with a zealous, learned, and paternal episcopate; He has called to your service a virtuous and instructed clergy, although, alas, still somewhat small in number; finally, He has wished to place you – a magnificent spectacle in a great Catholic nation – on a level with many nations that rightly pride themselves on their ancient history and their venerable culture. And gathered before His altar – as you are now in a multitude that the eyes cannot encompass – ask Him to preserve and increase these precious gifts. May He – or *sacramentum pietatis* – preserve your people in the precious gift of faith, above the overlapping propagations of false doctrines, against the assaults of rampant immorality, dissolving incredulity, and resurgent paganism; may He – or *signum unitatis* – continue and perfect that marvelous unity of your people, one and the same from the burning equatorial zone to the frigid Antarctic seas; may this Sacrament – or *vinculum charitatis* – constantly remind you that you are brothers – the rich and the humble – that he is not a Christian who closes his heart and his eyes to the tears of the poor, nor does he experience the Eucharist as the perfection of the spiritual unity of the Mystical Body of Christ who sees, indifferent, his brothers languishing in abandonment and misery. O sacrament of piety! O sign of unity! O bond of charity! *Qui vult vivere habet ubi vivat, habet unde vivat...* He who wishes to live already has where to live, already has from where to live. May your families feel honored, drawing life from the inexhaustible source of this Sacrament, seeing that God calls an ever-increasing number of their children to the Sanctuary, as is fitting for a nation from which the initial idea for the founding in this city of the Pontifical Pio Latin American College originated; may those social sectors that, misled by deceptive doctrines or false promises, deserted the fold of the Church, be drawn back to her maternal embrace; may all, and

[*Latin ed. p. 442*]

442. In particular, you, beloved children, whom the Catholic Action diligently gathers around the chosen ones of the Lord, to be their most zealous collaborators, do not rest until you see that Christian thought and practice penetrate the most hidden corners of your public and private life, individual and social; in the home, in the office, in the workshop, and above

Translated by churchlatin.ai, a product of Boyne Archives

all, in the school, the crucible where the souls of your children must be forged, called to uphold and even further elevate the weight of glory inherited from your ancestors, which can never reach its due measure if the fire of this thought and practice were to be lacking; that all together, and especially those called to teach the people the way of the one truth, always illuminated by the norms of Our great Predecessors, Leo XIII and Pius XI, and by those which We Ourselves enunciate in Our Pentecost Message, may always make shine, living and radiant, the torch of Catholic principles and social works; that the entire most beloved Chilean nation, for its greater glory and constant prosperity, may never depart from this source of living waters where faith is strengthened and Christian life is perfected and renewed, incorporating itself, in a sovereign manner, into the divine life of the Son of God, present upon the altar... *Qui vult vivere habet ubi vivat, habet unde vivat.* Approach, believe; be incorporated that you may be vivified.

443. We would not wish to remain silent, for the honor and praise equally of your nation, concerning a special and glorious chapter of its history. We refer to its relations with this Apostolic See, in which it preceded all the nascent American republics; for scarcely four years had passed since the election of the Supreme Director O'Higgins, when already his envoy, José Ignacio Cienfuegos, crossed the sea to establish the first contacts. Pius VII, for his part, did not delay in sending to Santiago the Apostolic Vicar, Juan Muzi, Archbishop of the Philippines, accompanied by the young canon, Juan María Mastai; the same one who, after dreaming for a time of remaining among you to dedicate himself entirely to the Araucanian missions, returned to Rome and was later elevated to the Chair of Peter, finally entrusting them to the apostolic sons of the Patriarch of Assisi. The love that burned in the heart of that great Pontiff for your homeland has reached intact to that of the last of his successors, and has kindled today His word to unite with yours His hymn of gratitude and His petitions before the Throne of the King Sacrament. May the Virgin of the Rosary, from her heights of Andacollo, continue...

[*Latin ed. p. 443*]

The Acts of Pope Pius XII, 443, always protecting your nation; may Our Lady of Carmel, patroness of your armies, and for whom there is an altar in every Chilean heart, may Our Lady of Help, patroness of your city, and in whose hermitage for the first time, on your soil, the Body of Christ was reserved in the Sacrament, always keep alive the flame of your faith, the torch of your charity, the fire of your devotion to the Most August Sacrament. And may the Christ Redeemer, the Christ who rises in your Andes, dominating the highest peaks, always grant you the precious gift of peace, as He so generously granted you one day, of which His presence in those mountains, a boundary between two great nations, now sisters, is

Translated by churchlatin.ai, a product of Boyne Archives

a solemn reminder. May a torrent, a peaceful cascade, spring forth from the Cross that He holds against His breast, flooding first your soil, then all your continent, then all the seas, all the lands, the entire world! And may, over this truly peaceful ocean, His right hand complete the cross that He has already begun to trace upon the foreheads of men, finally making them brothers. With these sentiments and desires, and with all the outpouring of Our paternal affection, to you, Venerable Brothers, to all your clergy, to your people; to all those who are gathered here at this VIII National Eucharistic Congress, and to the entire beloved Chilean nation, we impart, from the bottom of our hearts, the Apostolic Blessing.

(Translation from the Spanish text into Italian) Venerable Brothers and beloved children, in the history of a people, there is always a great and glorious date, which is the one in which, on the soil where it lives, the Holy Sacrifice of the Mass is offered for the first time; the one in which, for the first time, it is consecrated and sanctified by the real presence of Christ in the Sacrament; but this date would be doubly great and glorious if, at the same time, it coincided with its birth. When, on February 12, 1511, the troops of Valdivia, encamped near the clear waters of the Mapocho, raised their tents under the hill of Huelén, and after a few hours, above a humble altar, the King of Heaven and Earth descended into the hands of Rodrigo González de Marinólejo, as the Holy Host rose between heaven and earth – "with such splendor that the brilliance of the midday sun is nothing compared to it" – as beautifully said, although referring to something else (Araucana, Book I, X, 3).

[*Latin ed. p. 444*]

444 Acta Apostolicae Sedis - The official commentary, a testament to your earliest glories; while the Body of Christ was raised amidst the snowy peaks of the Andes and the azure sea, your Chile was born, a new people incorporated into the maternal bosom of the Church, and its fertile land was forever sanctified by the real presence of Jesus Christ. Therefore, with excellent accord, Venerable Brothers and beloved Sons, you have desired to gather together – clergy and people – around this altar, upon which the Eucharistic King triumphs: rightly, Bishops, priests, and representatives from all the Provinces are gathered today around the Giver of all good things to render Him your tribute of gratitude. And We thank Heaven that, through the vast spaces – a theater, alas, in these moments of such terrible conflicts – We can join our voice to yours to intone a song of gratitude to the Lamb, who is immolated upon the altar. He, in order to be present at your birth, had infused such great Eucharistic fervor into Spain, with its "autos sacramentales" and the ostensoriums of Arfe, in the Spain of St. Paschal Baylón and the "Loca del Sacramento." And this very devout spirit, which burned beneath the shining armor, wished to pour it into your hearts, to make this faith, which in the Eucharist has its strength and its cen-

Translated by churchlatin.ai, a product of Boyne Archives

ter, a firm cornerstone of your history, an essential element of your culture, a fundamental note of your personality, and an impetus for ever greater things. In this way, your Chile saw its nationality consolidated before all other peoples that were rising in the New World; thus, it walked before the astonished eyes of humanity through its gradual and harmonious ascent, like the architectural curve of an arch, so that, between the love of God and the Fatherland, with the unshakeable foundation of that faith, without which it would be vain to attempt to explain your history, faith which in this Sacrament of the Altar has its compendium, its motto, its center, its strength, and its synthesis – *mysterium fidei* – your nationality and your particular character were forged, which has something of the noble loftiness and firmness of the inaccessible peaks that cast a shadow upon your cradle, without losing the gentleness and grace of the immense sea, whose breezes caressed your brow from the very first days. And today, where a humble altar stood, the enchantment of its twin towers is launched towards the sky, the imposing structure of your superb cathedral, and around it lives and pulsates an immense capital, protected by the smile of the Immaculate Virgin of Cerro de San Cristobal. Further within,

[*Latin ed. p. 445*]

445 The acts of Pope Pius XII, hidden in the valleys, resting on the plains, or perched on the steep peaks, countless other towns and cities; and everywhere, either the monumental tower, or the swift bell tower, or the humble turret, which always indicates the presence of the divine Host, the Lord of the Tabernacles. Come today to His throne of love to thank Him for your very existence, to tell Him that you wish to correspond to the blessings which He constantly pours upon your great people. He has given you your splendid sky, your fertile land, and your immense sea. He willed to bestow upon you the precious gift of Faith from the very first hour of your lives; to Him you owe your material progress, your civil and social development, your high intellectual level, which shines in so many academies and centers of learning, but in a very special way in your beautiful Cattolica University. He has provided you with a zealous, enlightened, and paternal episcopate; He has called to your service a virtuous and educated clergy, although, unfortunately, still somewhat small in number; He has finally willed to place you – a magnificent sight in a great Catholic nation – on a level with not a few nations that rightly pride themselves on their ancient history and their ancient culture. And gathered before His Altar – as you are now in a multitude that the eye cannot encompass – ask Him to preserve and increase these precious gifts. May He – O Sacrament of Piety – preserve to your people the precious gift of Faith against the insidious propagations of false doctrines, against the blows of rampant immorality, of dissolvent incredulity, and of resurgent paganism; may He – O sign of unity – continue and improve this wonderful union of your people, one and the same from

Translated by churchlatin.ai, a product of Boyne Archives

the burning equatorial zone to the cold Antarctic seas; may this Sacrament – O bond of charity – constantly remind you that you are brothers – the rich and the poor – and that he is not a Christian who closes his heart and eyes to the tears of the needy; nor does he who sees the Eucharist as a perfection of the spiritual unity of the Mystical Body of Christ, he who sees his brothers languishing in abandonment and misery, without concern. O Sacrament of Piety! O sign of unity! O bond of charity! *Qui vult vivere habet ubi vivat, habet unde vivat...* He who wishes to live has here where to live and of what to live. May your families, drawing their life from the inexhaustible source of this Sacrament, feel honored to see that God calls to the sanctuary...

[*Latin ed. p. 446*]

446. To you, a continually increasing number of your children, as is fitting for a Nation from which originated the initial idea for the founding of this Pontifical Catholic University of Latin America in Rome; may those social sectors, which, seduced by deceptive doctrines or false promises, abandoned the fold of the Church, return to her maternal bosom. May He [God] ensure that all, especially you, beloved children, whom the Catholic Action gathers around the anointed of the Lord to be their most valuable collaborators, do not rest until they see that Christian doctrine and practice penetrate the deepest recesses of your public and private life, individual and social: in the home, in the workshops, in the fields, and above all, in the school, the forge where the souls of your children must be tempered, called to maintain, and even to increase even more, the glorious heritage of your ancestors, which can never reach its true culmination if it lacks the fire of this doctrine and this practice; may all together, and especially those called to teach the people the way of the one truth, always illuminated by the norms of Our great predecessors Leo XIII and Pius XI, and by those which We ourselves announced to you in Our Pentecost message, make the torch of Catholic principles and social works shine brightly, alive, and radiant; may finally, the entire beloved Chilean Nation, for its greater glory and constant prosperity, never stray from this source of living waters, where faith is strengthened and Christian life is perfected and renewed, incorporating itself, in an ineffable way, with the divine life of the Son of God, present in the Eucharist... *Qui vult vivere habet ubi vivat, habet unde vivat. Accedat, et dat; incorporetur, ut vivificetur.* 4. We do not wish to remain silent, also for the honor and benefit of your Nation, regarding a special and glorious chapter in its history. We refer to its relations with this Apostolic See, in which it was the first of all the newly formed American republics; for scarcely four years had passed since the election of the "Supreme Director" O'Higgins, when already his envoy, Giuseppe Ignazio Cienfuegos, crossed the sea to establish the first contacts. Pope Pius VII, for his part, did not delay in sending to Santiago the Apostolic Vicar, Giovanni Muzi,

Translated by churchlatin.ai, a product of Boyne Archives

Archbishop of Philippi, accompanied by the young canon, Giovanni Maria Mastai, the very one who, after dreaming for a time of remaining among you to dedicate himself completely to the Araucanian missions, returned to Rome, and later elevated to the Chair of Peter, finally confided to the apostolic sons of the Patriarch of Assisi. *L.O. Cit. V'.)*

[*Latin ed. p. 447*]

The Acts of Pope Pius XII mention the love that burned in the heart of that great Pontiff for your homeland, a love that has remained intact in the heart of the last of his Successors, and which today His Holiness expresses through words to unite your sentiments with His hymn of gratitude and His prayers before the throne of the Most Sacred Sacrament. May the Virgin of the Rosary, from her heights of Andacollo, continue always to protect your nation; may Our Lady of Carmel – patroness of your armies, and for whom an altar is raised in every Chilean heart –; may Our Lady of Help – patroness of your city, and in whose chapel, for the first time, the Body of Christ, the Most Sacred Sacrament, was kept on your soil – always keep alive the flame of your faith, the torch of your charity, the fire of your devotion to the Most August Sacrament. And may the Redeemer Christ, the Christ who rises above your Andes, dominating the highest peaks, always grant you the precious gift of peace, as He generously granted it to you one day, of which His presence on those mountains, a wall between two great nations, now sisters, is a solemn reminder. From the Cross, which He holds to His breast, a torrent, a peaceful cascade, flows forth, first inundating your soil, and then your entire continent, and finally all the seas, all the lands, the whole world! And over this truly Pacific Ocean, may His right hand complete the sign of the Cross, which He has already begun to trace on the foreheads of men, finally brothers. With these sentiments and desires, and with all the outpouring of Our paternal affection, We impart, from Our heart, the Apostolic Blessing to you, Venerable Brothers, to your entire clergy and people, to all those gathered here at this Eighth National Eucharistic Congress, and to the entire beloved Chilean nation.

APOSTOLIC LETTER TO THE CATHEDRAL CHURCH OF CAJAMARCA, DEDICATED TO THE BLESSED VIRGIN MARY, "OF THE VALLEY," ENHANCED WITH MINOR PRIVILEGES AND HONORS.

PIUS XII, POPE.

For the perpetual memory of this event. – Our Venerable Brother, the Bishop of Catamarca, within the boundaries of the Republic of Strasbourg, requests that, on the occasion of the fiftieth anniversary of the golden crown placed upon the statue of the Blessed Virgin Mary of the Valley,

Translated by churchlatin.ai, a product of Boyne Archives

kept in his Cathedral, that it be suitably commemorated.

[*Latin ed. p. 448*]

448, it pleased Us to deem it fitting that the aforementioned church should be adorned with the title and dignity of a Minor Basilica. The aforementioned Prelate himself mentions this church, which, consisting of three naves, is built in a style, as they say, Romanesque, in the place of an older sanctuary, in which the image of the Blessed Virgin of the Valley had been venerated from the very beginning of the seventeenth century, and which, although canonically erected in the Cathedral only in the year 1910, when, having been taken from the Tucumán region, the territory of Catamarca was constituted as a diocese of its own, was built many years ago. Therefore, a Chapter of canons was also added to the new Cathedral building for the performance of sacred offices, which served the aforementioned temple and the diocese with its decorations and benefits. Indeed, the faithful of both the Catamarca and Tucumán dioceses, with constant piety, venerate the Holy Mother of God, the Virgin of the Valley, as the heavenly Patroness of their dioceses. And they confidently implore her with pious supplications for all graces from God; so that the Prelates of both dioceses may signify to Us that they hope that the aforementioned church in Catamarca, which We have now distinguished with this new dignity, will increasingly become, day by day, a center for the due worship of the Mother of God throughout the entire region, as an example. Having considered these things, We heard Venerable Brother Our Holy Roman Church Cardinal, Bishop of Praeneste, Prefect of the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and with the fullness of Our Apostolic power, by the force of the present letters, and perpetually, We honor the church dedicated to the Blessed Virgin Mary of the Valley, within the boundaries of the city and diocese of Cajamarca, with the title and dignity of a Minor Basilica, with the rights and privileges that properly belong to it. Notwithstanding any contrary things whatsoever. These things We grant benignly, decreeing that the present letters shall forever remain valid and effective; and shall have and obtain their full and complete effect; and that they shall fully benefit the Cathedral church of Catamarca now and in the future; and that they shall be rightly considered and defined as such; and that they shall be null and void from now on if anything contrary to these things should happen, by anyone, with any authority, knowingly or unknowingly. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the first day of July, in the year 1931, the third year of Our Pontificate. A. Card. MAGLIONE, Secretary of State.

[*Latin ed. p. 449*]

449 LETTER TO THE MOST REVEREND FATHER JAMES ALOYSIUS, TITULAR BISHOP OF THE HOLY JEROME, ARCHBISHOP OF

Translated by churchlatin.ai, a product of Boyne Archives

BONAËRENSEM, OF THE SACRED ROMAN CHURCH, CARDINAL COPELLO, TO WHOM WE ARE SENDING AS OUR LEGATE TO THE EUCHARISTIC CONVENTION TO BE HELD IN THE CITY OF SAINT JAMES, FROM THE ENTIRE REPUBLIC OF CHILE.

PIUS PP. XII

Beloved Son, greetings and the apostolic blessing.

It has recently been brought to Our attention that a Eucharistic Convention, drawn from the entire Republic of Chile, is to be held in the city of Saint James next November, marking the completion of four centuries since the founding of that city. This sacred congress appears to be most opportune. For in these solemnities, the religious tradition of the city's founder will be clearly recognized and preserved, who laid its foundations "in the name of the Lord and of His blessed Mother, and of the Apostle Saint James" (cf. the Book of Becerro in the archives of the city). Therefore, through this celebration, the piety of the Christian people towards the august Sacrament will be effectively fostered, and public expressions of gratitude will be offered to the most benevolent God, who has adorned the Chilean people with benefits and blessings of every kind throughout this not-so-brief series of years. Moreover, from the sacred rites and ceremonies, not only will individual Christians return home with greater zeal for charity, but the entire people will also be strongly encouraged to feel and act in a better way. We, therefore, who have nothing more dear to Us than to see the kingdom of Christ more firmly established in the hearts of men, in domestic and civil society, through the divine Eucharist, express Our heartfelt gratitude for the well-considered plans and the diligent efforts with which these sacred solemnities are being prepared, and We not only confirm the merits of those involved with praise, but We also desire to be present among them in person, through Our Legate.

Therefore, Beloved Son, who, endowed with the dignity of Archbishop, shines with the splendor of the Roman purple, We choose and appoint You as Our Legate, to preside over the Eucharistic Convention of Chile, to be held in the city of Saint James, in Our name and with Our authority. We are fully confident that, due to Your devotion to the Eucharist and the virtues of mind and spirit that adorn You, You will successfully and fruitfully fulfill this noble and important task.

May the announcement of these gifts and the witness of Our special charity be the Apostolic Blessing, which We impart to You, Beloved Son, Archbishop of Saint James.

[*Latin ed. p. 450*]

To the other Prelates of the Republic, and also to all those who participate in the Eucharistic celebrations, we impart our most heartfelt blessings in

Translated by churchlatin.ai, a product of Boyne Archives

the Lord. Given in Rome, near Saint Peter, on the tenth day of the month of September, in the year 1941, in the third year of Our Pontificate. PIUS PP. XII.

ADDRESS. The Supreme Pontiff addressed the women of the Catholic Action and their helpers, gathered from the Dioceses of Italy in Rome, on the twenty-sixth day of the month of October, 1941, on the feast of Our Lord Jesus Christ the King, with these words:

"Before this magnificent assembly, which today gathers around Us in such large numbers mothers of families, together with religious women, teachers, delegates of the children of the Italian Catholic Action, apostles of childhood, and those who watch over and assist the colonies, Our gaze and Our spirit transcend the confines of this hall and turn to the borders of Italy and the world, embracing in Our paternal embrace all dear children, flowers of humanity, the joy of their mothers; while Our deeply moved thoughts return to the immortal Pontiff Pius XI, who, in his Encyclical *Divini Illius Magistri* of December 31, 1929, spoke so highly of the Christian education of youth. On this grave subject, after having wisely determined the role of the Church, the family, and the State, he noted with sorrow how often parents are ill-prepared, or not at all prepared, to fulfill their duty as educators; but, not having been able in that clear and comprehensive document to address specifically also the points concerning family education, he implored in the name of Christ the pastors of souls "to use every means, in instructions and catechisms, orally and through widely disseminated writings, so that Christian parents may learn well, and not only generally, but in particular, their duties concerning the religious, moral, and civic education of their children, and the most suitable methods—besides the example of their lives—to effectively achieve this purpose."

"Through the pastors of souls, the great Pontiff directed his exhortation to the parents, fathers and mothers together; but We also believe..."

[*Latin ed. p. 451*]

Acta Pii PP. XII 451 indicates a desire to correspond with that of Our venerated Predecessor, reserving this special audience for mothers and other educators of children. If Our words are for all, even when We speak to newlyweds, it is fitting on this propitious occasion to address you especially, beloved daughters, for in mothers – together with the pious and experienced individuals who assist them – We see the first and most intimate educators of the souls of the little ones who are to be raised in piety and virtue. We will not refrain here from recalling the greatness and necessity of this work of education in the domestic hearth, nor the strict obligation for a mother not to shirk it, not to perform it halfheartedly, not to attend to it negligently. Speaking to Our dear daughters of the Catholic Action, We know well that in that obligation they see the first of their duties as Christian mothers and an office in which no one could fully replace them.

Translated by churchlatin.ai, a product of Boyne Archives

But of a duty, it is not enough to have the conscience and the will to fulfill it: it is also necessary to prepare oneself to fulfill it well.

The necessity of serious preparation for the difficult work of education. Now – see what is strange, as Pius XI lamented in his Encyclical – while it would not occur to anyone to immediately, without training or preparation, become a mechanic or engineer, a doctor or a lawyer, every day many young men and young women marry and unite without having given a moment's thought to preparing themselves for the arduous duties that await them in the education of their children. Yet, if St. Gregory the Great did not hesitate to call every governance of souls *ars artium*, a part of the arts, it is certainly a laborious and demanding art to properly shape the souls of children, souls that are tender and susceptible to being deformed by a careless impression or a misleading encouragement, souls among the most difficult and delicate to guide, upon which, often more than on wax, a harmful influence or a striking neglect can imprint indelible and evil traces. Fortunate are those children who find in their mother, near the cradle, a second guardian angel for the inspiration and the path of goodness!

While therefore We congratulate you on all that you have already happily accomplished, We cannot but encourage you with new and warmer encouragement to further develop the beautiful institutions which, like the Week of the Mother, work effectively to form, in every order and class, educators who feel the height of their calling.

[*Latin ed. p. 452*]

452 Acta Apostolicae Sedis - Commentarium Officiale: Their mission, in spirit and in bearing, is to be vigilant against evil, secure and eager for good. In this sentiment of woman and mother lies all the dignity and reverence of the faithful companion of man, who, like a pillar, is the center, the support, and the beacon of the domestic home; therefore, her light becomes an example and a model in a parish, and spreads even to places where special women's gatherings, in turn, are illuminated by it.

The educational action of the mother during infancy: A particular and opportune light is diffused by your Union of Catholic Action through the organizations of the Apostolate of the Cradle and of Mater Parvulorum, with which you take care to form and assist young brides even before the birth of their children, and then during their early childhood. Like the angels, you become guardians of the mother and the creature she carries in her womb; and, at the arrival of the child, you approach the rocking cradle, and assist a mother who, with her breast and her smiles, nourishes in body and soul a little angel from heaven.

To woman, God has given the sacred and painful, but also wonderfully joyful, mission of motherhood, and to the mother, above all others, is entrusted the early education of the child, in the first months and years. We shall not speak of the hidden inheritances transmitted from parents to chil-

Translated by churchlatin.ai, a product of Boyne Archives

dren, an influence so considerable in shaping their future character; inheritances which sometimes bear witness to the disordered lives of relatives, who are so gravely responsible for making a truly Christian life perhaps very difficult for their offspring.

O fathers and mothers, to whom the faith of Christ has sanctified mutual love, prepare, even before the birth of the child, the purity of the family atmosphere, in which his eyes and his soul will open to light and life; an atmosphere that will imprint the good fragrance of Christ upon all the steps of his moral progress. You, O mothers, who, because you are more sensitive, are also more tenderly loved, must during the infancy of your children, at every moment, follow them with your watchful gaze, and watch over their growth and the health of their little bodies, for they are flesh of your flesh and fruit of your very womb.

Remember that these children, made sons of God by adoption through baptism, are the beloved of Christ, whose angels always see the face of the heavenly Father: and you, in guarding them, in strengthening them, in educating them, must be just as many angels, in your care...

[*Latin ed. p. 453*]

Acta Pii PP. XII 453, and always strive towards the heavens. From the cradle, you must begin their education, not only physically, but also spiritually; for, if you do not educate them, they themselves will take upon themselves the task of educating themselves, for good or for ill. Remember that many moral traits, which you observe in the adolescent and the mature man, truly originate from the forms and circumstances of the first physical development in childhood: purely organic habits, acquired in their youth, may later become a harsh impediment to the spiritual life of a soul. Therefore, you will make every effort to ensure that the care you provide to your children is in accordance with the requirements of perfect hygiene, so as to prepare and strengthen in them, for the time when their reason awakens, healthy, robust physical faculties and organs, without any deviation of tendencies. This is why it is so desirable that, unless impossibility prevents it, the mother herself should nurse the child of her womb. Who can fathom the mysterious influences that the nurse exerts on the growth of that little creature, from whom, in its entire development, it is entirely dependent? Have you never observed those open, questioning eyes, restless, that scan a thousand objects, fixing on this or that, that follow a movement or a gesture, that already reveal joy and sorrow, anger and stubbornness, and those indications of little passions that nestle in the human heart, even before the small lips have learned to articulate a word? Do not be surprised. One is not born – as certain philosophical schools have taught – with the ideas of an innate science, nor with the dreams of a past already lived. The mind of a child is a page on which nothing from the mother's womb is written: images and ideas of things will be written upon it, amidst which it finds

Translated by churchlatin.ai, a product of Boyne Archives

itself, hour by hour, from the cradle to the grave, by its eyes and other external and internal senses, which, throughout its life, transmit to it the life of the world. Therefore, an irresistible instinct for truth and goodness leads the "simple soul that knows nothing" to things sensible; and all this sensitivity, all these childhood sensations, through which intelligence and will are slowly revealed and awakened, need education, guidance, and a vigilant direction, which is indispensable, so that the normal awakening and the proper development of such noble spiritual faculties are not compromised or distorted. From that time on, the child, under a loving gaze, under a guiding word, must learn not to yield to all its impressions, to distinguish, as the dawn of its reason grows, and to master the variations of its sensations, and to begin, in a way...

[*Latin ed. p. 454*]

454 Acta Apostolicae Sedis - Commentarium Officiale: Under the guidance and admonishment of maternal love, the path and work of its education. Study the child in his tender years. If you know him well, you will educate him well; you will not go against his nature, but rather with it; you will know how to understand him, and not yield prematurely; for not all the children of men possess a good disposition!

Education of the Intellect: Educate the intellect of your children. Do not give them false ideas or false reasons about things; do not answer their questions, whatever they may be, with evasions or with untrue statements, to which their minds rarely submit; but take advantage of these opportunities to direct and support, with patience and love, their intellect, which desires nothing more than to open itself to the possession of truth and to learn to acquire it through the innocent steps of first reasoning and reflection. Who can ever say what magnificent human intellects owe to these long and trusting questions and answers of childhood, interspersed with the warmth of the domestic hearth?

Education of Character: Educate the character of your children; mitigate or correct their defects, increase and cultivate their good qualities, and coordinate them with that firmness which foreshadows the steadfastness of purpose throughout life. Children, as they grow older, feeling above them, and as they begin to think and will, a paternal and maternal will that is good, free from violence and anger, constant and strong, not inclined to weakness or inconsistency, will learn early on to see in it the interpreter of a higher will, that of God, and in this way they will instill and root in their souls those powerful first moral principles, which form and sustain a character ready to master the most varied difficulties and adversities, fearless of retreating either before the struggle or in the face of sacrifice, permeated by a deep sense of Christian duty.

Education of the Heart: Educate the heart. How often do blessed admirations and praises, the careful solicitations, the sweet condescensions of

Translated by churchlatin.ai, a product of Boyne Archives

parents blinded by a misunderstood love, prepare for the hearts of growing children destinies, alterations, and dangers! These things accustom those fickle little hearts to see everything move and revolve around themselves, to bend to their wishes and whims, and thus they instill in them the root of unrestrained selfishness, of which the parents themselves will later be the first victims! Punishment, no less frequent than just, of these selfish calculations, whereby one refuses...

[*Latin ed. p. 455*]

Acts of the Popes, XII, 455: For a single child, the joy of younger siblings, who, by sharing with him in maternal love, would divert him from thinking only of himself. How many intimate and powerful capacities for affection, goodness, and dedication slumber in the heart of the child! You, O mothers, will awaken them, cultivate them, direct them, and raise them towards Him who must sanctify them, towards Jesus, towards Mary: the Heavenly Mother will open that heart to piety, and will teach him, through prayer, to offer to the Divine Friend of the little ones his pure sacrifices and his innocent victories, and to feel, even in his actions, compassion for the poor and the wretched. Oh, happy springtime of childhood, free from storms and winds!

Education of the will during the period of adolescence. However, the day will come when this child will feel new impulses and inclinations arising within him, which will disturb the beautiful sky of his early years. In this struggle, O mothers, remember that educating the heart is educating the will against the snares of evil and the dangers of passions: in this transition from the unconscious purity of childhood to the conscious and victorious purity of adolescence, your role will be paramount. It is up to you to prepare your sons and daughters to cross, as if walking among serpents, this period of crisis and physical transformation, without losing anything of the joy of innocence, but preserving that natural and particular instinct of modesty, with which Providence wished to surround their foreheads as a restraint against passions that are too easily led astray. That feeling of modesty, a gentle brother of the feeling of religion, in its spontaneous reverence, which is so little considered today, you will prevent from being lost in their dress, in their clothing, in undignified familiarity, in immoral spectacles and performances; you will instead make it ever more delicate and vigilant, sincere and forthright. You will keep watch over their steps; you will not allow the whiteness of their souls to be stained and corrupted by contact with companions who are already corrupt and corrupting; you will inspire in them a high esteem and jealous love of purity, entrusting them to the faithful protection of the Virgin Immaculate as their guardian. Finally, with your maternal and educational insight, thanks to the trusting openness of heart that you will have instilled in your children, you will not fail to scrutinize and discern the occasion and the moment when cer-

Translated by churchlatin.ai, a product of Boyne Archives

tain hidden questions presented to their minds will have caused special disturbances in their senses. It will then be up to you, for your daughters, and to the father, for your sons, as it may seem necessary, to carefully and delicately lift the veil of truth, and to give them a prudent, just, and Christian answer to those questions and those concerns.

[*Latin ed. p. 456*]

456 Acta Apostolicae Sedis - Commentarium Officiale. Revelations concerning the mysterious and wondrous laws of life, received from your lips, parents of Christian faith, at the opportune time, in the appropriate measure, with all due caution, will be heard with reverence mingled with gratitude, and will illuminate their souls with far less peril than if they were to learn them haphazardly, from dubious encounters, from clandestine conversations, from the school of untrustworthy companions already too knowledgeable, or through secret readings, which are all the more dangerous and pernicious, the more the secret inflames the imagination and excites the senses. Your words, if wise and discreet, can become a safeguard and a warning amidst the temptations of corruption that surround them, "for a foreseen lightning strikes more slowly."

II. The powerful aid of religion. But in this magnificent work of the Christian education of your sons and daughters, you surely understand that domestic upbringing, however wise and intimate it may be, is not enough, but must be completed and perfected with the powerful aid of religion. Alongside the priest, whose spiritual and pastoral paternity and authority over your children begins from the sacred font, you must cooperate with him in those first rudiments of piety and catechism, which are the foundation of every solid education, and of which you yourselves, as the first teachers of your children, should possess sufficient and secure knowledge. How could you teach what you do not know? Teach them to love God, Jesus Christ, the Church, our Mother, and the pastors of the Church who guide you. Love the catechism, and make your children love it: it is the great code of the love and fear of God, of Christian wisdom, and of eternal life.

Validi, co-workers in the education of children. In your educational work, never limited to a few aspects, you will also feel the need and obligation to seek other helpers: choose them as Christians, just as you are, and with all the care that is due to the treasure that you entrust to them: the faith, purity, and piety of your children. But, once you have chosen them, do not consider yourselves thereby free and absolved from your duties and your vigilance: you must cooperate with them. Let those teachers be as eminent as they may be; little will they achieve in the formation of your children, unless you unite your efforts with theirs. What would happen, then, if this, instead of helping and supporting their work, were to actually undermine

Translated by churchlatin.ai, a product of Boyne Archives

and contradict it? Par., 17, ZT.

[*Latin ed. p. 457*]

Acta Pii PP. XII 457: "Whether your weaknesses, or your actions motivated by a love that will prove to be nothing more than petty selfishness, are destroying within your home what has been so well accomplished in school, in catechism, and in Catholic associations, in order to temper the character and foster the piety of your children? But," someone might say, "the children of today are so difficult to manage! With this son, with this daughter, there is nothing to be done, nothing can be achieved." It is true that at twelve or fifteen years of age, many young men and women prove to be intractable, but why? Because from the ages of two or three, everything was granted to them, everything was permitted, everything was made easy. It is true that there are ungrateful and rebellious temperaments; but does this little one, so withdrawn, so stubborn, so insensitive, cease to be your child because of these defects? Would you love him less than his siblings if he were sick or deformed? God has entrusted him to you as well; be careful not to let him become an outcast in the family. No one is so proud that he cannot be softened by care, by patience, by love; and it will be rare indeed that in that rocky and barren soil you will not succeed in bringing forth some flowers of obedience and virtue, provided that you do not risk discouraging in that proud little soul the underlying good will that is hidden within it, through partial and unreasonable strictures. You would undermine the entire education of your children if they ever discovered in you (and God knows if they do not have eyes for such things!) preferences among siblings, favoritism in granting favors, antipathy towards one or the other: for the good of yourselves and the family, it is necessary that everyone feel, that everyone see, in your considered severity, as well as in your gentle encouragement and affection, a love that is equal, which makes no distinction between them except in correcting evil and promoting good; did you not all receive them equally from God?

To the Educators Alongside Christian Mothers: To you, O mothers of Christian families, Our words have been particularly addressed; but together with you, we see today around us a host of religious women, teachers, delegates, apostles, caretakers, and assistants, who dedicate all their efforts and labors to the education and re-education of children; they are not mothers by blood of nature, but by the impulse of love towards the early years, so beloved by Christ and His Bride, the Church. Yes, even you, who become educators alongside Christian mothers, are mothers, because you have a mother's heart, and within it beats the flame of charity that the Holy Spirit spreads in your hearts. In this charity, which is the charity of Christ that urges you to do good, you find your light, your comfort, and

Translated by churchlatin.ai, a product of Boyne Archives

your program, which brings you closer to the mothers, to the..."

[*Latin ed. p. 458*]

488 Acta Apostolicae Sedis - An official commentary for fathers and their children; and for those lively shoots of society, the hopes of parents and the Church, you form a larger family, of twenty, of a hundred, of a thousand and a thousand children, of whom you educate the intellect, the character, and the heart more profoundly, raising them in that spiritual and moral atmosphere, where they shine with the joy of innocence, with faith in God, with reverence for sacred things, with piety towards relatives and towards the homeland. Our praise and gratitude, together with the gratitude of mothers, are offered to you. As educators, you emulate and surpass them in your schools, your nurseries, and your colleges, in your associations; sisters of a spiritual motherhood, crowned with lilies.

Conclusion: What an incomparable mission, and one fraught with serious obstacles and difficulties in our times, O Christian mothers and beloved daughters – how many of you labor to cultivate the growing shoots of your family olive trees! – a mission of which We have only touched upon the beauty in some small measure! How grand it appears to Our mind, a mother within the domestic walls, destined by God to be near a cradle, a nurturer and educator of her children! Amazed by her diligence, which one might be tempted to consider insufficient for the need, if the omnipotent divine grace did not support her, illuminating her, guiding her, sustaining her in daily anxieties and labors; if it did not inspire and summon other educators of a heart and action that emulate her affection to collaborate with her in the formation of those young souls.

Therefore, while we implore the Lord to fill you all with the abundance of His favors and to increase your manifold work for the benefit of every childhood entrusted to you, we grant you, as a pledge of the most excellent heavenly graces, our paternal Apostolic Blessing.

[*Latin ed. p. 459*]

Sacred Congregational Acts 459. SACRED CONGREGATION CONSISTORIAL. EDICT CONCERNING CHURCHES. Our Most Holy Lord Pope Pius, by divine Providence the Twelfth, having deigned to provide each of the following Churches with a new Pastor, through successive decrees of the Sacred Congregation Consistorial, namely: on the 1st of October, 1911, – He appointed the Most Reverend Doctor Henry Pia y Deniel as Archbishop of the Metropolitan Church of Toletanae, formerly Bishop of Salamanca. on the 5th of November. – He appointed the Reverend Father Antonius Ildephonsus dos Santos Silva, of the Order of Saint Benedict, as Rector of the Cathedral Church of Silvae Portuensi. on the 8th of November. – He appointed the Most Reverend Doctor Andreas Arcoverde de Albuquerque Cavalcanti as Bishop of the titular episcopal Church of Limnensi, formerly

Translated by churchlatin.ai, a product of Boyne Archives

Bishop of Taubatensem.

SACRED CONGREGATION FOR THE EASTERN CHURCH. EDICT CONCERNING THE CHURCH. Our Most Holy Lord Pope Pius, by divine Providence the Twelfth, by decree of the Holy Congregation for the Eastern Church, dated the 14th of the month of June in the year 1941, appointed the Most Reverend Doctor Paul Auad as Archbishop of the titular metropolitan Church of Nazarenae, formerly titular Archbishop of Chalcidensis in Syria.

[*Latin ed. p. 460*]

460 Acta Apostolicae Sedis — Official Commentary

SACRED CONGREGATION FOR THE RITES

OF SAINT THOMAS OF MELIAPOR

CONCERNING THE CANONIZATION OF

THE BLESSED JOHN DE BRITTO, MARTYR, PRIEST,

MEMBER OF THE SOCIETY OF JESUS.

ON A DOUBT:

Whether, with the approval of two miracles already granted after the granting of veneration by the Apostolic See, it is permissible to proceed to the solemn canonization of the same Blessed.

With singular benevolence, God has favored certain peoples, not only by calling them to the faith at an early age, but also by choosing from among them ministers of that same faith to spread it among the pagans. Indeed, you, Most Blessed Father, in the encyclical letter published last year addressed to the Patriarch of Lisbon and to the other Archbishops and Bishops of the Lusitanian territory, wrote: "That very Catholic faith, you write, has provided, as it were, a vital moisture, which has nourished the Portuguese nation from its origins, and, if not unique, at least it has been the principal force and virtue which has raised your homeland to the height of its glory, and which has extended the propagation of religion, the boundaries of the empire, and has adorned it with all the ornaments of humanity, and has deservedly earned the title of 'Sacred Missionary Undertakings'" (A. A. S., 1940, p. 250).

Wherever the Lusitanian explorers went, the heralds of the Gospel

Translated by churchlatin.ai, a product of Boyne Archives

followed; and many sealed their faith, which they preached, with their own blood. Among these, after the ancient Martyrs, and after the more recent Lusitanian Martyrs from the Society of Jesus—the Blessed Ignatius de Azevedo and his companions, the Blessed Francis Pacheco and many other Martyrs of Japan—a new and brilliant emblem of the Portuguese nation shines forth: the Blessed John de Britto, also from the same Society of Jesus, whom, moreover, in the aforementioned Encyclical Letter, you, Most Blessed Father, rightly and deservedly extolled with singular praise.

And indeed, born of a noble family in Lisbon on March 1, 1647, he was chosen among the royal youths, and he dedicated himself to this honorable office, after having been delivered from a mortal illness through the intercession of Saint Francis Xavier, in order to follow in the footsteps of his heavenly patron. Therefore, at the age of fifteen, he entered the Society of Jesus, in which...

[*Latin ed. p. 461*]

The Sacred Congregation of Rites, in its 461st session, has made the missionary vocation even more vivid. Having bravely overcome all obstacles, in the year 1673, already having received the Sacrament of Holy Orders, he arrived in India. Appointed to the Madurai mission, he diligently devoted himself to the salvation of the poor, and he also devoted himself to it. This, bearing indignity, moved the cruel persecution known to mankind. While he was being subjected to atrocious tortures, he was about to be handed over to death, when he escaped. In 1688, he returned to Lisbon, as Procurator of the Missions, but his Mother, rather than embracing her most beloved son, venerated him as a martyr of Christ. After two years, he returned to the beloved mission. On February 4th, 1693, he passed away to the heavenly kingdom, having been beheaded. The glorious martyr of Christ, Pope Pius IX, of blessed memory, on August 21st, in the year 1853, increased the glory of the Blessed. The cause for canonization, having been resumed, two miracles were recognized by the Sacred Congregation of Rites on June 30th of this year, with your approval, as having been wrought by God through the intercession of the Blessed. In order to complete all the acts, which, according to the sacred canons, must be processed by this Sacred Congregation, so that it may be permissible to proceed to canonization, nothing remained except to discuss the doubt: Whether, with the approval of two miracles after the veneration granted to the same Blessed, it is permissible to proceed to the solemn canonization of him. Furthermore, this doubt was proposed to the general assemblies of this Sacred Congregation on July 15th, with the Cardinal Prefect of the Cause and the Relator present, and the Cardinals, Officials, and Consultors responded with a unanimous affirmative vote; the Most Blessed Father, however, postponed revealing his opinion, in order to implore divine light in the meantime. Therefore, he chose this solemn day, consecrated to the triumphant entry into heaven of

Translated by churchlatin.ai, a product of Boyne Archives

the Blessed Virgin, Queen of the Martyrs, to express his opinion. Therefore, he ordered that the Cardinal, the Reverend Father Salvatore Natucci, the General Promoter of the Faith, and myself, the Secretary, be summoned; and, having decided that the most sacred Eucharist should be celebrated, he decreed: That it is permissible to proceed to the canonization of Blessed John de Britto. And thus, after the Venerable Bishop of Braganza, after that thaumaturge, Anthony, whose praises are widely proclaimed throughout the Church, after Queen Elizabeth, the peacemaker, whose canonization was solemnly celebrated three centuries ago by Pope Urban VIII, the noble nation of Lusitania will receive a new crown of glory: indeed, even to the highest and most honored altar, as is desired, that great hero and father of his people, Blessed Nuno Alvarez Pereira, whose cause this Sacred Congregation has recently decided to expedite.

[*Latin ed. p. 462*]

462 This decree was ordered to be made public and to be recorded in the acts of the Congregation of Sacred Rites. Given in Rome, on the 15th of August, in the feast of the Assumption of the Blessed Virgin Mary, in the year of Our Lord 1941. £B C. Card. SALOTTI, Bishop of Praeneste, Prefect. L.£& S. A. Carinci, Secretary. II ● -.- M NEAPOLITANA S E U LYCTEN. CONCERNING THE CANONIZATION OF BLESSED BERNARDINUS REALINO, CONFESSOR, PRIEST, MEMBER OF THE SOCIETY OF JESUS. ON THE QUESTION OF WHETHER, with the approval of two miracles already granted, and with the veneration already granted to him by the Apostolic See, it is permissible to proceed to the solemn canonization of the same Blessed. By the elegant design of Divine Providence, it has happened that, as the fourth century since the founding of the Society of Jesus is drawing to a close, two members of that same Society, already honored with the glory of beatification, appear to be advancing, as it is evident from the decrees promulgated today, to the highest pinnacle of canonization. For these men, perfectly imbued with the Ignatian spirit, not only diligently sought the salvation of their own souls through the practice of all virtues, but also earnestly sought the salvation of their neighbors; thus, Blessed Bernardinus Realino, and Blessed John de Britto, the former dedicating himself for a long period of years to priestly duties, the latter moreover shedding his blood for Christ, have so acted that they have magnificently accomplished greater glory for God. This decree concerns Blessed Bernardinus Realino. Born in Carpi, a noble place in Emilia, on December 1st of the year 1530, he grew up under the diligent care of his mother in piety. Having become a Doctor of Law, he so diligently fulfilled the duties of an advocate that he was soon entrusted with the office of magistrate, which he discharged with the greatest diligence and for the good of the people. In Naples, moved by a divine impulse, and by the invitation and guidance of the Blessed Virgin, in the year 1564, he preferred

Translated by churchlatin.ai, a product of Boyne Archives

the humble following of Christ to the magistracy, to worldly riches, and to the delights of the world, joining the Society of Jesus. Ordained a priest in the year 1567, he was appointed by Saint Francis Borgia, the General Prefect, as a master of piety for the novices. Seven years later, in Ly-

[*Latin ed. p. 463*]

The Sacred Congregation for the Propagation of the Faith dispatched him to establish a new house for the Society; and there he remained for more than forty years, until his death. Through word, example, and tireless labor, to which God magnificently added the gift of miracles, it was granted to him to gather such large numbers of souls, that the city of Lycia, purged even of infamous vices, seemed to be reborn into Christian life. As the dying old man approached death, the magistrates, expressing the people's will by their office, earnestly implored him to undertake and exercise the patronage of the city before God. On July 2, 1616, this most virtuous soul was returned to God. With ordinary authority, due to his renowned sanctity, a process was initiated four years after the Servant of God's death. The cause was presented to the Apostolic See in the year 1620. After the heroic virtues and miracles were approved, Pope Leo XIII, of blessed memory, on January 12, 1896, granted him the honors of Beatification. The cause, resumed in 1902, and with all due diligence, two miracles were approved, having occurred in recent times, on June 30. However, in order that it might be established that all that is required by law, in order to proceed to Canonization, has been observed, a doubt was to be discussed before the General Congregation before the Pope: Whether, with the approval of two miracles already granted, and with the veneration of the aforementioned Blessed by the Apostolic See, it is permissible to proceed to the solemn Canonization of the same. Furthermore, this doubt was proposed in the General Congregation before His Most Holy Lordship, on July 15, by the undersigned Cardinal Prefect of the Cause, to which the Reverend Cardinals, Official Prelates, and Consultor Fathers responded with unanimous affirmative votes. The Most Blessed Father, however, postponed opening his mind on this matter until the day dedicated to the most holy Virgin Mary, Mother of God, and in the meantime poured forth fervent prayers, so that the divine good pleasure might be made known to him. Wherefore, with the undersigned Cardinal, the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, Secretary, present, after offering the most devout sacrifice of the Holy Mass, he declared that it is permissible to proceed to the solemn Canonization of the Blessed Bernardine Realino. He ordered that this decree be published and included in the acts of the Sacred Congregation of Rites. Given in Rome, on August 15, in the feast of the Assumption of the Blessed Virgin Mary, in the year of Our Lord 1941.

[Signature] C. Card. SALOTTI, Bishop Prefect.

Translated by churchlatin.ai, a product of Boyne Archives

A. Carinci, Secretary.

[*Latin ed. p. 464*]

464 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE SACRED ROMAN ROTA

Summons by edict concerning the nullity of marriage (QUERENNI-BRUZZO)

In the aforementioned case, we summon D. Ioseph Bruzzo, the defendant, to appear either in person or through a duly appointed procurator, before the seat of the Tribunal of the Sacred Roman Rota (Roma, Palazzo della Cancelleria) on January 7, 1942, at 10 o'clock, to discuss and resolve the doubt mentioned above, or to affix his signature to the following:

1) Whether the nullity of the marriage exists in this case;

2) And, to the extent that the answer is negative: Whether a dispensation should be requested from the Most Holy Father concerning a marriage that is valid but not consummated.

The ordinary pastors of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Ioseph Bruzzo, must take care to ensure that he is informed of this edictal summons.

* Caesar Pecorari, Secretary.

From the Chancery of the Tribunal of the Sacred Roman Rota, November 7, 1941.

Ioannes M. Pinna, Notary.

* The current place of residence of Mr. Joseph Bruzzo, the defendant in this case, is unknown. Therefore, we summon him to appear, either in person or through a duly appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Roma, Palazzo della Cancelleria) on January 7, 1942, at 10 o'clock, to agree upon or sign the doubt mentioned above, and to set the date for the decision of the case before the Rota.

Does the nullity of the marriage exist in this case? Or: Should the Most Holy Father be consulted regarding a dispensation concerning a marriage that is valid but not consummated in this case?

The ordinary pastors of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Joseph Bruzzo, must, as far as possible, ensure that he is informed of this summons.

[*Latin ed. p. 465*]

46b ACTA OFFICIORUM PONTIFICIA COMMISSIO DE RE BIBLICA. LETTERS TO THE MOST REVEREND AND ILLUSTRIOUS ARCHBISH-

Translated by churchlatin.ai, a product of Boyne Archives

OPS AND BISHOPS OF ITALY. Rome, August 20, 1941.

Most Reverend Excellency,

It has come to the attention of the Pontifical Commission for Biblical Studies that, several weeks ago, a pamphlet entitled: "A Most Grave Danger to the Church and to Souls. The Critical-Scientific System in the Study and Interpretation of Holy Scripture, Its Pernicious Deviations and Its Aberrations" (48 pages in-8°) was sent to the Most Reverend Members of the Sacred College, to the Most Reverend Ordinaries of Italy, and to certain Superiors General of Religious Orders.

The pamphlet bears the inscription at the beginning: "Valid as a manuscript. Strictly reserved for conscience." But, in fact, with blatant contradiction, it was sent throughout the Peninsula in open envelopes. Furthermore, at the bottom of the last page, it contains the declaration: "Conforming copy of the report presented to the Holy Father Pius XII."

Since this is true, nothing further is needed to demonstrate the impropriety – and Your Most Reverend Excellency has undoubtedly perceived this immediately – of sending simultaneously to His Holiness and to many ecclesiastical persons a document written with the intent of presenting it for examination by the Supreme Pontiff.

These two simple facts are sufficient to demonstrate how lacking the author of the pamphlet is, whoever he may be, in judgment, prudence, and reverence, and might suffice to dispense further observations. However, fearing that certain accusations or insinuations might disturb some Pastor and divert him from the purpose of providing his future priests with that sound and just instruction of Holy Scripture, which is so dear to the Supreme Pontiff, the Most Reverend Fathers comprising the Pontifical Commission for Biblical Studies, convened in a plenary session to examine the matter, have decided to submit to the benevolent attention of Your Most Reverend Excellency the following considerations.

[*Latin ed. p. 466*]

466 This pamphlet aims to be a defense of a certain method of biblical interpretation, which it calls "meditation"; but it is above all a virulent attack on the scientific study of the Holy Scriptures: the philological, historical, and archaeological examination of the Bible is nothing more than rationalism, naturalism, modernism, skepticism, atheism, etc. To truly understand the Bible, one must allow the spirit to run free, as if each person were in personal communion with divine Wisdom, and received from the Holy Spirit special, individual insights, as the early Protestants claimed. Therefore, the anonymous author attacks, with extreme vehemence, individuals and scientific institutions of the Holy See; he denigrates the spirit of scientific biblical studies, calling it "a cursed spirit of pride, presumption, and superficiality, masked by a frowning investigation and hypocritical

Translated by churchlatin.ai, a product of Boyne Archives

scrupulousness regarding the letter" (page 40); he despises erudition, the study of oriental languages, and other auxiliary sciences, and he commits grave errors regarding the fundamental principles of Catholic hermeneutics, consistent with the theological notion of biblical inspiration, confusing the doctrine of the senses of the Holy Scriptures, and treating the literal sense and its careful investigation with the utmost levity; and finally, as if he were ignorant of the history of the original texts and the ancient versions, as well as the nature and importance of textual criticism, he propounds a false theory regarding the authenticity of the Vulgate. Since it would be inappropriate, and disrespectful to Pastors and Masters of the Church, to return to the primordial notions of inspiration and biblical hermeneutics, let us present to the claims of the anonymous author some of the most recent pronouncements of the Holy See on the scientific study of the Holy Scripture, from Leo XIII onwards.

1. Concerning the Literal Sense. — The anonymous author, although he formally states that the literal sense is "the basis of biblical interpretation" (page 6), in fact advocates for an interpretation that is absolutely subjective and allegorical, based on personal inspiration, or rather, on the more or less vivid and fertile imagination of each individual. Now, it is a dogma of faith to be held as a fundamental principle that the Holy Scripture contains, in addition to the literal sense, a spiritual or typological sense, as we are taught by the practice of Our Lord and the Apostles; however, not every sentence or narrative contains a typological sense, and it was a grave excess of the Alexandrian school to seek a symbolic sense everywhere, even to the detriment of the literal and historical sense. The spiritual or typological sense, in addition to being based on the literal sense, must be proven either by the usage of Our Lord, the Apostles, or the inspired writers, or by the traditional usage of the Saints and the Church, especially in the sacred liturgy, because...

[*Latin ed. p. 467*]

The Pontifical Commission for Biblical Matters affirms the principle of "lex orandi, lex credendi." While a broader application of sacred texts may be justified for the purpose of edification in homilies and ascetic works; however, the meaning derived even from the most felicitous interpretations, if not substantiated as mentioned above, cannot truly and strictly be considered the meaning of Scripture, nor can it be said to have been inspired by God in the author. Instead, the anonymous writer, who makes no such elementary distinctions, seeks to impose the elaborations of his own imagination as the meaning of Scripture, as "true spiritual communions of the wisdom of the Lord" (page 45), and, disregarding the paramount importance of the literal meaning, he falsely accuses Catholic exegetes of considering "only the literal meaning" and of considering it "in a human way, taking it only materially, for what the words sound" (page 11), indeed,

Translated by churchlatin.ai, a product of Boyne Archives

of being "obsessed with the literal meaning of Scripture" (page 46). He thus rejects the golden rule of the Doctors of the Church, so clearly formulated by the Angelic Doctor: "All senses are founded upon one, namely the literal sense, from which alone an argument can be drawn" (I, q. 1, 10 ad 1); a rule that the Supreme Pontiffs confirmed and consecrated when they prescribed that, above all, the literal sense should be sought with the utmost care. Thus, for example, Leo XIII in the Encyclical Providentissimus Deus: "Therefore, with a study of what the very words mean, what the sequence of events intends, what the similarity of passages or such other things, also the light of external erudition should be joined" (Encyclical Biblical, n. 92), and later: "That precept, wisely proposed by Augustine, should be religiously observed (by the exegete), namely, that one should not depart from the literal and, as it were, obvious sense, unless reason forbids it or necessity compels it to be abandoned" (Encyclical Biblical, n. 97). Likewise, Benedict XV in the Encyclical Spiritus Paraclitus: "Let us carefully consider the very words of Scripture, so that it may be certain what the sacred writer said" (Encyclical Biblical, n. 498); where, illustrating the example and the exegetical principles of the "greatest Doctor in explaining the Holy Scriptures," St. Jerome, who "having placed the literal or historical meaning in safety, seeks deeper and higher meanings, so that the spirit may be nourished with a more exquisite feast" (Encyclical Biblical, n. 499), recommends that exegetes "should rise to higher things with modesty, temperance, and the literal meaning" (Encyclical Biblical, n. 499). Finally, both Supreme Pontiffs, Leo XIII and Benedict XV, insist, with the very words of St. Jerome, on the duty of the exegete: "It is the duty of the commentator not to expose what he himself wishes, but what he believes the one he is interpreting thinks" (Encyclical Biblical, n. 91 and 500).

[*Latin ed. p. 468*]

468 Acta Apostolicae Sedis — Official Commentary 2. On the Use of the Vulgate. — Even more evident is the error of the anonymous author concerning the meaning and scope of the Tridentine decree on the use of the Latin Vulgate. The Council of Trent, in opposition to the confusion caused by new translations into Latin and the vernacular languages then being promoted, sought to establish the public use, within the Western Church, of the common Latin version, justifying it by the centuries-long use made of it by the Church itself, but it did not intend in any way to diminish the authority of the ancient versions used in the Eastern Churches, especially that of the Septuagint (LXX) used by the Apostles themselves, and even less the authority of the original texts, and it resisted a portion of the Fathers who desired the exclusive use of the Vulgate as the only authoritative text. Now, the anonymous author asserts that, in virtue of the Tridentine decree, the Latin version possesses a text declared superior to all others, and he reproaches exegetes for wanting to interpret the Vul-

Translated by churchlatin.ai, a product of Boyne Archives

gate with the aid of the originals and other ancient versions. For him, the decree provides the "certainty of the Sacred Text," so that the Church has no need to "still seek the authentic word of God" (page 7), and this not only in matters of faith and morals, but in all respects (including literary, geographical, chronological, etc.). The Church, with that decree, has given us "the authentic and official text, from which one must not depart" (page 6), and to engage in textual criticism is to "mutilate the Sacred Scripture" (page 8), it is to "presumptuously substitute oneself for its [the Church's] authority, which alone can present us with an authentic text, and which indeed presents it to us with the aforementioned Decree of the Council of Trent" (page 28): every critical operation concerning the biblical text, as presented in the Vulgate, is "the free examination, indeed the reckless personal examination, substituted for the Authority of the Church" (page 9). Well, such a claim is not only contrary to common sense, which will never accept that a version can be superior to the original text, but it is also contrary to the mind of the Fathers of the Council, as appears from the Acts; indeed, the Council was aware of the necessity of a revision and correction of the Vulgate itself, and it entrusted the execution of this to the Supreme Pontiffs, who carried it out, as they did, according to the mind of the most authoritative collaborators of the Council itself, a corrected edition of the LXX (under Sixtus V), and then ordered that of the Hebrew Old Testament and the Greek New Testament, entrusting the task to appropriate commissions. And it is openly contrary to the precept of the Encyclical Providentissimus: "Yet, due consideration must be given to the other versions which Christian antiquity has praised and used, especially the oldest manuscripts" (Ench. Bibl., n. 91). In short, the Council of Trent declared the Vulgate to be "authentic" in...

[*Latin ed. p. 469*]

The Pontifical Commission for Biblical Matters, in a legal sense, that is, with regard to "the probative value in matters of faith and morals," but did not at all exclude possible divergences from the original text and from the ancient versions, as every good Introduction to the Bible clearly explains, according to the Acts of the Council itself.

3. Concerning textual criticism. With the idea, as previously stated, of the almost unique value of the Vulgate, and the minimal or almost nonexistent value of the original texts and other ancient versions, it is not surprising that the anonymous author denies the necessity and utility of textual criticism, despite the fact that recent discoveries of precious texts have confirmed the contrary. Since "it is the Church that presents and guarantees the Sacred Text" (page 10), engaging in textual criticism is "treating the divine Book as a human book" (page 23), and the only use that can be made of the original text and the ancient versions is to consult them "in some difficulty to be illuminated" (page 6); the Greek text cannot "be considered

Translated by churchlatin.ai, a product of Boyne Archives

authoritative" against another text, and "(against the very official text of the Church" (page 8), and "in no way can... entire passages or entire verses be removed from the Text, not only of the Church (i.e., the Vulgate), but also from the original text," (page 7), even if they are absent from the primitive tradition of it and have crept in later; to attempt to establish the Sacred Text by means of critical methods is to "butcher" the Bible (page 9). Hence, the many pages of the work, filled with invectives against "scientific criticism," "naturalism," and "modernism." That Catholic biblical science, from the time of Origen and St. Jerome, up to the "Commission for the revision and emendation of the Vulgate," established precisely by the Pope in the Encyclical *Pascendi*, has striven to establish the purest possible form of the original text and the versions, including (not to mention first) the Vulgate; that Leo XIII strongly recommends: "Let those who are studying the discipline of the critical art, since it is useful for fully grasping the sentiments of the scriptural authors, cultivate it diligently, which, when used with proper methods, does not offend us; let them also develop this very faculty, provided it is used appropriately, which does not displease us" (Apostolic Letter *Vigilantiae*, *Enchiridion Biblicum*, no. 135); that the Pontifical Biblical Commission has responded that, in the Pentateuch (and "preserving and safeguarding" also in other biblical books: cf. the decree *De Psalmis*, *Enchiridion Biblicum*, no. 345), it is possible to admit "that over the long course of centuries, some... modifications have occurred, such as: additions after the death of Moses, either inspired by the author or appended, or glosses and explanations inserted into the text; certain words and forms translated from an ancient language into a more recent language; and finally, erroneous readings due to corruption."

[*Latin ed. p. 470*]

470 Acta Apostolicae Sedis - A commentary, officially intended for those who wish to investigate and judge, according to the norms of critical scholarship, matters concerning which it is permissible to inquire and judge" (Decree concerning the authenticity of the Pentateuch, dated June 27, 1906, *Enchiridion Biblicum*, no. 177); that the Holy Office has permitted, and permits, Catholic exegetes to discuss the question of the Johannine Comma, and, "with careful consideration of arguments from various sources, and with the moderation and prudence that the gravity of the matter requires, to incline towards a judgment contrary to its authenticity" (Declaration of the Holy Office, dated June 2, 1927, *Enchiridion Biblicum*, no. 121): all of this overlooks or conceals the author of the pamphlet, in order to inspire horror at the work of Catholic exegetes, who, faithful to Catholic traditions and to the norms instilled by the supreme ecclesiastical authority, demonstrate, by the very fact of their rigorous and laborious work of textual criticism, the great reverence with which they hold the Vulgate text.

4. Concerning the study of Oriental languages and auxiliary sciences.

Translated by churchlatin.ai, a product of Boyne Archives

- The carelessness and incredible arrogance with which the anonymous author speaks moves one to both pity and indignation. "Hebrew, Syriac, Aramaic" are merely matters of pride for "scholars" (page 4), "a display of erudition" (page 14), "Orientalism has truly become a fetish," and "modern Orientalist scholarship is often questionable" (page 46). This contempt, born of a desire to alienate minds from the arduous study and to foster superficiality and carelessness in the treatment of divine books, with the inevitable result of diminishing the supreme reverence and total submission due to them, and the salutary fear of using them inappropriately, is entirely contrary to the tradition of the Church, which, from the time of St. Jerome to the present day, has fostered the study of Oriental languages, knowing that "teachers of Holy Scripture must... have knowledge of those languages in which the canonical books were originally written by the scriptors" (Leo XIII, Encyclical *Providentissimus Deus*, *Enchiridion Biblicum*, no. 103), and has recommended "that in all Academies... there should also be instruction in the ancient languages, especially the Semitic languages, and in the appropriate knowledge of them" (ibid.), and has urged that "the knowledge of the ancient Oriental languages should not be held in less esteem among us than among foreigners" (Leo XIII, Apostolic Letter *Vigilantiae*, *Enchiridion Biblicum*, no. 133). The anonymous author forgets that the study of biblical languages, Greek and Hebrew, recommended by Leo XIII for theological academies, was made compulsory by Pius X (*Enchiridion Biblicum*, no. 171), and that this law is contained in the constitution *Deus scientiarum Dominus* (articles 33-34; *Ordinationes*, article 21, 1).

[*Latin ed. p. 471*]

The Pontifical Commission for Biblical Matters. Naturally, the study of oriental languages and auxiliary sciences is not, for exegetes, an end in itself, but is ordered towards the understanding and precise and clear exposition of the divine word, so that it may nourish, as much as possible, spiritual life. In this sense, and not for a narrow pedantry or a poorly concealed distrust of spiritual intelligence, the pursuit of the literal meaning with the aid of philology and criticism is recommended and instilled, and it would be disapproved of if one were to make excessive, and exclusively, or even abusively, use of it, as if the book were not divine. But at the same time, it cannot be permitted that, under the pretext of abuse, one attempts to render suspicious and to deprive of use the true principles of exegesis: "abuse does not abolish use." To the pamphlet, the author has added four pages entitled "Confirmations taken from the Encyclical Pascendi," as if to place his presumptuous undertaking under the patronage of the holy Pope Pius X. This is an unfortunate arrangement, because, while the teaching of Holy Scripture received its Magna Carta from Leo XIII in the Encyclical Providentissimus Deus, which called the attention of the entire Church to this most important subject, it was Pius X who, on his own personal

Translated by churchlatin.ai, a product of Boyne Archives

initiative, gave definitive form to that teaching, especially in Rome and in Italy; for he, in his experience as Bishop, had closely observed both the deficiencies in biblical instruction and the disastrous effects that resulted from them. Indeed, he began by establishing, just a few months after his election, on February 23, 1904, the degrees of license and doctorate in Holy Scripture, knowing well that the creation of special titles was an effective means of ensuring that students would dedicate themselves in a special way to its study. Moreover, unable, due to lack of resources, to immediately found the Institute of Higher Biblical Studies to which he was thinking, Pius X encouraged, in 1906, the teaching of Holy Scripture in the Pontifical Roman Seminary, approved, in the years 1908 and 1909, the creation of a higher teaching of Holy Scripture in the Gregorian and the Angelicum, and, finally, in the same year 1909, he established the Pontifical Biblical Institute, whose work has not ceased to develop before the eyes of the Supreme Pontiffs with a continuity of directives so evident as to require no demonstration. How much the Biblical Institute has done to promote the progress of the study of Holy Scripture, especially in Italy, is demonstrated by the number of students and auditors of Italian nationality, and by the number of those enrolled in the Biblical Weeks, which are convened each year with increasing frequency and fruitfulness. It was Pius X who also established the guidelines for the study of Holy Scripture in the Seminaries, when he published the apostolic letter.

[*Latin ed. p. 472*]

472 Acta Apostolicae Sedis - Official Commentary concerning the matter of the Bible, March 27, 1906 (Enchiridion Biblicum, nos. 155-173), and provided for the application of these principles in the seminaries of Italia with a special program issued by the Sacred Congregation of Bishops and Regular Canons on May 10, 1907. It is unnecessary to insist further: whatever may be the author of the aforementioned document, and his intentions, the study of the Holy Scriptures must continue, even in the seminaries of Italia, according to the directives given by the most recent Supreme Pontiffs, because today, no less than yesterday, it is important that priests and ministers of the Word of God be well prepared, and capable of giving satisfactory answers, not only on questions of dogma and Catholic morality, but also to the difficulties raised against the historical truth and the religious doctrine of the Bible, particularly of the Old Testament. Therefore, it is fitting to conclude with the very words with which Benedict XV, of blessed memory, concluded the Encyclical Spiritus Paraclitus: "Most Holy Experts [S. Hieronymi], Venerable Brothers, strive that these [documents] may penetrate deeply into the minds of your clergy and priests; for it is primarily your duty to urge them to consider what reason demands of them, who have been enriched by this divine gift, if they wish to prove themselves worthy of it: "For the lips of the priests shall keep knowledge, and they shall seek

Translated by churchlatin.ai, a product of Boyne Archives

the law at his mouth, because he is the angel of the Lord of hosts" (Mal. 2:7). Let them therefore know that the study of the Scriptures must not be neglected, nor approached by any other means, and that Leo XIII prescribed this work through his Encyclical Letters Providentissimus Deus." (Enchiridion Biblicum, no. 494). The Holy Father, to whom the entire question was presented during the audience granted by His Holiness himself on August 16, 1941, to the Reverend Secretary of the Pontifical Commission for Biblical Studies, deigned to approve the deliberations of the members of the Commission and to order the dispatch of the present letter. Having thus fulfilled the task entrusted to me, I beg you, Your Eminence, to accept the sentiments of my respect, while I reaffirm my devotion to Your Eminence, eager to serve.

E. Card. TISSERANT, President.

Fr. G. M. Vosté, O. P., Secretary.

[*Latin ed. p. 473*]

473 Diary of the Roman Curia.

SACRED CONGREGATION "FOR THE PROPAGATION OF THE FAITH."

The Sacred Congregation "for the Propagation of the Faith," with a Decree dated October 20, 1941, nominated the Reverend Father Giuseppe Luigi Sempere, of the Society of Jesus, as President of the Pontifical Missionary Childhood for Bolivia.

SACRED CONGREGATION OF RITES.

Tuesday, October 28, 1941, in the Palace of the Congregations at San Callisto, in the presence of His Eminence, the Most Reverend Lord Cardinal Carlo Salotti, Bishop of Palestrina, Prefect of the Sacred Congregation of Rites, and promoter of the cause of beatification of the Servant of God, Peter Donders, a professed priest of the Congregation of the Most Holy Redeemer, the preparatory session of the Sacred Congregation of Rites was held, with the participation of the Reverend Prelates, Officials, and theological Consultors, to discuss the heroic virtues of the aforementioned Servant of God.

Tuesday, November 11, 1941, in the Apostolic Palace at the Vatican, in the august presence of the Holy Father, the general session of the Sacred Congregation of Rites was held, in which the Most Reverend and Reverend Lords Cardinals, the Reverend Prelates, Officials, and the Reverend theological Consultors gave their votes:

1) Regarding the introduction of the cause for beatification of the Venerable Servant of God, Maddalena, Marchioness of Canossa, foundress of

Translated by churchlatin.ai, a product of Boyne Archives

the Institute of the Daughters of Charity.

2) Regarding the miracles attributed to the intercession of the Venerable Servant of God, Giovanna Delanoue, foundress of the Congregation of Saint Anne of Providence.

Tuesday, November 18, 1941, in the Apostolic Palace at the Vatican, the preparatory session of the Sacred Congregation of Rites was held, in which the Most Reverend and Reverend Lords Cardinals, the Reverend Prelates, Officials, and the Reverend theological Consultors discussed the heroic virtues of the Servant of God, Catherine Tekakwitha, a virgin of Indian origin.

[*Latin ed. p. 474*]

474; Acta Apostolicae Sedis - SECRETARY OFFICE. Official Record. By order of the Secretariat of State, the Most Holy Father Pius XII, may He happily reign, has deigned to appoint: Extraordinary Secret Chamberlains, as follows: June 8, 1939. Monsignor Adamo Simone Povilaitis, of the diocese of Vilka● ●● viskis. Monsignor Francesco Kuraitis, of the same diocese. Monsignor Giovanni Valaitis, of the same diocese. August 10. Monsignor Francesco de Paola Santos Moreno, of the diocese of Cadiz. September 21. Monsignor Giorgio Narjauskas, of the diocese of Telsiai. Monsignor Vytautas Dikavicius, of the same diocese. Monsignor Antonio Simaitis, of the same diocese. Monsignor Raffaele Koudis, of the same diocese. November 23. Monsignor Giuseppe de Andrade Lima, of the archdiocese of S. Salvatore della Bahia. December 8. Monsignor Prudenzio Conde Ribello, of the diocese of Badajoz. Monsignor Giuseppe Rodríguez Ferreras, of the same diocese. February 22, 1940. Monsignor Nicola Cosentino, of the archdiocese of San Paolo del Brasile. Monsignor Emanuele Meireles Freiré, of the same archdiocese. Monsignor Giuseppe Igino de Campos, of the same archdiocese. Monsignor Cassiano Lechleitneiy, of the apostolic administration of Innsbruck. April 10. Monsignor Leone Medeiros Leite, of the archdiocese of Bello Horizonte. Monsignor Romeo Borges, of the same archdiocese. Monsignor Giuseppe Custodio Brandao Guedes, of the same archdiocese. Monsignor Messias De Senna Battista, of the same archdiocese. Monsignor Arturo de Oliveira, of the same archdiocese. Monsignor Carlo Costa, of the diocese of Aracajù. Monsignor Giovanni de Souza Marinilo, of the same diocese. May 11. Monsignor Giulio Alves Bezzerra, of the diocese of Missorò. May 18. Monsignor Venceslao Majora, of the diocese of Vitoria (Spain). May 9. Monsignor Gustavo Finke, of the archdiocese of Prague. Monsignor Rodolfo Hacker, of the same archdiocese. Monsignor Giuseppe Hoffmann, of the same archdiocese.

[*Latin ed. p. 475*]

Diary, May » Curia 475, 1940. Monsignor Francesco Lenz, of the same archdiocese. Monsignor Carlo Rosin, of the same archdiocese. Monsignor

Translated by churchlatin.ai, a product of Boyne Archives

Giorgio Stegmann, of the same archdiocese. » » Monsignor Giovanni Clementino De Mello Lula, of the diocese of Natal. Monsignor Edoardo Ross, of the archdiocese of San Domingo. » » Monsignor David Corso, of the diocese of Assis. Monsignor Giovanni Maria Lacrampe, of the diocese of Cap Haitiano. Monsignor Alfredo Blum, of the diocese of Rottemburgo. » » » » Monsignor Taddeo Hoch, of the same diocese. Monsignor Giuseppe Augusto Diaz Bicalho, of the archdiocese of Bello Horizonte. Monsignor Francesco Gentil Da Costa, of the diocese of Nicteroy. Monsignor Rodolfo Spohn, of the diocese of Rottemburgo. » 27 » Monsignor Angelo Sagarminaga, of the diocese of Vitoria (Spain). August 1. Monsignor Eugenio Merino-Movilla-, of the diocese of Leon. October. Monsignor Geronimo de Sant'Anna Oliveira, of the diocese of Joinville. October 24. Monsignor Candido de Lorenzo Llórente, of the archdiocese of Santiago del Chile. Monsignor Giuseppe Holzener, of the archdiocese of Munich and Freising. » December 27. Monsignor Salvatore Fabris, of the diocese of Ragusa. Monsignor Francesco Vucetic, of the same diocese. » January 9, 1941. Monsignor Giovanni Nepomuceno Boukal, of the archdiocese of Prague. » » Monsignor Giovanni Jagodie, of the diocese of Ljubljana. Monsignor Luigi Markez, of the same diocese. » » » Monsignor Andrea Spiletak, of the diocese of Djakovo. » » Monsignor Andrea Zivkovic, of the same diocese. Monsignor Giacomo Endresz, of the apostolic administration of the Banat of Yugoslavia. April. Monsignor Guglielmo Lilie, of the diocese of Münster. Monsignor Francesco Sehmaeing, of the same diocese. » » » » » Monsignor Felice Ruetten, of the same diocese. Monsignor Lamberto Heuken, of the same diocese. Monsignor Ermanno Giuseppe Pages, of the diocese of Aquila. » » » Monsignor Ermanno Hervig, of the same diocese. Monsignor Giovanni Giuseppe de Azevedo, of the diocese of Taubaté. Monsignor Salvatore Avila, of the diocese of Mazara del Vallo. Monsignor Girolamo Corte, of the same diocese. » » Monsignor Stefano Tantaro, of the same diocese. Monsignor Michele Severino, of the same diocese. Monsignor Nicolò Buonainti, of the same diocese. » » Monsignor Giacinto Bertonelli, of the diocese of Luni. August 7.

[*Latin ed. p. 476*]

August 17th, 22 » » » » » 28 » » » » » 1941. Monsignor Ferruccio Repanaj, of the diocese of Tortona.

Monsignor Giovanni Menna, of the archdiocese of Brindisi.

Monsignor Pio Cesa, of the diocese of Avellino.

Monsignor Enrico Rogate, of the diocese of Novara.

Monsignor Mariano Montali, of the same archdiocese.

Monsignor Mario Natalucci, of the same archdiocese.

Monsignor Giuseppe Brueckner, of the archdiocese of Strigonia.

September 15th.

Translated by churchlatin.ai, a product of Boyne Archives

Monsignor Francesco Orlando, of the diocese of Nola.
Monsignor Raffaele Napoletano, of the same diocese.
Monsignor Domenico Cuomo, of the same diocese.
Monsignor Beniamino Masueci, of the same diocese.
Monsignor Lorenzo Gargiulo, of the same diocese.
September 25th.
Monsignor Filippo Furlong, of the archdiocese of New York.
Monsignor Giovanni J. Donnell, of the same archdiocese.
Monsignor Giovanni G. Flannelly, of the same archdiocese.
Monsignor Guglielmo R. Kelly, of the same archdiocese.
Monsignor Martino Giacomo Drury, of the same archdiocese.
Monsignor Edoardo R. Moore, of the same archdiocese.
Monsignor Edoardo Y. Dargin, of the same archdiocese.
Monsignor Giuseppe A. McCaffrey, of the same archdiocese.
Monsignor Patrizio A. Boyle, of the same archdiocese.
Monsignor Giovanni Picchiorri, of the diocese of Norcia.
Monsignor Giovanni Ferrara, of the diocese of Sant'Angelo dei Lombardi.
Monsignor Dante Fermi, of the diocese of Guastalla.
October 2nd.
Monsignor Domenico Paganucci, of the archdiocese of Lucca.
Monsignor Giuseppe Kózi-Horvath, of the diocese of Giavarino.
October 13th.
Monsignor Filippo Caraceni, of the diocese of Macerata and Tolentino.
Monsignor Quirico Gesuelli, of the same diocese.
October 18th.
Monsignor Giovanni Brianda, of the diocese of Ozieri.
October 21st.
Monsignor Guido Del Mestri, of the archdiocese of Gorizia.
Monsignor Giovanni Ferroñno, of the diocese of Alessandria.
October 23rd.
Monsignor Lorenzo D'Egidio, of the diocese of Teramo.
Monsignor Gaetano Cardelli, of the same diocese.
Monsignor Luigi Ciabattoni, of the same diocese.
Secret Chamberlains of Sword and Cape of His Holiness:
August 5th, 1939.
Mr. Alessandro Meysztowicz, of the archdiocese of Wilna.
December 14th.

Translated by churchlatin.ai, a product of Boyne Archives

Mr. Giuseppe Ignazio Caverò y Alcibar, Count de Sobradiel, of the diocese of Saragozza.

February 29th, 1940.

Mr. Giuseppe Gamazo y Garcia de Los Rios, of the diocese of Madrid.

[*Latin ed. p. 477*]

From the Roman Curial Diary, 477, February 29, 1910. Mr. Giuseppe Romero Lerroux, Marquis de Cárdenas, of the same diocese.

July 4: Mr. Giuseppe de Rujula y de Ochotorena, of the same diocese.

July 26: Mr. Agostino Fernandez de Peña Randa y de Angiulo, of the same diocese.

December 12: Mr. Baron Carlo Maria Elverfeld, of the diocese of Berlin.

December 12: Mr. Count Luigi Podstatzky-Lichtenstein, of the diocese of Brno.

Honorary Chaplains in peacock blue vestments: May 16, 1940.

Most Reverend Fedele Herrero Benavides, of the diocese of Salamanca.

September 19: Most Reverend Massimiliano Schneller, of the diocese of Augusta.

December 12: Most Reverend Giuseppe Horinger, of the same diocese.

January 9, 1941: Most Reverend Giovanni Nepomuceno Nar, of the same diocese.

Most Reverend Giuseppe Sokol, of the diocese of Djakovo.

Most Reverend Mariano Gaio vie, of the same diocese.

Most Reverend Adalberto Hybasek, of the diocese of Ljubljana.

Most Reverend Giovanni Battista Knifié, of the same diocese.

Most Reverend Mattia Skerbec, of the same diocese.

August 22: Most Reverend Eugenio Giorgi (Rome).

Most Reverend Giovanni Maria Conte, of the diocese of Vicenza.

Most Reverend Ivo Bottacci, of the Archdioceses of Bologna.

October 2: Most Reverend Riccardo Ursi, of the diocese of Andria.

October 9: Most Reverend Raffaele D'Ambrosio, of the diocese of Campagna.

October 23: Most Reverend Emilio Savi, of the diocese of Lodi.

Honorary Chaplains with Sword and Cope: June 15, 1939.

Mr. Florentino Carrefío Gonzales Pumari'ega, of the diocese of Solsona.

November 9: Mr. Francesco Carrillo Guerrero, of the diocese of Madrid.

December 8: Mr. Giuseppe Fernando del Castillo e Villa Nueva, of the diocese of Barcelona.

January 19, 1940: Mr. Fernando Fernandez Gau, of the Archdioceses of Siviglia.

Translated by churchlatin.ai, a product of Boyne Archives

Mr. Manuele Gonzales de la Peña y Alonso Fernandez, of the same archdiocese.

January 9, 1941: Mr. Giovanni Martelanc, of the diocese of Ljubljana.

Mr. Giuseppe Sodja, of the same diocese.

Mr. Stanislao Zitko, of the same diocese.

June 2: Mr. Francesco Martini Camia, of the diocese of Piacenza.

October 2: Mr. Costantino Parisi (Rome).

[*Latin ed. p. 478*]

Acts of the Apostolic See – Official Commentary of the Secret Chaplains of Honor of His Holiness: September 15, 1941. Monsignor Vincenzo Riccio, of the diocese of Nola.

25. Monsignor Domenico Giacomini, of the diocese of Como.

Chaplains of Honor outside the City of His Holiness: January 9, 1941.

Monsignor Giovanni Seckar, of the diocese of Djakovo.

September 15. Monsignor Gaetano Ratti, of the archdiocese of Milan.

NECROLOGY

May 28, 1941.

Monsignor Antonio Giuliano, titular Archbishop of Silio and Bishop of Plock.

Francesco Giuseppe Person, Bishop of Les Cayes.

September 24. Monsignor Claudio Chanrion, titular Bishop of Cariopoli.

October 17. Monsignor Tommaso Lodovico Heylen, Bishop of Namur.

October 25. Monsignor Sigismondo Waitz, Archbishop of Salzburg.

October 30. Monsignor Daniele Foley, Bishop of Ballarat.

October 31. Monsignor Vincenzo Wehrle, titular Bishop of Teos.

November 2. Monsignor Ermete Giuseppe Pinheiro, Bishop of Uragua.

November 3. Monsignor Cleto Vincenzo Pejov, titular Bishop of Liebe.

November 5. Monsignor Oronzo Luciano Durante, Bishop of San Severo.

November 12. Monsignor Mario Sturzo, Bishop of Piazza Armerina.

November 13. Monsignor Pietro Filippo Giraudeau, titular Bishop of Daphneusia.

[*Latin ed. p. 479*]

Year and Volume XXXIII, December 23, 1941 (Series II, Vol. TUI) - No. 13

ACTA APPOSTOLICAE SEDIS

OFFICIAL COMMENTARY

Translated by churchlatin.ai, a product of Boyne Archives

ACTS OF POPE PIUS XII

BY HIS OWN MOTION, CONCERNING THE ESTABLISHMENT WITHIN THE SACRED CONGREGATION FOR SEMINARIES AND UNIVERSITIES, OF A WORK FOR THE PROMOTION OF VOCATIONS TO THE PRIESTHOOD.

PIUS PP. XII.

Since the Sacred Congregation for Seminaries and Universities has informed Us that it deems it opportune to establish a primary Work for the promotion of priestly vocations, which aims to stir up, foster, protect, and encourage ecclesiastical vocations among the Christian faithful – through all suitable means, but especially through Works of this kind established in each diocese – and to spread knowledge of the dignity and necessity of the Catholic priesthood, and also to call the faithful from all parts of the world to communion in prayer and pious exercises; We, by Our own motion and by the fullness of Our Apostolic authority, desire and decree the establishment of a Work, which We call the Pontifical Work, within the same Sacred Congregation, with the faculty of incorporating Works and individuals who request it, and also of extending to all those connected with it all Indulgences and spiritual benefits, granted or to be granted.

Let this be valid, firm, and permanent, notwithstanding anything to the contrary.

Given at Rome, at Saint Peter's, on the fourth day of the month of November, in the feast of Saint Charles Borromeo, in the year 1941, the third of Our Pontificate.

PIUS PP. XII.

ACTA, Vol. VIII, No. 13. - 23-12-1941.

35.

[*Latin ed. p. 480*]

480 Acta Apostolicae Sedis - Commentarium Officiale

CONVENTIO INTER SANCTAM SEDEM ET GUBERNIUM HISPANICUM

Sancta Sedes et Gubernium Hispanicum convenierunt in punctis sequentibus:

1. - Statim postquam vacatio in Sede Archiepiscopali vel Episcopali (vel in Administratione Apostolica characteris perpetui, id est, Barbastro et Ciudad Rodrigo) contigerit, vel cum Sancta Sedes nominandum iudicaverit Coadjutorem cum iure successionis, Nuntius Apostolicus, modo confiden-

Translated by churchlatin.ai, a product of Boyne Archives

ciali, contactum habebit cum Gubernio Hispanico, et, postquam consensus initium paratum fuerit, ad Sanctam Sedem remittet listam nominum personarum idonearum, numero saltem sex.

2. - Sanctissimus Pater tres ex illis nominibus elegit et, per viam Nuntiaturae Apostolicae, ea Gubernio Hispanico communicat, et tum, Princeps Civitatis, intra triginta dies, unum ex tribus officialiter praebet.

3. - Si Sanctissimus Pater, in suo alto iudicio, omnia vel partem nominum in lista comprehensarum non aestimaret acceptabiles, ita ut tres vel nullum ex illis eligere non possit, ex propria initiative ternam candidatorum completat vel formulat et eam, eodem modo, Gubernio Hispanico communicat. Si hoc Gubernium obiectiones generales politicae naturae opponendas ad omnia vel ad aliquos ex novis nominibus habet, eas Sanctae Sedis manifestabit. Si triginta dies a data supra dictae communicationis transiverint sine responsione a parte Gubernii, silentium illud interpretabitur ut Gubernum nullas obiectiones eiusmodi opponendas ad novos nominibus habere; id quod intellegitur tum Princeps Civitatis ad Sanctissimum Patrem unum ex candidatis in dicta terna comprehensis sine ulteriore mora praebet. Contra, si Gubernum dictas obiectiones formulat, negotiationes continuantur, etiam postquam triginta dies transiverint.

4. - In omni casu, etiam si Sanctissimus Pater tres nomina ab Hispania missa acciperet, semper, praeter id, nomina nova suggerere potest, quae ad ternam addit, et tum Princeps Civitatis libere unum nominem ex ternam comprehensam vel unum ex nominibus Sanctissimo Patre supplementario suggerentibus praebere potest.

5. - Omnes hae negotiationes praeviae characterem absolutum

[*Latin ed. p. 481*]

Acta Pii PP. XII 481, in mente secreto, diligenter custodiens secretum, praesertim erga personas, usque ad tempus nominationis. 6. – Regnum Hispanicum, ex parte sua, formaliter se obstringit ad, quam primum, cum Sede Sancta novum Concordatum concludendum, inspiratum desiderio sui ad restaurandam sensum catholicum gloriosae traditionis nationalis. Praesens Pactum vigere per erit, donec eius normas in novo Concordato incorporatae fuerint. 7. – Quoad provisionem beneficiorum non consistorialium, simul cum subsignatione praesentis Pacti, inepta negotiatio incipiet ad aliud concludendum, in quo normas pro provisione eorum stabilientur. Ecclesia, cui iure proprio et nativo provisio etiam beneficiorum non consistorialium competit, super quos Rex Hispaniae privilegia specialia habebat, licet ita, ad Regnum Hispanicum etiam in hoc puncto concessionem aliquam facere parat. 8. – Donec quaestio definitive in futuro Concordato soluta sit, Praelati libere procedere poterunt ad provisionem Parrochiarum, intra normas Iuris Canonici, nisi quod nomina Gubernationi notificabunt, ante receptionem, pro exceptione casu, si hoc objectionem aliquam contra nominationem ex rationibus generis

Translated by churchlatin.ai, a product of Boyne Archives

politici formularie debeat. 9. – Donec ad novum Concordatum pervenitur, Regnum Hispanicum se obstringit ad dispositiones contentas in quattuor primis articulis Concordati anni MDLI. 10. – Durante eodem tempore, Regnum se obstringit ad non legiferum de materiis mixtis, aut de illis quae aliquatenus Ecclesiam attingere possint, sine praevio consensu cum Sede Sancta. Factum duplicato in Matriti, die septimo mensis Iunii anno millesimo nongentesimo quadragesimo uno. Pro Sede Sancta, Pro Regno Hispaniaco, GAETANO CICOGNANI RAMÓN SERRANO SUÑER.

[*Latin ed. p. 482*]

482 Acta Apostolicae Sedis. LETTERS – Official Commentary. TO THE APOSTOLIC SEE. CONCERNING THE CHURCH OF SAINT FRANCIS OF ASSISI, OR THE SHRINE OF THE BLESSED VIRGIN MARY IMMACULATE, LOCATED IN THE CITY OF AGRIGENTO, WHICH IS TO BE DESIGNATED A BASILICA MINOR. PIUS PP. XII. For the perpetual memory of the matter.

It is reported to Us by the Venerable Bishop of Agrigento that within the boundaries of his diocese, there exists a prominent church dedicated to Saint Francis of Assisi, in which a venerable wooden statue of the Blessed Virgin Mary Immaculate is preserved, which is venerated in a particular manner not only by the faithful of that city, but by the entire diocese, who implore her assistance and, with a devout and grateful heart, praise her for the benefits received. Furthermore, due to the great piety towards the Mother of God, the very image of Marianum itself was, in the past year, honored with a golden crown by a Decree of the Sacred Basilica of the Vatican; and this has increased the popular veneration of the Virgin Immaculate, and also the splendor of the Agrigento church, which safeguards the aforementioned statue.

This church, now designated a Marian shrine, although expanded in the eighteenth century and almost entirely rebuilt, dates back to the early days of the Franciscan Order, as the crypt of the older building still exists, along with a beautiful chapel in the upper church, which, as they say, exhibits traces of Arabic-Norman and other distinctive architectural styles, dating back to the Middle Ages. For many centuries, the Friars Minor Conventual resided in the church and the adjacent convent; and now, after the departure of these Friars, the secular clergy diligently perform their duties in the present church, which, as has been said, is remarkable in its structure and works of art, and illuminate it with splendidly performed sacred functions, especially on the occasion of public solemnities, when nobles of the city and a large number of people often gather there.

Therefore, commending to Us the wishes of his clergy and people of his diocese, the Venerable Bishop of Agrigento, with fervent prayers, has requested that We deem it fitting to bestow upon this church, or shrine, which is truly a monument of the piety and religion of the citizens of Agri-

Translated by churchlatin.ai, a product of Boyne Archives

gento, the title of Basilica Minor, through Our apostolic benevolence. We, who desire to foster the love and devotion of the faithful of the city and the entire region towards the Immaculate, and to promote their zeal in divine worship, readily and willingly grant the aforementioned requests.

[*Latin ed. p. 483*]

The Acts of Pope Pius XII, page 48, are approved. Therefore, after having conferred with Our Venerable Brother, the Cardinal Bishop of Praeneste, Prefect of the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and with the fullness of Our Apostolic authority, by the tenor of these Letters, and in a perpetual manner, We honor the aforementioned temple, or sanctuary, with the title of Saint Francis of Assisi, within the diocese and territory of Agrigento, with the dignity and title of a Minor Basilica; notwithstanding any contrary provisions. We decree that these present Letters shall remain firm, valid, and efficacious forever; that they shall produce and obtain their full and complete effects; and that those to whom they pertain, or may pertain, shall fully support them now and in the future; and that they shall be rightly judged and defined; and that they shall be null and void from this moment onward, if anything contrary to these matters should occur, knowingly or unknowingly, by anyone, with any authority whatsoever. Given at Rome, near Saint Peter's, under the Fisherman's Ring, on the 12th day of July, in the year 1931, the third year of Our Pontificate. A. Card. MAGLIONE, Secretary of State.

VENERABLE SERVANT OF GOD, MAGDALENA E MARCHIONIBUS DI CANOSSA, FOUNDRESS OF THE INSTITUTE OF THE DAUGHTERS OF CHARITY, IS DECLARED BLESSED, by POPE PIUS XII.

For the perpetual memory of this matter.

— Charity and humility, humility in charity, undoubtedly constitute the fullness of the Divine Commandment by which Our Lord Redeemer commands His disciples to love their neighbor; but it rarely happens that these two virtues are found together in Christian believers; for while many are found in the community of Christ who help the poor, the weak, and the needy with their aid and beneficence, it is not so easy to find those who, with true fraternal charity, love each other, even the lowliest of the people (Romans, XII, 10), descending in spirit and in deed even to the most miserable, and who, by this means, draw them to themselves and uplift them, so that, with all distinctions arising from social condition removed, all brothers may recognize each other in Christ as both helpers and those being helped, as children of the same Father, who is charity itself, both in heaven and on earth. But the most benevolent God provides some, so that they may be an example to all believers (1 Thessalonians, I, 7), and He

Translated by churchlatin.ai, a product of Boyne Archives

raises up in due time those who, with heroic zeal,

[*Latin ed. p. 484*]

484 Acta Apostolicae Sedis — Commentarium Officiale. Filled with the spirit of zeal and humility, having scorned all pride of birth, home, wealth, and all the goods of the world, not by word or tongue, but by works and truth (1 John, IV, 18), they love the poor most of all, and, in order to alleviate their physical and spiritual miseries, they dedicate themselves wonderfully to the service of the poor, even despising their own, so that they desire nothing else than to be consumed by the charity of Christ Jesus, who, being of a meek and humble heart, humbled Himself for our salvation, becoming obedient even unto death, the death of the cross (Philippians, II, 8). Even in those turbulent times, at the end of the eighteenth century and the beginning of the nineteenth, when the arrogance of men, under the guise of proclaimed liberty, equality, and fraternity, sought to utterly overthrow all the principles of the Catholic Faith and of civil society, it is undoubtedly through the mercy of God, as an example of Christian charity, that we see Magdalena di Canossa, of Verona, a woman endowed with singular holiness, with admirable purity, with great prudence, and with simplicity of spirit; beloved by all citizens, and by the leaders of public affairs, contemptuous of the glory of her ancestors, a lover of poverty; who, for the good of the poor and the humble, not only offered herself, as long as she lived, but also established the Institute of the Daughters of Charity, for the same purpose. Finally, she exchanged this earthly life for eternity, in Verona, in a humble cell in the house of Saint Joseph, to which, as a testament to the many good works and undertakings that the Handmaid of God conceived in her mind there, and firmly willed, were added these words: "Behold, the fragrance of this place is like the fragrance of a field to which the Lord has blessed, so that the Canossian Sisters, coming from various and distant lands, may, when they gather in this small room, be strengthened in their tribulations, remembering the Founder, and may always have encouragement and strength in the works of charity, imbued with the spirit of this great Mother." In the magnificent buildings of Canossa, of noble lineage, and famous for its historical memories, especially from the Middle Ages, the Handmaid of God was born in Verona, on the second day of March of the year of salvation one thousand seven hundred and seventy-four, and was baptized with the salutary waters, receiving the name Magdalena-Gabriela; after living for barely five years with her father, when her mother remarried, she was entrusted to a certain mistress of Gallic nationality, by her father, a Jerusalemite knight, a diligent and humane guardian, to be educated at home, who often treated her harshly and undeservedly. Magdalena, however, although of a fervent nature, which she had already learned to overcome from that time, never complained of the mistreatment of her teacher, but was always docile and obedient, and spent her child-

Translated by churchlatin.ai, a product of Boyne Archives

hood...

[*Latin ed. p. 485*]

Acta Pii Pp. XII 485. At home, she lived under the authority of her elders, was beloved by her sisters, and, in a certain way, already displayed the particular gifts of mind and character with which she was adorned by the grace of God. For even as a girl, she was praised for her religious piety, her mercy towards the poor, her contempt for the vanities of the world, and her progress in her studies. Her candor and the ardor of her charity shone forth even more brightly when, as a young woman, she approached the sacred banquet in which Christ is received for the first time. From that time onward, she conceived such veneration for the Sacrament of Divine Love that, even when afflicted by a grave and prolonged illness, which she bore with the utmost patience, she wished to receive it as Viaticum, even though her parents were distressed by this, and throughout her entire laborious life, she sustained herself daily by the Most Holy Eucharist. Incensed by a desire for purity and chastity, she would not allow herself to be touched in any way, so that she was recognized by all as a truly virtuous maiden, a virgin worthy of admiration; indeed, even the Emperor of Gaul, once a guest in the Canossian palace at Verona, was so moved by her modesty that he deserved to be called an angel. It is therefore not surprising that Magdalena desired to embrace a religious life from a very early age, and therefore showed her most beloved guardian and her other parents her intention, and, with their consent, which was not easily obtained, and with the advice of her spiritual directors, she entered the Carmelite Order. However, after embracing the life of a nun, when she recognized that she was being called to something else, she, after consulting with the same directors, left the monastery and returned home, where she undertook to manage the domestic affairs. But this was foreshadowed by the things that were to be accomplished later in the founding of the houses of the Institute. Until the age of thirty-three, she lived in the family, gaining the esteem of all; for she possessed such sagacity, industry, and prudence in all matters; in governance, she was mild and modest; in speech, she was sweet and gracious; she watched over her servants so that they might act rightly in the Lord; she zealously demanded that all in the family lead lives of religion in their senses and morals; indeed, it is clear that she always had the glory of God before her eyes in all things. In Venice, where, during that difficult time of public unrest, she had taken refuge with her family, she finally had the vision of her Institute being established. For, even as a girl, she had fostered a desire to embrace a religious life, and in the meantime, adorned with mercy towards the poor and the needy, she assisted them as much as she could. Then, while staying in Venice, and while visiting the sick in hospitals, and humbly showing her spiritual directors the desires and movements of her soul, she perfectly obeyed, and with a clear mind, she

Translated by churchlatin.ai, a product of Boyne Archives

conceived of establishing an Institute in which the care of the sick, as well as the Christian education of young girls, would be offered to Christ.

[*Latin ed. p. 486*]

486 Acta Apostolicae Sedis - Official Commentary. Thus, the faithful society was preserved, which, at that most grievous time, was threatened with complete ruin. Therefore, upon returning to Verona, she was greeted with the prayers of her assembled family, and was taken to a small house in the parish of Saint Zenon. Accompanied by a few companions, she dedicated herself marvelously to the service of God, gathering and educating poor girls, and afterwards, assisting the needy and the sick of the city; and, always ready to help those in need, both spiritually and materially, she spared no expense or effort to protect the girls from dangers. Thus, a remarkable change in morals soon took place in the parish of Saint Zenon. However, the beginnings were so humble that the work seemed neither to progress nor to last long; but Magdalena, from Beata, the Sorrowful Virgin, implored help, and, with her undertaking placed under the protection and favor of the same Virgin Mary, she endured all hardships; and thus, she was able to accomplish all that was necessary to form a new religious family. The principal aim of the Institute, which earned the approval of the title "Daughters of Charity," was from the beginning to provide for the religious and civil education of poor girls; but the pious foundress instructed her companions to teach catechism in the parishes and to provide care for the sick in hospitals; and she also wished that they themselves should be prepared as Christian teachers for the rural parishes. In the year one thousand eight hundred and eighty-eight, the Servant of God laid the true foundations of her Institute, when, having been moved from the first, small house, which was no longer suitable due to the increase in the number of girls, to the convent of Saint Joseph, which had been obtained from the Emperor of Gaul, formerly abandoned by the nuns of Saint Augustine, on the eighth day of May, in that same year, on the feast of the Patronage of Saint Joseph, she presented herself with her companions and the girls. After this first foundation in Verona, the Venerable Servant of God, with the same aims in mind, namely, the religious instruction of girls and the care of the sick, founded a second house in Venice, at the house of Santa Lucia, with the consent of the Patriarch of Venice. The third, with new companions added to her, she established a convent in Bergamo, where she persevered with a tranquil spirit and firm faith in the laborious beginnings. The houses in Milan and Trent were built shortly afterwards, but the last, while the Servant of God was still alive, were the houses of Cremona, Brescia, and others, to which she devoted her efforts for a long time, but which, in reality, were canonically established only after her death. But then, the Canossian Institute, with God's help, has spread so widely that today it is not only in Italy and in other regions of Europe and America, but also among the non-

Translated by churchlatin.ai, a product of Boyne Archives

believers, in China and in various lands of the East, that the Daughters of Charity are found, honoring their founding mother.

[*Latin ed. p. 487*]

Following faithfully in the footsteps of the Holy Popes, they dedicate themselves heroically to the betterment of souls. The Constitutions, by which the Institute is governed, were drawn up by the Venerable Servant of God, who, with Saint Vincent de Paul's rules before her eyes, humbly presented them to Our Predecessor, Pope Leo XII, in the year one thousand eight hundred and twenty-eight, when she came to Rome to obtain the apostolic approval of the new religious family; and, having definitively obtained it, she returned to Verona, and there she offered the highest praise in the most celebrated Shrine of Loreto, commending herself and her Institute to the patronage of the Blessed Virgin, of whom she was, until her death, the supreme director, although she was regarded by her sisters more as a mother. Indeed, with extraordinary kindness, foresight, and maternal care, she treated all her sisters without any partiality, always intent on their spiritual well-being. She diligently encouraged the observance of the rules, constantly commending them by example and in writing; fostering mutual charity and love among her daughters, she preferred to die rather than see peace disturbed among them; with the utmost care, she sought to imbue her companions with a love for Christian perfection, a pursuit in which she had persevered steadfastly since her youth; and for this reason, she often gathered them around her, sometimes urging them to embrace poverty, to trust in the providence of God, and to bear the burdens of charity with humility. Above all, she strove to confirm her companions by her example: although she was born into a noble and wealthy family, she loved poverty and humility so much that she made herself completely poor; she exercised herself in the most humble tasks in the house; she disdained the titles and riches of her nobility; she was always generous in giving alms, and sometimes even stripped herself of her own clothes to give to the poor; and, as if to make a final offering from the house, she sometimes used old and worn-out clothes, and she accustomed herself to eating the simplest foods, being steadfast in her fasts. No less diligently did she fulfill the duties and obligations of her state, taking care of the splendor of the temples and the divine worship, and she ardently desired to spread the Faith, even to the point of shedding her blood in testimony of the Faith. She honored the ministers of God with great reverence, always seeking the counsel of pious and learned priests in her affairs, especially of Bishops, to whom she was obedient in all things. She observed the Holy See with the utmost respect, and she knelt in reverence when reading the letters of the Vicar of Christ. She was often seen, while at prayer or speaking of divine mysteries, to be transported in spirit to God. Finally, concerned for the good of others, besides her own

Translated by churchlatin.ai, a product of Boyne Archives

Institute, she devoted herself to other undertakings: namely, to spiritual exercises for women, not only from her own community but also from the general population, whom she sheltered and assisted during the exercises; and also to the Institute of the Sons of Charity.

[*Latin ed. p. 488*]

488 Acta Apostolicae Sedis - An official commentary, to which, from the very beginning, all manner of care and diligence were devoted, as a mother would. Having completed so many labors, in the first year beyond her sixtieth year, the Handmaid of God was approaching death, contrary to the opinions of men: indeed, she was seized by a brief illness, in the year one thousand eight hundred and thirty-five, on the day she had foretold, the feast of the Sorrowful Virgin Mary, duly receiving the sacraments of the Church, and, with her knees bent, most devoutly receiving the Most Holy Eucharist, she finally went to join the marriage of the Heavenly Bridegroom. Upon the death of the Venerable Handmaid of God, as soon as the news was announced, all citizens of every order in Verona flocked to the house of Saint Joseph, so that they might see her body for the last time, and they attended her funeral in a large number; and after three months, with permission obtained from the public authority, the Venerable body was placed in a corner of the Epistle side, near the main altar of the temple of the Canossian Sisters. From that very time until our days, the fame of the sanctity of the Venerable Magdalene of Canosa has grown more and more, so that an investigation was initiated and completed according to the usual procedure, and on the fifteenth day of the month of February, in the year one thousand eight hundred and seventy-seven, our predecessor, Pope Pius IX of blessed memory, signed the Commission for the Introduction of the Cause; and once introduced, after overcoming some preliminary judgments, it progressed to the point that the virtues of the Venerable Servant of God, Magdalene of Canosa, were being discussed, which our predecessor, Pope Pius XI of happy memory, approved and decreed, on the eighth day before the Kalends of January, in the year one thousand nine hundred and twenty-seven. After the question of two miracles was raised, which were said to have been granted by God through the intercession of the Venerable, after two Congregations, namely a preparatory and a preparatory Congregation, and also another general Congregation which was held before Us on the fifteenth day of the month of July, this year, after all matters were investigated with the utmost diligence, We declared that the proposed miracles were established, and that the case could proceed further. Therefore, since a judgment had been rendered on the heroic virtues and on the miracles, only the question remained to be discussed: whether the Venerable, that is, the Handmaid of God, would safely be reckoned among the blessed in Heaven. This doubt was raised by Our Venerable Brother, Charles, Cardinal Salotti of the Holy Roman Church, Bishop

Translated by churchlatin.ai, a product of Boyne Archives

of Praeneste, Prefect of the Congregation for Sacred Rites, the Relator of the Cause today, in general assemblies held before Us on the eleventh day of the month of November, of the current year; all.

[*Latin ed. p. 489*]

The acts of Pope Pius XII, page 489, state that those present, both Cardinals and Consultors of the Sacred Rites, with unanimous consent, gave an affirmative response. We, however, in this matter of such importance, opened our mind and, together with our advisors, whom we have named, we requested the assistance of divine light through prayer from the Father. Finally, on the sixteenth day of the aforementioned month of November, which was the twenty-fourth Sunday after Pentecost, with the Holy Eucharist duly celebrated, in the presence of our Venerable Brother, Cardinal of the Holy Roman Church, Bishop of Praeneste, Prefect of the Congregation of Sacred Rites, as well as the Relator or Promoter of the Cause, and also with the esteemed Alphonso Carinci, Secretary of the Congregation of Rites, and Salvatore Natucci, General Promoter of the Holy Faith, we decreed that the beatification of the Venerable Handmaid of God, Magdalena di Canossa, could proceed safely. Since these things are so, and in order that the Institutes, especially the Daughters of Charity, commonly called Canossians, may fulfill their vows, by our Apostolic authority, through the tenor of these present letters, we grant the faculty that the aforementioned Venerable Handmaid of God, Magdalena di Canossa, Foundress of the praised Institute of the Daughters of Charity, may henceforth be called by the name of *Beata* (Blessed), and that her body and relics, although not to be carried in solemn processions, may be presented for the public veneration of the Christian faithful, and we also permit that images of the aforementioned Handmaid of God may be reproduced. Furthermore, by the same authority, we grant that the Office and Mass may be recited annually for the *Communi Virginum* (Commemoration of Virgins) concerning the Blessed, with readings and prayers approved by Us, according to the rubrics of the Roman Missal and Breviary. However, we grant that the recitation of this Office and the celebration of the Mass may take place only in the Veronese diocese, where the Servant of God was born, and where she migrated to the Lord; and also in temples and chapels throughout the world where the Institute of the Daughters of Charity is located, by all the faithful who are obliged to recite the canonical hours, and with regard to the Masses, by all priests, both from the secular and religious clergy, in the temples or chapels where the feast is celebrated, provided that it is convenient. Finally, we grant the faculty that the solemnities of the beatification of the aforementioned Venerable Handmaid of God, Magdalena di Canossa, may be celebrated in the aforementioned temples or chapels, on days designated by legitimate authority, within one year, with all due observances, after the same solemnities have been completed in the Most

Translated by churchlatin.ai, a product of Boyne Archives

Holy Patriarchal Basilica of the Vatican. Notwithstanding any Apostolic Constitutions and Ordinances, and Decrees concerning non-cult, and any other contrary provisions whatsoever. We wish that copies of these letters, even printed ones, may be presented in legal proceedings, provided that they are signed by the hand of the Secretary of the Sacred Congregation of Rites and are sealed with the seal of the same Congregation.

[*Latin ed. p. 490*]

Acts of the Apostolic See - Official Commentary. With the utmost fidelity, the same attention should be given to these matters as is given to the signification of Our will, as expressed in these documents. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the seventh day of the month of December, in the year 1941, the third year of Our Pontificate. A. Card. MAGLIONE, Prefect of the Congregation for the Affairs of Religious. LETTER I TO THE MOST REVEREND MADAM MARY EMMANUEL FUSINA, SUPERIOR OF THE MONASTERY OF SAINT ANNE, AND TO THE OTHER SUPERIORS AND RELIGIOUS SISTERS OF THE ORDER OF THE VISITATON OF THE BLESSED VIRGIN: CONCERNING THE THIRD CENTENARY FROM THE DEATH OF SAINT JOANNE FRANCISCA DE CHANTAL, MOTHER FOUNDRESS OF THE SAME ORDER.

PIUS PP. XII

Beloved daughters in Christ, health and the Apostolic blessing.

As Our Predecessor, the late Pope Pius X, celebrated the three hundredth anniversary of the founding of the Visitation Order, so too do We desire to join you in your joy, as the third century from the pious death of your Mother Foundress draws to a close, and We urge you, with paternal affection, to strive, especially through these solemn observances, to imitate the outstanding virtues of Saint Joanne Francisca de Chantal, holding her before your minds as a living and vibrant image. For there is no better way to celebrate the glory of the saints in Heaven than if we strive with all our might to follow those sacred footsteps which, as they progressed through this mortal life, they left for us as an example.

Indeed, when We consider her outstanding and most holy deeds, the strength and firmness of her spirit are immediately evident. For in order to devote herself entirely to God, she not only renounced the wealth and name of her noble house, and not only the present comforts and pleasures of life, and the most promising prospects for the future, but she also abandoned her elderly parents and her four most beloved children, who were still flourishing in the bloom of youth.

But this same firmness of spirit was joined with the utmost gentleness and kindness, so that she always appeared mild, meek, and steadfast in all

Translated by churchlatin.ai, a product of Boyne Archives

things; and she showed indulgence and mercy to the poor, the weak, and those who had strayed from the right path.

[*Latin ed. p. 491*]

Acta Pii PP. 491. He bore the title of "XII maxima." Indeed, if he had truly understood the sentiment and admonition of the Divine Redeemer: "Learn from me, for I am meek and humble of heart, and you will find rest for your souls," and not only did he inscribe the name of Jesus Christ upon his breast with burning iron, but he also expressed His image in a certain way through his own virtues. With what fervor he burned for God and his neighbor with ardent charity, he had nothing more precious than to constantly persevere in prayer, especially before the Most Holy Sacrament and the altar of the Virgin Mary, surrendering himself and all that he possessed to the divine will, and to truly care for, nourish, and assist with all his strength those whom he knew to be oppressed by poverty, sickness, and every kind of misery. And since he saw that solid and genuine virtue flourished most abundantly from fleeing pride and from the highest folly of the Cross, he embraced Christian humility with such willing spirit that, although he surpassed others in sanctity, and in the nobility of his lineage, and in the ornaments of his mind, and in authority, he nevertheless considered himself the least and most insignificant of all.

Therefore, beloved daughters, if this illustrious example of sanctity is presented to you for meditation and imitation, especially during this most auspicious celebration, "let its voice speak to you" of virtue itself. And thus it will truly be that, not only will you strive more diligently and enthusiastically each day to reach the summit of evangelical perfection, but also that you will cherish your Institute more actively each day, which was left to you as a sacred inheritance by Francis Salesius, and by Joan Francis de Chantal, and that you will observe its laws and norms with the utmost integrity. Although the clamorous and fickle age in which we live rejects and utterly despises this way of life dedicated to contemplation, considering it to be empty idleness and most detrimental to human society, you know well that "there is nothing more pleasing to God and more helpful to your neighbor than constant sacrifice of praise and the example of an unblemished life." While, therefore, the keen desire for change pervades our age, "you, who have chosen the best part, retain it, and do not allow yourselves to be diverted from this holy purpose under the pretext of seeking the salvation of others, falsely believing that, in the present time, an active life is more desirable than one dedicated to contemplation." However, if the Apostolic See, through its prudent counsel and for particular reasons, should judge it necessary to decide something new for your Institute, you will undoubtedly receive it with the most attentive spirit, knowing that it is not to your

Translated by churchlatin.ai, a product of Boyne Archives

detriment, but to your benefit.

[*Latin ed. p. 492*]

The Acts of the Apostolic See – an official commentary. It is certainly fitting that we urge you in this matter, as it is proper to show due obedience to ecclesiastical authority, and also as a result of your studious and willing disposition, by which you are moved to accept all that has been established by it, for your own benefit and well-being. Therefore, there is no need to urge you on this matter, since it is clear to Us that a happy connection exists, both among your various houses and between the entire Order and this Apostolic See, a connection of souls that is supremely important and filled with charity. In this laudable endeavor, that which was entrusted to you by Saint Jane Frances de Chantal, so that you may persevere more easily, will certainly be of great benefit to you: namely, the patronage of a Cardinal of the Holy Roman Church. At present, this has been granted to Our beloved son, Frederick, Most Reverend Father Cardinal Tedeschini, Our Datary, who, with his pious zeal, remembers the founders of your Order, holds the same Order in high esteem, and is deeply concerned that your spirit, norms, and institutions be preserved with the utmost integrity and piety, and that all mandates and vows emanating from this place be received by you with a willing and generous spirit. It gives Us particular joy to recall and commend that which seems to be the most important aspect of your Institute, and which was so highly recommended by your legislative Mother and by Saint Francis de Sales, namely, mutual and active charity, which, as in the past, should flourish among you, making your common life easier, fostering peace in your hearts, and thereby fulfilling the words: "That they all may be one, as thou, Father, in me, and I in thee." We are also pleased to learn that there is a supreme union of wills between the entire Order and the House in Annecy, as has been handed down to you by your elders; and that you recognize and revere that House as "the source and, as it were, the mother of your Institute." Therefore, continue, beloved daughters, to pursue this path with a fervent spirit, with humility, and with trust in God; and offer eternal thanks to the heavenly Power that has granted you this kind of life, which is almost an angelic life, through its grace. Cherish this kind of life always, of which it can truly be said what Saint John Chrysostom eloquently affirms: "As... in a tranquil harbor, all is silent within, and even silence brings greater serenity to the soul, for it is not occupied with anything human, but is constantly conversing with God and fixed upon Him. And who can measure that delight? What joy can that prayer of the mind, so affected, represent? Indeed, none; but..."

[*Latin ed. p. 493*]

"Acts of the Popes, 493, XII: Only those who find delight in God know the magnitude of these things, and they recognize how they surpass all

Translated by churchlatin.ai, a product of Boyne Archives

comparison." Continue, beloved Daughters, not only for yourselves, but also for the human race, which is so miserable in the present and so fearful, to reconcile heavenly things with earthly concerns; continue to devote yourselves as living sacrifices to God, so that a straight path may be opened for those who are wandering and straying, so that hope may shine forth from the heavens for those who are disheartened, so that all kinds of divine and human consolations may be offered to those who are afflicted, and so that, at long last, Christian peace, which is to be desired by all peoples, may smile upon them through the charity of Jesus Christ and through His sacred blood." Be a mediator of these heavenly gifts, and the pledge of Our paternal benevolence is the Apostolic Blessing, which We gladly bestow upon you all, beloved Daughters, in the Lord. Given in Rome, at Saint Peter's, on the fourth day of the month of November, in the year 1941, the third of Our pontificate.

PIUS PP. XII

To the Most Reverend Father, Alexander, holding the title of Saint Callistus, Prefect of the Sacred Congregation, Archbishop of Neapolitana, who has completed five years since his entry into the order of the Patrons.

PIUS PP. XII, Beloved Son, greetings and the Apostolic Blessing.

In the coming month of December, a happy anniversary day will dawn, the twenty-fifth since you received the highest dignity of the Roman purple. The commemoration of this joyful event provides Us with a most opportune occasion to congratulate you sincerely and to publicly and openly confirm Our benevolence. For, indeed, over a not short period of time, while always engaged in pastoral duties, as the needs of the flock entrusted to you became increasingly pressing, you strove with ever greater diligence and ingenuity to address them. The concerns that you have shown are well known and have been thoroughly observed, with which, previously in the archdiocese of Beneventana and then in this illustrious seat of Neapolitana, you have created new parishes and churches from the ground, and restored many more.

[*Latin ed. p. 494*]

494 Acta Apostolicae Sedis - As Prefect of the congregations concerning lectors, catechists, and the Plenary Council of Campania, you have diligently worked for the benefit of a larger group of young clergy and for their higher instruction in sacred sciences. Furthermore, your outstanding pastoral visits, the most wholesome charitable institutions founded and undertaken for the benefit of the clergy and the people, and the effective promotion of the Action Catholica have been observed. Therefore, we, who desire nothing more than to support and assist our collaborators in governing the Church with a willing and grateful spirit, joyfully share in your

Translated by churchlatin.ai, a product of Boyne Archives

approaching happiness and offer fervent prayers and blessings. To you, our beloved Son, we freely grant the faculty, so that, on whatever day you wish, after the Sacred rites have been performed, in the presence of the faithful, you may, in our name and with our authority, bestow a plenary indulgence upon them, for the benefit of the Church. May the Apostolic Blessing, a harbinger of future blessings and consolations, and a special sign of our charity, be imparted to you, our beloved Son, and to your Auxiliary Bishops, the entire clergy, and the people entrusted to your care, with all our love in the Lord. Given at Rome, near Saint Peter, on the twenty-first day of the month of November, in the Presentation of the Blessed Virgin Mary, in the year 1941, the third year of Our Pontificate.

PIUS PP. XII

To the Most Reverend Father Thomas, Cardinal Boggiani, Bishop of Porto and S. Rufina, and also Chancellor of the Holy Roman Church, on the twenty-fifth anniversary of receiving the dignity of the Roman purple.

PIUS PP. XII

Venerable Brother, greetings and the Apostolic Blessing.

The happy day is approaching when you, adorned with the Roman purple, were elected to the supreme Senate of the Church, five and twenty years ago. The commemoration of this joyful event affords Us the opportunity to express Our congratulations to you and to declare freely the good will with which We have always regarded you. For during this period, with outstanding piety and love for souls, you have not ceased to exercise your pastoral care for the flock entrusted to you, and you have constantly devoted your efforts to this Apostolic See in fulfilling the important duties entrusted to you. As this blessed day approaches, We, Venerable Brother, from the heart,

[*Latin ed. p. 495*]

We offer our congratulations and joy to you and your people, adding our wishes and blessings to those of all. And so that the celebration of this same event may be turned to the greater benefit of the Christian people, we grant you, freely, the power to, on whatever day you wish, after the Holy rite has been performed, in the presence of the faithful, to bestow a plenary indulgence upon them, according to the usual conditions of the Church, in our name and with our authority. Finally, we earnestly pray to God that He may graciously bestow upon you heavenly gifts and consolations, and as a pledge of this heavenly protection and of our most profound affection, we impart to you, Venerable Brother, and to your beloved companions in your labors, our Apostolic Blessing. Given in Rome, at Saint Peter's, on

Translated by churchlatin.ai, a product of Boyne Archives

the twenty-fifth day of the month of November, in the third year of our pontificate. PIUS PP. XII

To Our Beloved Son, greetings and the Apostolic Blessing.

Your colleagues in the Sacred Congregation for the Propagation of the Faith, as we have gladly learned, are preparing to celebrate your episcopal jubilee, which will be happily upon you, and to express their feelings of gratitude towards you and the signs of common joy. We, indeed, seize this opportunity with a willing heart, to participate in the celebration of this event with our authority and congratulations, and to publicly confirm our esteem and affection for you. We know, and have seen, your outstanding merits towards this Apostolic See, which you have acquired over this long period of time. You have fulfilled duties of great importance and significance, having first held honorable positions as an Apostolic Delegate in the Orient and in Japan, and then, after briefly serving in the Secretariat of this Sacred Congregation for the Propagation of the Faith, you led the Apostolic Delegation in the United States of America.

[*Latin ed. p. 496*]

496 Acta Apostolicae Sedis - Official Commentary, by the Most Reverend Memory of Pope Pius XI, appointed you to the most distinguished Order of Cardinals and desired that you preside over the Sacred Congregation for the Propagation of the Faith. Nor are We unaware of the cares and anxieties with which You are constantly burdened in this most serious office, so that the sacred missions may receive ever greater growth day by day, and so that the peaceful Kingdom of Christ may be firmly established and happily expanded in the regions of the infidels. Therefore, anticipating the approaching episcopal jubilee celebrations, We heartily congratulate You, Our Beloved Son, for this diligence and industry, and We eagerly await the joyful celebration of its results. Wishing You all that is most blessed by God and most salutary, under the auspices of heavenly graces, and as a pledge of Our special charity, We impart to You, Our Beloved Son, and to all Your associates in labor and Your friends, the Apostolic Blessing in the Lord. Given at Rome, near Saint Peter, on the twenty-fifth day of the month of November, in the year 1941, the third of Our Pontificate. PIUS P. P. XII.

ALLOCUTIONS

I. The Supreme Pontiff addressed the young people from the Action Catholique of the Dioceses of Italy, assembled in Rome, on the second day of the month of November, in the year 1941, with these words:

"Youth, bold and generous. Every encounter with young people in this home of the Father is most welcome to Our heart, just as the return of spring is always pleasing, an image of their bold and flourishing age; but even greater joy We find today in seeing among you, beloved children, an outstanding group of young people, distinguished by merit in the great

Translated by churchlatin.ai, a product of Boyne Archives

arena in which you all, with the freshness and exuberance of your minds and hearts, are trained for the service of the great ideals of the Church. Your laudable advancements in this magnificent contest, as they fill Our soul with paternal pride and joy, show Us a strong and spirited youth that lives by religion, that clings to Christ and the Church, that holds the divine truth above all else, and that dedicates time, action, and sacrifice with fervent generosity."

[*Latin ed. p. 497*]

497 The "Day of Sacrifice." Therefore, we welcome you, beloved children; and with what abundance of heart you can understand. With paternal emotion, we manifest our great pleasure and gratitude for the fruit of your "Day of Sacrifice" – a small struggle, a prelude to more glorious victories –; in it, we see almost the resurgence and flourishing of that beautiful custom which already flowed from the spirit and industrious devotion of the ancient Christians, to whom it was a noble law to give to the Church and to the poor that which they saved from their fasts, and to offer their renunciations for the love of God. The wonderful world of grace. Your sacrifice and your gifts are also the fruit of that grace which animates you, and are the object of your "campaign" for the current year and of the studies you have chosen. A wonderful world has opened before you. A threefold world: the world of the saints in heaven, who were celebrated by the Church yesterday; the world of the souls in Purgatory, who, in their pains, await the day when they will sit among the blessed, and for whom the Church especially prays this month; the world of the faithful, still pilgrims on the face of the earth, who are advancing among the struggles and victories of the spirit towards the heavenly homeland. In these three worlds, grace reigns, which on earth justifies, among the pains of Purgatory purifies, and in heaven glorifies. Is it not a wonderful world, the Kingdom of God, the great empire of grace that reconciles humanity with the Creator, washes it of every stain, and, sublimating it, opens to it again the gates of eternal happiness lost through the fault of its first father? It is a world that you cannot grasp with your external, material senses, but which is no less true than the light of the sun that illuminates our globe; a world that the inner eye of faith reveals to you as a reality more true and profound than all that is seen, heard, and felt; a world that reveals itself to you, that lifts you above the things that surround you, and shows you that, through the power of sanctifying grace, you are not merely creatures like the others, but children of God, partakers of His nature, brothers of Jesus Christ, His co-heirs, destined for the inheritance of heaven; living members of the mystical body of Christ, of whom He is the head, and the Holy Spirit the soul. In such a vision and consideration

Translated by churchlatin.ai, a product of Boyne Archives

of yourselves, you measure, in some way, the depth and the...

[*Latin ed. p. 498*]

4.98 Acta Apostolicae Sedis - Commentarium Officiale: Considerate la sublimità delle parole con cui l'apostolo S. Paolo vi rivolge: «Il vostro corpo est templum Spiritus Sancti, qui in vobis habitat, et qui à Deo est; et vos non estis vestri». La vera nobiltà del cristiano. 1 Dio, che mirabilmente creò la dignità della persona umana e più mirabilmente l'ha restaurata, ci ha resi partecipi della divinità del Suo Figlio, Gesù Cristo, il quale si degnò di partecipare della nostra umanità: ecco la vera e altissima nobiltà della nostra anima; ecco la nobiltà del Cristiano; ecco la nobiltà di ciascuno che vive nello stato di grazia santificante. Ma che cosa è la grazia santificante? È quella candida veste che, alla sacra fonte del battesimo, rigenerati per l'acqua e per lo Spirito Santo, ci circondò e ci rese figli di Dio; veste da cui emanano e traspariscono le gemme della fede, della speranza e della carità; di quella carità che è regina e custode non meno della grazia stessa che di tutte le virtù e di tutti i doni che la accompagnano. O diletti giovani, conservate e difendete questa nobiltà e questa grazia che giustificano e santificano. È una nobiltà che non proviene dal sangue o dalla gloria degli avi e dei padri, ma dalla Passione e dal sangue di Cristo, nella cui onda cremisi imbiancano le loro vesti i martiri e i beati del cielo. * Custodite questa mistica veste contro tutti i nemici che la insidiano e la assalgono dentro e fuori di voi, nell'ombra e nella luce, in tutti i passi del vostro lieto e ingenuo cammino. 2 Necessità della cooperazione alla grazia. Una così eccelsa nobiltà, al pari di ogni altra, impone doveri e obblighi, tanto più gravi e imperiosi, quanto più è personale, e dipende da voi il mantenerla e accrescerla, sotto la mano di Dio. Giacché il grande mistero dell'opera della redenzione non si attua né si compie alla maniera di un moto meccanico e irresponsabile; ma, in chi è giunto all'uso di ragione e distingue il bene dal male, esige sempre il concorso e la cooperazione volontaria. Dio non salva che chi vuole salvarsi. Tale è la suprema volontà di Lui riguardo alla persona umana, che Egli creò e volle dotata di libertà, di coscienza e di responsabilità. Questa libera cooperazione umana Dio la domanda per il Suo regno quaggiù, in tutto il campo immenso della Chiesa, quale società visibile per la diffusione e la custodia della fede, per la conversione e la salvezza delle genti. Il padrone della messe chiama collaboratori alla semina. (1 Cor., vi, 11. Cfr. Ordo Missae. Cfr. Apoc., VII, 15.)

[*Latin ed. p. 499*]

499 season and harvest; and He wills and commands that everything which they contribute and accomplish through the use of their own strength in the Church – always for Christ, with Christ, and in Christ – be planned, and finally, they should not hesitate to say: "We are unprofitable servants."

Translated by churchlatin.ai, a product of Boyne Archives

5. The marvelous work of the Church through the centuries. You who study grace and its power, behold the magnificent monument of Catholic doctrine. What it presents today is the sacred temple of Christian faith and wisdom, erected with powerful spiritual labor, never interrupted through the centuries, always vigilant and austere, to bring forth and make shine from the treasure of revelation, sealed with Christ and the Apostles, the truths brought from heaven, to set them in clear light, to give them a crystalline form, and to fortify them against the assaults of every error. Contemplate the marvelous spectacle of the sanctification of men and peoples, tamed, educated, and raised up to a true Christianity of faith and morals; consider the glories of the history of the Church, of its direction and administration, of the protection and defense of its life and unity against internal and external enemies, against heresies and schisms, against decay and weakness. Study and admire this divine marvel of the Church, raised upon the foundation of Peter, from the cathedrals and the humble chapels extending to the borders of the world; and then give glory to God, and acknowledge together that this entire prodigy has been accomplished through the gigantic effort of men, willing co-operators and instruments of God, to whom, from century to century, in the perpetual change of times and circumstances, such missions were entrusted.

A profound thought of the ancient Greeks. Does what is true for the Church perhaps cease to be true for the life of faith and grace of every Christian, of each one of you? The ancient Greeks had a saying of profound meaning: "Before perfection, the gods placed sweat." The fabulous gods, who do not save, we do not know; we know only one God, our Savior. But, having said this, you can well apply that motto, springing from the depths of the human soul, also to supernatural perfection, to the life of grace, but with this reservation: that human effort alone, however much it sweats, will never attain grace, which, as it is of divine origin and order.

[*Latin ed. p. 500*]

500 Acta Apostolicae Sedis - Commentarium Officiale: Supera in infinitum omnia creata et omnem energiam naturalem. In mundo supernaturali, qui est regnum vitae aeternae, solus Deus est initium omni progressu qui ibi ducit: Ille dabit gratiam, Ille dabit gloriam: *Gratiam et gloriam daMt Dominus.* Sed progressus gradualis et elevatio gratiae, perseverantia in ea, incrementum in ea, et fecunditas in bonitate et sanctitate, quae etiam ad proximum se effundat, est cumulatio perfectionis quam Deus non concedit sine quotidiana et horaria vestra cooperatione. Sicut sine continuo exercitio physici non datur robustezza naturalis; ita sine continuo exercitio spirituali non est firmitas et constantia supernaturalis. Numquid Sanctus Ignatius non vocavit *Exercitia Spiritualia* illud praetiosum libellum, in quo dat instructiones et normas ad fieri Christianum perfectum? Vos iam discipulati estis, vel crescentes discipulabimini, professionem aut artem;

Translated by churchlatin.ai, a product of Boyne Archives

sed etiam fieri bonum Christianum est profession, est ars, immo est ars artium, quia est ars vitae totius.

6 Regnum caelorum non conquiritur pusillanimitate nec ignavia. Et haec ars unum solum magistrum habet: *Magister vester unus est, Christus.* Iesus est Magister admirabilis, mitis et humilis corde, sapientissimus et potentissimus, qui de se ipso pascit discipulos suos, quia caro eius vere est cibus et sanguis eius vere est potio. Schola eius est altare; altare eius est mensa, ubi gustatur panis caeli, qui omnes dulcedines habet. O iuvenes, qui dulcedines vitae fugacis in hac valle lacrimarum quaeritis, appropinquate mensae Christi: *O taste, and see that the Lord is sweet.* Cogitate deenergiis spiritualibus potentissimae vitae quae emanant ex Sacra Eucaristia. Sed ubi reposita est eius efficacia? Fortasse in eo quod vos sine labore exponatis vobis ad contentiones et pericula fidei et virtutis? An potius in virtute quam Christus vobis concedere vult in Sacra Communione, ut vos armet fortibus, discipulos et milites suos, ad initandum et persequendum cum perseverantia illam pugnam diurnam quae vos abstinet a peccato, vos consolidet in virtute et vos crescat in Christo? In vita Christiani, quae est militia omni hora, non est quietismus, nec locus stationis aut requies, nec refugium laetae inertiae. Regnum caelorum acquiritur cum virtute, et violenti conquiperunt illud; non conquiritur cum pusillanimitate nec cum ignavia.

[*Latin ed. p. 501*]

Acta Pii PP. XII 501: The observance of the commandments is a sign of love. But the altar of Christ is also a school of love, of that love which is not of word or tongue, but of deed and truth; of that love which is the observance of His commandments. "If you keep my commandments," declared the Divine Master, "you will abide in my love, just as I have kept the commandments of my Father and abide in His love." Do you wish to remain in the love of God, the supreme good and the life of the soul? Know how to rise above yourselves and your passions. Do you wish to observe the holy law of Christ? Have a young heart, which, for Christ's sake, does not hesitate to renounce the world, the flesh, and Satan. If the way to heaven is arduous and harsh, a powerful companion accompanies your steps, guiding you, supporting you, strengthening the weak, healing the sick, and raising up the fallen: this is the divine grace, always ready and eager to instill and renew in your soul that devoted life, the essence of which, leading to eternal life, flows into the infinite torrent of divine joy itself, which is the possession of God. But to arrive there, even supported and vivified by the grace of Christ, you yourselves must walk the path, the path marked by commandments, sacrifice, and the cross, which Christ Himself, above all, trod.

To you, beloved young people, strive more than for the life of the body to hold in highest esteem the life of the soul; for what would it profit you

Translated by churchlatin.ai, a product of Boyne Archives

to live a thousand years and to conquer the entire universe, if you lost your soul? Is not grace the greatest and most precious treasure that you carry in your heart? And the most precious treasures are guarded and defended with the greatest diligence and courage. Guard the grace, guard the friendship with God, without which we can do nothing in the supernatural order: "Without Me, you can do nothing," said the Divine Savior. The truth of Him, who is the way and the life, if it is the sun of your mind and your youth, will surround you with a shield against the dangers of the night, against the arrows of the day, against the plague that lurks in the darkness, against the contagion that wreaks havoc at midday. But the great means of obtaining grace, of preserving the love of Christ which fulfills His commandments, is prayer, which is itself a grace that invokes grace. Pray. Pray together with the Church, your Mother, who in the beginning...

(References: Ioan., I I I , 1 8; Ioan., X V , 1 0; Ioan., X V , 5; Psal. XO, 5-8.)

[*Latin ed. p. 502*]

502 Acta Apostolicae Sedis - Commentarium Officiale. The Sunday after Pentecost: Thus, we pray: "O God, in you do those who hope find strength, hear our prayers favorably: and because, without you, mortal weakness can accomplish nothing, grant help through your grace, that in fulfilling your commands, we may please you both in intention and in action!" May you crown your generous "campaign" with this beautiful prayer. To fulfill such a desire, we impart, from the heart, to you, dear children, to your parents, relatives, and companions, to all the beloved youth of the Catholic Action, along with its Assistants, Presidents, and Directors, Our paternal Apostolic Blessing.

His Holiness, on the 22nd day of the month of November, in the year 1837, responded with most noble words to the Most Reverend Ioseph Manuel Llobet, who, as Envoy Extraordinary and Plenipotentiary of the Republic of Argentina, presented public letters with free mandates.

"Sir Ambassador: Chosen by the confidence of your Government as a worthy successor to the illustrious statesman, the Most Excellent Doctor Enrique Ruiz Guiñazú, Your Excellency appears before Us today to present to Us the solemn letter with which the Most Excellent Vice-President of the Nation of Argentina, exercising the Executive Power, accredits you as Extraordinary and Plenipotentiary Ambassador, and thus begins a position whose extensive and elevated functions will provide fertile ground for the talents of your mind and profound satisfaction for the aspirations of your soul.

After having dedicated your best energies with ardor and success to the good and the economic and political progress of your people, so close to Our heart, Your Excellency enters today a spiritual arena, a chosen field of work, worthy of the effort of the noblest spirits, and which rewards the care and labors devoted to it with the crown of imperishable merits.

Translated by churchlatin.ai, a product of Boyne Archives

We recognize a special design of divine Providence in the fact that, before placing upon Our weak shoulders the weight and responsibility of the supreme pastoral ministry, We have been united in living and still effective contact with the peoples of Latin America. The Most Holy Sacrament illuminated Our first encounter with that important part of the Lord's flock, so deeply rooted in faith and so rich in hopes for the future; and what is accomplished under its divine light does not wither or age with time, as do the things of the world."

[*Latin ed. p. 503*]

503 In those unforgettable days of October, which Your Excellency has just recalled, our first personal contact was established with that people of whom Your Excellency is, before Us, the authorized interpreter. Then, we beheld, as it were, a surging sea surrounding the gigantic altar of the Park of Palermo, a people in prayer, a government in prayer, an army in prayer, all together "cor unum et anima una" in the homage rendered to the Most High, in exemplary union with the Successor of Peter. Those days were etched in our heart, with characters that will never fade, the multitudes of men, of women, of young people, and the endless lines of the little ones. This splendid vision was before our spirit, not as a vague memory of the past, but as a present event, while Your Excellency recalled with devout emotion those days, and assured Us, to Our joy and comfort, that even today the spiritual fruits of that providential event are still alive in the government and in the people; that rulers and the ruled see in the Cattolica Church the divine and inexhaustible source of the most noble and beneficial initiatives, even in the realm of a humanly dignified and morally elevated formation of political and social life. If it is true that the Church does not wish to involve itself in disputes concerning the opportuneness, utility, or earthly effectiveness of the various temporal forms that may be assumed by institutions or purely political activities; it is no less true that it cannot, nor does it wish, to renounce being the light and guide of consciences in all those matters of principle in which men, or their programs, or their works, may run the risk of forgetting or denying the eternal foundations of divine law. When mutual trust, which is so beneficial and honorable, reigns between ecclesiastical and civil authorities, as Your Excellency alluded to, copious and ordered forces spring forth from this fortunate harmony in the fields of work most in need of cultivation today. Everything that means to spread, deepen, and perfect the works of social assistance that extend their benevolent hand to the most destitute among the poor, and that give a place of honor to the physical and moral well-being of youth, is an activity in which the Church ardently desires to offer its disinterested work as the Good Samaritan, forming and dedicating the largest possible number of members, both of the secular clergy and of religious orders and congregations of men and women, to the fruitful

Translated by churchlatin.ai, a product of Boyne Archives

collaboration in the work of salvation and of social progress, one of the most pressing duties of our time. Therefore, we listened with great pleasure to what Your Excellency said about the extent to which your government...

[*Latin ed. p. 504*]

The Acts of the Apostolic See – Official Commentary – appreciates the increasingly active role that the secular and regular clergy are taking, amidst their pastoral ministries, in educational, charitable, and social work, for the good and progress of the people. With the same pleasure, we celebrate the honorable recognition that the Government bestows upon the growing social activity of women in Strasbourg. Your Excellency can be assured that, on our part, we will do everything in our power to ensure that the impulses of Christian fraternity and charity, which spring from the Gospel, become a reality and an increasingly fruitful action among our beloved sons and daughters of Strasbourg, and that thus a multitude of generous men may arise, to whose compassionate hand and charitable heart no call will ever be made in vain. With these sentiments, while we ask Your Excellency to present to all the members of the Most Excellent Government of Strasbourg our heartfelt wishes for their work, which is doubly arduous in these difficult times, directed towards the well-being of the country and its preservation from the consequences and repercussions, both material and moral, that stem from the present calamitous conflict, we wholeheartedly bless all our sons and daughters of that most noble nation, and we implore the Almighty to extend over it now and always the protection of His divine hand. Finally, concerning Your Excellency, Mr. Ambassador, and your collaborators in your high office, while we give you our most cordial welcome and assure you of our special benevolence, we implore the most abundant and choicest blessings from Heaven.

III, Supreme Pontiff, on the 30th day of the month of November in the year 1941, in the sixth year of our pontificate. In the Academy of Sciences, in the presence of the Most Reverend Cardinals, the Most Reverend Legates of Foreign Nations, and the members of the same Academy, and other Prelates of the Roman Curia and distinguished men, these words were spoken.

It brings joy to our heart to return to this hall of the Pontifical Academy of Sciences, among this assembly of Lords Cardinals, illustrious Diplomats, noble figures, and eminent masters of knowledge, and among you, members of the Pontifical Academy, valiant investigators of nature, its manifold manifestations, and its history, called to constitute this high scientific institute by our wise predecessor, Pius XI, a keen admirer of the progress of the physical sciences and the depths that they explore, even deeper than the immense precipices that he contemplated on the peaks of the Alps. But

Translated by churchlatin.ai, a product of Boyne Archives

we...

[*Latin ed. p. 505*]

The Acts of Pope Pius XII, section 50, speak of the esteem and appreciation he held for your scientific merits, and at the same time, for his own work, which, by a secret divine counsel, has become our inheritance. If we were to fail to render honor and gratitude to him, thereby increasing the honor to you, representatives of so many nations, as it was our intention when we bestowed upon you the title of "Excellency," a title which is nothing more than a recognition of that true scientific excellence which you possess and which elevates you before the world. The honor and greetings we offer to you, and especially to your most deserving and tireless President, extend from our heart beyond the threshold of this gathering to the other Academics, to whom the harsh events of the present time have and not permitted to come here from their countries. Within this learned and welcome assembly, the joy we feel is almost a sweet drop of comfort to the bitterness that the fierce conflict of nations, all dear to us, causes us; and for this comfort, we are also indebted to God, to whom we raise our most confident hopes every day, that He, provident and benign, may illuminate, heal, and forgive, directing and moving all things towards that goal where His mercy triumphs more than His justice. The Lord, the all-knowing God, the Creator of the universe, to Him our thoughts and our hearts also rise in this hall of sciences; for that God who governs the universe, the course of time, and the happy and sad events of the peoples, is also the Lord, the all-knowing God: *Deus scientiarum, Dominus*. His infinite wisdom makes Him the Master of heaven and earth, of angels and men: in Him, the Creator of the universe, are hidden all the treasures of wisdom and science. In Him is the ineffable knowledge of Himself and the infinite imitability of His life and beauty; in Him is the knowledge of being born and being reborn, of grace and health; in Him are the archetypes of the wonderful dances of the planets revolving around the sun, of the suns in the constellations, of the constellations in the labyrinth of the firmament, to the very furthest shores of the ocean of the universe. He moved from the center of the inaccessible light of His eternal throne to create heaven and earth, and beside Him was His Wisdom, who delighted in recreating herself in His presence; He spoke to nothingness from the threshold of His eternity with the power of His voice; and nothingness was overwhelmed and vanquished by the appearance of heaven and earth at the sound of that omnipotent cry. *Ex nihilo nihil fit*, Reg. II, 3; cf. Colossians, II, 3; Proverbs, VIII, 30: "Do not multiply to speak lofty things, boasting."

[*Latin ed. p. 506*]

50b* Acta Apostolicae Sedis - Officially, this commentary originates from the hand of man and of every creature, but not from the voice of

Translated by churchlatin.ai, a product of Boyne Archives

God: "For he spoke and they were made." And just as the heavens and the earth were made, and the earth was without form and void, and the Spirit of God moved upon the face of the waters; so was man formed from the dust of the earth, and God breathed into his face the spirit of life, and man became a living soul. Behold the macrocosm, which is the universe of worlds, before the microcosm, which is man; man, the small, minute world of the spirit, which surrounds and covers, like a luminous arch, the firmament, the firmament immense in material bulk, less than man in spiritual emptiness. 4 5 6 7 God, the Teacher of Man. On that day, when God formed man and crowned his forehead with the diament of His image and likeness, constituting him king over all the living creatures of the sea, of the heavens, and of the earth, on that day the Lord, God, all-knowing, became his teacher. He taught him agriculture, to cultivate and to keep the delightful garden in which He had placed him; He led him to all the animals of the field and all the birds of the air, that he might see how to call them; and He gave to each its proper name; but, even amidst that multitude of beings subject to him, he felt sadly alone and sought in vain a face that resembled him and had a ray of that divine image, upon which the eye of every son of Adam shines. Only from man could another man come, who would call him father and progenitor; and the help given by God to the first man also comes from him, and is flesh of his flesh, formed into a companion, who has the name given by man, because she was taken from him. At the summit of the living, man, endowed with a spiritual soul, was placed by God as prince and sovereign of the animal kingdom. The numerous investigations of both paleontology and biology and morphology on other problems concerning the origins of man have, so far, brought forth nothing positively clear and certain. Therefore, nothing remains but to leave the answer to this question to the future, if, one day, science, illuminated and guided by revelation, will be able to give certain and definitive results on such an important subject. 8 9 1 0 11 " * Psalm XXXII, 9. * Genesis, I, 1-2. Genesis, II, 7. S. Th. I, q. 91, art. 1 in corp. * Genesis, I, 26. * Genesis, II, 15. 4 " Genesis, II, 19-20. " Genesis, II, 28.

[*Latin ed. p. 507*]

Acts of Pope Pius XII, 507. The Greatness of Man. Do not be surprised if, before you, who have with such keenness studied, investigated, and analyzed the brains of men and irrational animals, We extol man, who raises his forehead, illuminated by that intelligence which is the exclusive heritage of the human species. True science does not lower or humiliate man in his origin, but elevates and exalts him, because it sees, discovers, and admires in every member of the great human family the imprint, more or less vast, stamped upon him by the divine image and likeness. Man is great. The progress that he makes and promotes in the physical, natural, mathematical, and industrial sciences, eager for ever better and more exten-

Translated by churchlatin.ai, a product of Boyne Archives

sive and secure advancements, is it not simply the effect of the dominion that he still exercises, albeit limited and achieved with laborious effort, over the inferior nature? And when, as at present, did human ingenuity seek, study, scrutinize, and penetrate nature in order to know its forces and forms, to dominate them, to bend them to his instruments, and to use them for his own purposes? Man is great, and he was greater in his origin. If he fell from his first greatness, by rebelling against the Creator, and went into exile and wandered outside the garden of delights, sweating with his brow for the bread that the earth gave him among thorns and thistles; if the heavens and the sun, if the cold and the heat, if shelters and forests, if so many other uses and labors, discomforts of places and conditions of life, humbled his face and figure; if that remnant that remains to him of the empire he received over the animals is nothing more than a fleeting memory of his power and a slight fragment of his throne; even in his ruin, he rises great, by that divine image and likeness that he carries in his spirit, and for which God so delighted in the human creation, the last work of His creative hand, that He did not despise or abandon it in its fall, and to raise it up, He Himself "became like unto man, and for his condition was made man, compassionate of our infirmities, tempted in all things, yet without sin," to take away sin. The Man Who Scrutinizes the Universe and His Conquests. Two gifts, which elevate him far above both the world of celestial spirits and the world of bodies, make man great, even after the Fall: intellect, whose eye spans the created universe, surpassing the heavens (Genesis 1:18-19; Philippians 1:7; Hebrews 4:15).

[*Latin ed. p. 508*]

508 Acta Apostolicae Sedis - Commentarium Officiale, eager to contemplate God; and the will, endowed with free will, the servant and mistress of the intellect, which makes us, in varying degrees, masters of our thoughts and our actions, before ourselves, before others, and before God. Are not these the two great wings that elevate you to the heavens, O you who scrutinize the vault of the sky, and through the darkness of night awaken you from sleep to count the suns and the stars* to measure their movements, to question their colors, to discover their courses, their meetings, and their collisions? Truly, you giants are elevated: with the wide view of your telescopes, you number the stars and dissect their spectra, you pursue the vortices and the flashes of the nebulae, and you give them names; but you must bow to the science of God, who better than you determines the number of the stars and calls them all by name, *numeravit multitudinem stellarum, et omnibus eis nomina vocat*. The crystal heavens have vanished. The geniuses of Kepler and Newton rediscovered in the heavens the terrestrial mechanics; you, in the flames and the light of those rotating worlds, discovered the kindred elements of our globe; and by uniting heaven and earth, you extended the empire of physics, already rich in its experimental,

Translated by churchlatin.ai, a product of Boyne Archives

theoretical, applied, and mathematical paths, with so many other sciences as the ingenuity, investigation, industry, and union of human endeavors have multiplied and promoted, up to the victories of atomic and nuclear physics.

From the infinitely great to the infinitely small. In the depths of the firmament, you scrutinize, during the "astronomical nights," those "Supergalaxies," or "Groups or Clusters of Nebulae," which—as one of you, illustrious Academics—has noted—"constitute the most marvelous phenomenon that observations reveal to us, and whose immense grandeur truly surpasses every intellect and every imagination": colossal families, each of which is formed by thousands of "Galaxies," each of which in turn is an immense stellar system with a diameter of many thousands of light-years and contains within it millions of suns. But in this field, you await much from the inauguration, which you hope will not be far off, of the great reflector with a diameter of five meters, on Monte Palomar in California, with which the sphere of exploration of the universe may perhaps expand to a thousand million light-years! But from this infinitely great, you descend to explore the infinitely small.

[*Latin ed. p. 509*]

The smallest particle of matter, the atom, is truly minuscule. Who could have imagined, a hundred years ago, the enigmas contained within that incredibly small particle, which occupies a space of one ten-millionth of a millimeter! At that time, the atom was considered a very small, homogeneous globule. Modern physics sees in it a true microcosm, in which profound mysteries are hidden, such that, despite the most refined experiments and the use of the most modern mathematical instruments, research is still only at the beginning of its conquests in understanding the structure of the atom and the fundamental laws that govern its energies and motions. Thus, the continuous change and transformation of all material things is now more evident than ever, even in the chemical atom, which for a long time was considered immutable and imperishable. Only one thing is immutable and eternal: God. "The heavens shall perish, but thou shalt abide; and they all shall grow old as a garment. And as a garment shalt thou change them; and they shall be changed: but thou art the same, and thy years shall not fail." "The heavens shall be taken away as if they were smoke, and the earth shall wax old as a garment; and they both shall be taken away, and as to a corner they shall vanish. But thou art the same, and thy years shall not fail." In this way, you venture into the vast fields of experience, seeking the laws of matter and the phenomena that constitute the unity, variety, and beauty of the universe.

The order in the universe reveals the hand of God. Is the universe silent before you? Does it have nothing to say to satisfy the deep tendency of your intellect for a grand synthesis of the sciences? for a synthesis that reflects

Translated by churchlatin.ai, a product of Boyne Archives

the order of creation? In the universe, the most worthy of consideration is the arrangement of order, which together distinguishes and unites it, intertwines and links its various parts and different natures, which hate and love, repel and embrace, flee and seek, combine and disintegrate, disappear into one another and reappear, conspiring to snatch from the sky the flash, the lightning, the thunder, the clouds, of which we so terribly see disturbing the earth, the sky, and the seas in our days. You marvel at how each of these natures and elements operates according to the different instinct of its own inclination and depends on a principle, unknowingly, and conspires to a purpose, unwillingly, in the apparatus of inorganic and organic chemistry, servant of industry and medicine; in such a way that the world of bodies...

[*Latin ed. p. 510*]

The Acts of the Apostolic See – a commentary official, devoid of that which informs and enlivens it, and without understanding which governs and guides it, yet it moves by reason, as if it lived, and acts according to design, as if it understood. What is this, if not the most evident demonstration that the world possesses within itself the hand of that Master, invisible in itself, but manifest in the work, which is the omniscient God, the orderer of the universe with supreme art? You seek the laws that govern the synthesis of nature and creation; and of these laws, you seek the reason, astonished and silent before the movements of nature, which in your hands and in your chains moves and agitates, sometimes threatening, with an indomitable force that does not come from you. The ingenuity, will, and action of man, with his machines and instruments, cannot disturb the order of nature; it can reveal it, as you, doctors and surgeons, with the anatomical knife, reveal the heart and brain, the muscles and veins, the most intimate secrets to discover in the human body, the paths of life and death, to help life and repel death. Let us, illustrious Academics, raise our thoughts to the Master of the sciences, a Master not of a wisdom learned from others, but His own, the creator of the very matter that He presents for the contemplation and study of human ingenuity. Is there perhaps a conflict between the investigation of physical nature and the human intellect? between the sciences and philosophy? Certainly, there is a struggle between the sciences, which in the order of nature do not see the hand of God, and that philosophy which in the laws of nature recognizes the ordering of divine reason, which cares for and governs the universe. Does philosophy wish to be an ideal dream that confuses God and nature, that dreams of visions and illusions of idols of the imagination? Is it not, rather, philosophy to hold firm the foot in the reality of things that we see and touch, and to seek the deepest and highest causes of nature and the universe? Does not all our knowledge begin with the senses? Whence come the laws? Observe social life. Do not all the servants of the same head of household have an order among themselves,

Translated by churchlatin.ai, a product of Boyne Archives

being subject to him? And does not the head of household and all the other citizens maintain a reciprocal order with respect to the head of the city, who, in turn, has with all the others a certain order with respect to the King or Head of State? The universe, – as the great philosopher of Stagira, after Homer, already declared – does not wish to be governed badly: it is not good for many to command; let there be one commander: OVK àyaOòv 17 18 icdkvKoipavirj 'eïs Koipavos earoì, eis ßamAevs. 19 17 Cf. BARTOLI, On the Greatness of Christ, ch. 2. 18 Iliad, XI, 204. ARISTOTLE, Metaphysics, I XI, ch. X in fine. 18

[*Latin ed. p. 511*]

Acta Pii Pp. 511. XII. Deus unicus imperator et legislator universi.

Ordo in multiplicitate et diversitate rerum creatarum. Deus est unicus imperator et legislator universi. Est sol, qui in infinita magnificentia lucis suae, expandit et multiplicat radios suos, similitudines sui, in omni campo creationis; sed nulla imago potest aequare. Sic etiam homo, cum non invenit unum vocabulum quod sola sufficiens conceptum mentis exprimat, multiplicat verba variis modis. Ecce, in multiplicitate creaturarum, diversitas naturarum eorum et vestigium divinum, secundum quod plus vel minus ad Deum accedunt in similitudine esse, quod possedunt. Vos qui intimè naturam rerum studetis, nonne invenitis quod diversitas eorum gradibus perficitur? Ab stratis geologicis, ab mineralibus, ab corporibus inanimateis, ascenditis ad plantas, ab plantis ad animalia irrationalia, ab animalibus irrationalibus ad hominem. Nonne diversitas rerum requirit non ut omnia sint aequalia, sed ut in eis resplendeat ordo gradibus? In hoc ordine et in his gradibus, videmus naturas et formas diversas dispositas ad perfectionem et vim, ad actionem et finem, ad reactionem et compositionem, ad substantiam et qualitatem, unde oriuntur proprietates, operationes et agentes diversi, cum impressionibus reciprocis et effectibus differentibus, quae rationem habent in diversitate impressa a Creatore in naturis rerum, determinatis et ordinatis ad finem et actionem particularum. In hac necessitate naturali inerenti rebus, quae nihil aliud est quam impressio producta a Deo qui omnia ad finem dirigit, sicut arcarius sagittam ad signum intendit, stat lex naturae corporum, lex immutabilis in ipsa natura eorum. Sicut homo, mandato suo, in alio homine sibi subiecto, imprimit principium operandi internum, ita Deus imprimit in totam naturam principia propriis actionibus; et sic, summus factor universi, Deus et magister scientiarum, *praeceptum posuit et non praetendit*.

Ita, — magisterialiter docet magnus Doctor Aquinas — , cum interrogatur de causa effectus naturalis, rationem eius dare possumus per aliquam causam proximam, qualis est proprietas naturalis rerum, dum omnia referimus ad voluntatem Dei, ut ad causam primam, sapientem institutricem totius naturae. Sic, si quis, cui interrogatur, "Quid est causa hujus?", respondet: "Est hoc et hoc," et sic, per causas proximas, ad causas remotas

Translated by churchlatin.ai, a product of Boyne Archives

pervenit, sed omnia referre debet ad voluntatem Dei, quae omnia movet et dirigit.

Contra Gent., 1, c. 97.

S. Th., p. I, q. 103, art. 1 ad 3.

S. Th., II-II, q. 93, art. 5.

Psal. CXLVIII, 6.

ACTA, vol. VIII, ann. 13.

[*Latin ed. p. 512*]

Acta 512 Apostolicae Sedis — Commentarium Officiale. Because fire warms, the answer is because God wills it; it would answer justly, if it intended to reduce the question to the primary cause; but rather, if it intends to exclude all other causes.

24. All men are brothers in the school of God. Even in us, creatures of God, the primary cause impressed a law, which is a sublime instinct, entirely particular to man, towards the immediate knowledge of the Creator; a desire, "which is a spiritual motion, and never ceases until the beloved object makes it rejoice." If our flesh comes from dust and will return to dust, our spirit is immortal, coming from God and yearning to ascend, through the ladder of the sciences of this world, which does not fully satisfy the immense longing for truth that agitates us. The world is the school of God, the master of all science; and when its form passes away, we remain alone before the Master. Let us bow before His wisdom, which is unsurpassed in its mysteries, and in the counsel of having given to humanity this globe, so full of wonders, and enveloped by millions of even more brilliant and immeasurable wonders; wonders which, contemplated by the Creator on the day He completed them, He saw that all were very good. You yourselves do not doubt this; you who, to the extent that you understand, perceive the quantity, the manner, and the degree of perfection, the number, the diversity, and the beauty of the various degrees, the weight, and the different inclinations towards their own ends and operations; you who love and skillfully promote science. Is not your science perhaps a brilliant reflection of the divine science, hidden, speaking, and gleaming from the bosom of things? Yet, in the hands of men, science can be transformed into a double-edged sword, which heals and which kills. Look at the bloodied fields and seas, and then tell me, was it for this that the benign and omniscient God made man like Himself, redeemed him from his sin, and renewed him with celestial favors, and bestowed upon him such a high intellect and a warm heart, to recognize an enemy in his brother?

In the school of God, we are all brothers; brothers in the contemplation, the study, and the use of nature; brothers in life and in death; may it be that, before the cradle of a Divine Infant, who silently loves, watches, and judges humanity, all men may return to being brothers in love and concord, in the

Translated by churchlatin.ai, a product of Boyne Archives

victory of good over evil, in justice and in peace!

25. Contra Cent., 1. III, cap. 97 in fine.

26. Purgatorio, XVIII, 32-33.

27. Gen., I, 31.

[*Latin ed. p. 513*]

The Sacred Congregational Acts of the Most Holy Congregations.

SACRED CONGREGATION CONSISTORIAL.

PROVISION FOR CHURCHES.

Most Holy Lord Our Pope Pius XII, by the divine Providence, through successive decrees of the Sacred Congregation Consistorial, has provided for the following churches, each with a new pastor:

October 17, 1941. – To the Cathedral Church of Coire, He appointed the Reverend Christian Caminada, as Vicar Capitular and Canon of the Chapter of Coire.

November 22. – To the Cathedral Church of Jacarezinho, He appointed the Reverend Ernest a Paula, General Vicar of the archdiocese of São Paulo in Brazil.

November 27. – To the Cathedral Churches of Parentina and Pula, perpetually united, He appointed the Reverend Raphael Maria Radossi, of the Order of the Friars Minor Conventual, as parish priest of Saint Mary of Glory in Venice.

December 12. – To the Cathedral Church of Namen, He appointed the Reverend Andrea Oharue, who had previously been the Apostolic Administrator of that diocese.

December 14. – To the Cathedral Church of Campinas, He appointed His Excellency Paul a Tarso Campos, who had previously been the Bishop of Santos.

[*Latin ed. p. 514*]

514 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH -

I. ESTABLISHMENT OF CHURCHES

In accordance with the decrees of the Sacred Council, given below, for the propagation of the Christian name, Our Most Holy Lord Pope Pius XII,

Translated by churchlatin.ai, a product of Boyne Archives

by divine Providence, has deigned to establish the following churches:

— To the Cathedral Church of St. Peter in Arcis Gallicae, also known as Martinique, He appointed the Reverend Henry Mary Varin de la Brunéllère, a priest of the Congregation of the Holy Spirit. November 12th.

— To the titular episcopal Church of Myricenae, He appointed the Reverend Maximilian Spiller, of the Society of St. Joseph in Taurinensi, whom He established as Apostolic Vicar of Naples. November 25th.

— To the titular episcopal Church of Ipsus, He appointed the Reverend Casimir Rembert Kowalski, a member of the Order of Friars Minor, whom He established as Apostolic Vicar of Wuchang. October 10th, 1941.

II. DESIGNATION FOR APPEALS

According to canon 1594 § 2 of the Code of Canon Law, the Apostolic Prefect of Fort Jameson has designated the Tribunal of the Apostolic Vicariate of Shiré for the appeals of matrimonial causes within his Prefecture, which are initially heard before the judicial college of the Apostolic Vicariate of Nyassae.

This designation was approved by Our Most Holy Lord Pope Pius XII in an audience on October 16th, 1941.

[*Latin ed. p. 515*]

The Sacred Congregation of Rites, 515, in Verona. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, MAGDALENA OF THE MARCHES, OF CANOSSA, FOUNDRESS OF THE INSTITUTE OF THE DAUGHTERS OF CHARITY. REGARDING A DOUBT: Whether, with the approval of her virtues and of two miracles, it is possible to proceed safely to the solemn beatification of the aforementioned Venerable one. Humility is the foundation of all Christian perfection; charity is its crown and its summit. "Do you wish to be great?" says Augustine beautifully, "Begin from the smallest things: are you thinking of constructing a great building of great height? First, consider the foundation of humility" (De serm. Domini, 10). The Venerable Magdalena of the Marches of Canossa constructed a great spiritual edifice for the salvation of souls through the Institute of the Daughters of Charity, but she erected a higher one in herself; and the foundation of both, whether in herself or in her spiritual family, the wise legislator established in Christian humility. Hence, so many wonderful works of charity were not only accomplished by her herself, but also by her Daughters, following so closely the footsteps of their most devoted Mother, throughout Italy and in other regions, especially among the non-believers, and continue to be performed generously even to this day. Therefore, wisely, your immortal predecessor, the Most Blessed Father, Pope Pius XI, speaking of the Venerable Magdalena, foretold that charity and humility

Translated by churchlatin.ai, a product of Boyne Archives

were wonderfully united in her, and that from this mutual cooperation, she brought forth other virtues. These virtues, whether theological or cardinal, and those connected with them, reached the heroic degree, as the same Pontiff declared, through the decree of this Sacred Congregation, on the eighth of the Ides of January, in the year 1927, after all that was required by law had been observed. To this human testimony, a divine one, namely, miracles, has also been added, which miracles were approved this very year, on the feast of the Assumption of the Blessed Virgin Mary. In order that a safe path may be opened for the celebration of the solemn beatification, it is required by law that the Most Reverend Cardinals, Official Prelates, and Fathers, Consultors of the Sacred Congregation of Rites, should express their opinion on the following doubt: Whether, with the approval of her virtues and of two miracles, it is possible to proceed safely to the solemn beatification of the aforementioned Venerable one.

[*Latin ed. p. 516*]

516 Acta Apostolicae Sedis - Official Commentary concerning the Beatification of the Most Reverend Servant of God, which is to be presented by the Cardinal Relator. Therefore, on November 11th of this year, the Sacred Congregation of Rites, convened before His Holiness Pope Pius XII, in which the undersigned Cardinal, Prefect of the Sacred Roman Consistory, and the Most Reverend Magdalena Ponens, or Relator of the Venerable Cause, proposed this question. Reverend Cardinals, and all others present, gave their assent to the affirmative, which the Most Blessed Father graciously accepted, but He deemed it prudent to defer His ultimate judgment, seeking greater enlightenment from God through His prayers and those present. He chose this day, the twenty-fourth Sunday after Pentecost, to pronounce His judgment. Therefore, having summoned the undersigned Cardinal, the Reverend Father Salvatore Natucci, General Promoter of the Faith, and Myself, Secretary, and having reverently offered the Most Sacred Host, He declared: "It is permissible to proceed to the solemn Beatification of the Venerable Magdalena, Marchioness of Canossa." He ordered that this decree be promulgated and recorded in the acts of the Sacred Congregation of Rites, and that Apostolic Letters, sealed with the Fisherman's Ring, be issued concerning the solemn Beatifications to be celebrated whenever desired in the Basilica of the Vatican. Given in Rome, on the 16th day of November, in the year of Our Lord 1941. C. Card. SALOTTI, Archbishop, Prefect. L. S. A. Carinci, Secretary. SACRED CONGREGATION FOR EXTRAORDINARY ECCLESIASTICAL AFFAIRS. INDULGENCE. Considering the particular circumstances of the present day, His Holiness Pope Pius XII, through Divine Providence, has graciously granted to all Ordinaries of places, of whatever rite, for as long as the present war lasts, a general dispensation concerning the law of ecclesiastical abstinence and fasting, also in favor of religious persons and religious of both sexes who enjoy

Translated by churchlatin.ai, a product of Boyne Archives

the privilege of exemption.

[*Latin ed. p. 517*]

The Sacred Congregation of Rites, 517. Nevertheless, let the law of abstinence and ecclesiastical fast remain in force for the faithful of the Latin rite, on the fourth day of the week, Ash Wednesday, and on the sixth day of the week, Good Friday; for those of other rites, two days shall be determined by their Ordinaries. Furthermore, the Ordinaries of places who grant the aforementioned dispensation, exhort all the faithful, and especially the secular and regular clergy, as well as the families of sacred virgins, that they may, through voluntary exercises of Christian mortification and expiation, especially through good works done for the sick and the poor, and through fervent prayers offered to God, in accordance with the mind of the Supreme Pontiff, be able in some way to compensate for the facilities of the indulgence. Notwithstanding anything to the contrary. From the Vatican, on the 19th day of the month of December, in the year 1941. Card. MAGLIONE, Prefect of the Congregation for Extraordinary Ecclesiastical Affairs, from the Secretariat of State. A. S.

[*Latin ed. p. 518*]

518 Acta Apostolicae Sedis — Official Commentary

ACTS OF THE SACRED ROMAN ROTA

Citation concerning the edictal declaration of the nullity of a MARRIAGE of MARONITES (GHANBM-SOURATY).

In the aforementioned cause, Mr. George Souraty, the defendant, is summoned to appear, either in person or through a lawfully constituted procurator, before the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on February 7, 1942, at 10 o'clock, to resolve the disputed matter, or to subscribe to the following, and to designate a date by which he must be notified of this edictal citation.

* Does the nullity of the marriage exist in this case?

The ordinaries of the places, parish priests, priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. George Souraty, must take care to ensure that he is notified of this edictal citation.

Albertus Canestri, President.

From the Chancery of the Tribunal of the Sacred Roman Rota, November 29, 1941.

Ioannes M. Pinna, Notary.

* The current place of residence of Mr. George Souraty, the defendant in this cause, is unknown. Therefore, he is cited to appear, either in person or through a lawfully constituted procurator, at the seat of the Tribunal of the

Translated by churchlatin.ai, a product of Boyne Archives

Sacred Roman Rota (Rome, Palazzo della Cancelleria) on February 7, 1942, at 10 o'clock, to resolve the aforementioned doubt, or to subscribe to it, and to set the date for the decision of the case before the Rota.

Does the nullity of the marriage exist in this case?

The ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. George Souraty must, insofar as possible, inform him of this citation.

[*Latin ed. p. 519*]

Diarium Romanae 519

DIARIUM ROMANAE CURIAE

Saturday, November 22, 1941. The Holy Father received, in a solemn audience, His Excellency, the Most Reverend Doctor José Manuel Llobet, Extraordinary and Plenipotentiary Ambassador of the Republic of Strasbourg, for the presentation of his credentials.

SACRED CONGREGATION OF RITES

Tuesday, November 25, 1941, in the Apostolic Palace at the Vatican, the Ordinary Session of the Sacred Congregation of Rites was held, in which the Most Eminent and Reverend Cardinals and the Reverend Prelates Officials discussed:

I. Concerning the introduction of the cause for beatification and canonization of the following Servants of God:

a) Mary Elena Bettini, foundress of the Institute of the Daughters of Divine Providence;

b) Mary of the Divine Heart, Droste zu Vischering, of the Institute of the Sisters of the Good Shepherd.

II. Concerning the examination of the reports of the theological censors regarding the writings of the Servant of God, Mary Repettö, of the Institute of Our Lady of Refuge.

Tuesday, December 9, 1941, in the Apostolic Palace at the Vatican, the Ordinary Session of the Sacred Congregation of Rites was held, in which the following matters were discussed:

I. Introduction of the cause for beatification and canonization of the Servant of God, Pier Giorgio Frassati, a young man of the Catholic Action.

II. Examination of the reports of the theological censors regarding the writings of the following Servants of God:

a) Mary Rosa Molas Valve, foundress of the Sisters of Consolation;

b) Mary Fidelis Weiss, Sister of the Third Order of St. Francis;

c) Giuseppina Comoglio, of the Secular Third Order of St. Francis;

Translated by churchlatin.ai, a product of Boyne Archives

d) Teresa Comoglio, of the Secular Third Order of St. Francis.

III. Concerning the non-cult of the following Servants of God:

a) Mark Anthony Durando, priest of the Congregation of the Mission of St. Vincent de Paul, foundress of the Institute of the Sisters of Jesus the Nazarene;

b) Mary of Jesus of Oultremont, foundress and first General Superior of the Sisters of Mary of Reparation;

c) Gertrude Comensoli, foundress of the Sisters of the Most Holy Sacrament, called the Sacramentine Sisters of Naila;

d) Mary of Jesus of the Good Shepherd (Francesca Siedliska), foundress of the Institute of the Holy Family of Nazareth.

[*Latin ed. p. 520*]

Acts 52Q of the Apostolic See – Official Commentary. Tuesday, December 16, 1941, in the Apostolic Palace at the Vatican, in the presence of the Holy Father, the Sacred Congregation of Rites convened, in which the Eminent and Reverend Lords Cardinals, the Reverend Officials, and the Reverend Theological Consultors gave their votes:

1) Concerning the miracles of the Blessed Louis Maria Grignion of Montfort, priest and founder of the Society of Mary and the Institute of the Daughters of Wisdom.

2) Concerning the process for the beatification of the Venerable Servant of God, Joanna Delanoue, foundress of the Congregation of Saint Anne of Providence.

SECRETARY OF STATE – APPOINTMENTS. By Apostolic Briefs, the Holy Father, Pope Pius XII, happily reigning, deigned to appoint:

October 14, 1941. The Eminent and Reverend Lord Cardinal Frederick Tedeschini, Protector of the Monastery of the Visitation of Annecy and of the other monasteries of the same Order.

November 12, 1941. Monsignor Giorgio of Bavaria, Apostolic Protonotary of the first class, Coadjutor, succeeding His Excellency Monsignor Giuseppe Wilpert.

November 19, 1941. The Eminent and Reverend Lord Cardinal Luigi Maglione, Protector of the Sodality of Saint Peter Claver.

November 26, 1941. The Eminent and Reverend Lord Cardinal Francesco Marmaggi, Protector of the Institute of the Poor Sisters of Saint Joseph (Buenos Aires).

December 3, 1941. His Excellency, the Reverend Monsignor Luigi Centoz, titular Archbishop of Edessa of Osroene, Apostolic Nuncio to the Republics of Costa Rica, Nicaragua, and Panama.

Assistants to the Holy See:

1941. His Excellency, the Reverend Monsignor Ermanno Giuseppe

Translated by churchlatin.ai, a product of Boyne Archives

Sträter, titular Bishop of Çesaropoli, Apostolic Administrator of Aix-la-Chapelle.

May S, 1941. His Excellency, the Reverend Monsignor Cristoforo Edoardo Byrne, Bishop of Galveston.

December 1, 1941. His Excellency, the Reverend Monsignor Luigi Martinelli, titular Bishop of Tio, Apostolic Administrator of the suburban diocese of Porto and Saint Rufina.

March 1, 1941. Apostolic Protonotaries *ad instar participantium*:

July 23, 1940. Monsignor Francesco Monse, of the archdiocese of Prague.

May 9, 1941. Monsignor Giuseppe Wagner, of the archdiocese of Vienna.

May S, 1941. Monsignor Francesco Feichtinger, of the same archdiocese.

[*Latin ed. p. 521*]

Diarium Romanae Curiae 521, May 10, 1941. Monsignor Martino Grabmann, of the diocese of Eichstätt. October 4. Monsignor Ezio Giorgetti, of the archdiocese of Ancona. October 4. Monsignor Gastone Delepine, of the diocese of Lille. Domestic Prelates of His Holiness: July 23, 1940. Monsignor Agostino Heinze, of the archdiocese of Prague. November 4. Monsignor Francesco Fresno, of the archdiocese of Santiago del Chile. November 4. Monsignor Ladislao Godoy, of the same archdiocese. November 4. Monsignor Arturo Cortinez, of the same archdiocese. November 5. Monsignor Francesco Strzyz, of the diocese of Katowice. December 19. Monsignor Ensebio Clavell, of the archdiocese of Montevideo. December 30. Monsignor Enrico Kloske, of the archdiocese of Olomouc. December 30. Monsignor Giuseppe Gabriele Cortés, of the archdiocese of La Serena. January 11, 1941. Monsignor Metodio Marvan, of the diocese of Brno. January 11. Monsignor Giuseppe Kalabus, of the same diocese. January 18. Monsignor Alberto Dannelautzki, of the prelatura "nullius dioeceseos" of Klaipeda. March 30. Monsignor Ferdinando Emmerich, of the diocese of Münster. March 30. Monsignor Giuseppe Krapp, of the same diocese. April 22. Monsignor Enrico Grautmann, of the same diocese. April 23. Monsignor Clemente Cueppers, of the same diocese. April 23. Monsignor Enrico Frye, of the same diocese. May 28. Monsignor Roberto Kopp, of the diocese of Basle. June 13. Monsignor Antonio Picconi, of the diocese of Novara. July 1. Monsignor Ferruccio Ferri, of the diocese of Montalcino. August 4. Monsignor Francesco Paolo Di Capua, of the diocese of Castellammare di Stabia. August 10. Monsignor Onorio Magnoni (Rome). August 11. Monsignor Vincenzo Ferrante, of the diocese of Lacedonia. August 11. Monsignor Carlo Petrilli, of the same diocese. August 12. Monsignor Giuseppe Gustinelli, of the diocese of Città di Castello. August 28. Monsignor Vittore Majtenyi, of the military ordinariate of Hungary. August 28. Monsignor Francesco Pasztor, of the apostolic administration of the parishes of the diocese of Szatmár

Translated by churchlatin.ai, a product of Boyne Archives

situated in Hungary. September 2. Monsignor Giovanni Grudzinski, of the diocese of Leavenworth. September 2. Monsignor Alfonso Maria Janssens, of the archdiocese of New Orleans. September 3. Monsignor Antonio Farolfi, of the diocese of Faenza. September 3. Monsignor Carlo Veneziani, of the diocese of Piacenza. September 5. Monsignor Giuseppe Villasenor Planearte, of the archdiocese of Guadalajara. September 5. Monsignor Giuseppe di Gesù Angulo, of the same archdiocese. September 5. Monsignor Alessandro Ramirez, of the same archdiocese.

[*Latin ed. p. 522*]

522 Acta Apostolicae Sedis - Commentarium Officiale, September 30, 1941. Most Reverend Giuseppe Monti, of the Archdiocese of Bologna. Most Reverend Felice Beretta, of the Diocese of Brzesc. October 1st. Most Reverend Stefano Patrizio O'Connell, of the Archdiocese of New York. Most Reverend Patrizio Giuseppe Lennon, of the same Archdiocese. Most Reverend Carlo E. Fitzgerald, of the same Archdiocese. Most Reverend Giovanni J. Casey, of the same Archdiocese. Most Reverend Giovanni Giacomo Stanley, of the same Archdiocese. Most Reverend Riccardo B. Cushion, of the same Archdiocese. Most Reverend Michele A. Reilly, of the same Archdiocese. Most Reverend Guglielmo A. Courtney, of the same Archdiocese. Most Reverend Giuseppe McCarty, of the same Archdiocese. Most Reverend Guglielmo R. McCann, of the same Archdiocese. Most Reverend Giovanni J. O'Brien, of the same Archdiocese. Most Reverend Luigi C. Dineen, of the same Archdiocese. Most Reverend Giovanni Giuseppe Brady, of the same Archdiocese. Most Reverend Tommaso Giuseppe S. Doyle, of the same Archdiocese. Most Reverend Ercole J. Ross, of the same Archdiocese. Most Reverend Urban C. Nagelesisen, of the same Archdiocese. Most Reverend Giuseppe Brzoziewski, of the same Archdiocese. Most Reverend Giuseppe A. O'Connor, of the same Archdiocese. Most Reverend Guglielmo A. Scully, of the same Archdiocese. Most Reverend Bryan J. McEntegart, of the same Archdiocese. Giuseppe A. Nelson, of the same Archdiocese. Most Reverend Giovanni R. Mahoney, of the same Archdiocese. Tommaso P. Larkin, of the same Archdiocese. Most Reverend Giovanni M. A. Fearns, of the same Archdiocese. November 16th. Most Reverend Innocenzo Angeloni, of the Archdiocese of Gaeta. November 20th. Most Reverend Gaspare Siciliano, of the Diocese of Nola. November 22nd. Most Reverend Giovanni Carbone, of the Archdiocese of Trani. November 25th. Most Reverend Alfredo Falanga, of the Archdiocese of Naples. Most Reverend Giuseppe Domenico Scotto di Pagliara, of the same Archdiocese. November 14th. Most Reverend Vincenzo Pacetti, of the Diocese of Orvieto.

[*Latin ed. p. 523*]

From the Roman Curia Diary, 523, HONORS: By Apostolic Briefs, the Most Holy Father Pius XII, reigning happily, has deigned to bestow: The

Translated by churchlatin.ai, a product of Boyne Archives

Order of Saint Gregory the Great, civil class, with Plaque: August 22, 1941. Upon His Excellency, Mr. Giuseppe Giovenco (Italy). October 10. Upon Mr. Engineer Enrico Masetti, of the Archieparchy of Bologna. November 17. Upon His Excellency, Mr. Baron Lorenzo La Via (Italy). The Order of Saint Gregory the Great, civil class: August 7, 1941. Upon Mr. Antonio Rosa, of the diocese of Terracina. Upon Mr. Pietro Strada, of the diocese of Vigevano. Upon Mr. Giovanni Giuseppe Conry, of the diocese of Oklahoma. Upon Mr. Michele Angelo Diskin, of the diocese of Reno. November 24. Upon Mr. Doctor Fabio Valente (Italy). Upon Mr. Doctor Sante Jannoni (Italy). Upon Mr. Doctor Ettore Loi ini (Italy). Upon Mr. Doctor Carmine Maradei (Italy). Upon Mr. Doctor Ernesto Tordela (Italy). September 4. Upon Mr. Felice Saggiorato, of the diocese of Vicenza. September 30. Upon Mr. Doctor Ferrante Capra, of the diocese of Asti. October 2. Upon Mr. Mario Salani, of the Archieparchy of Florence. October 25. Upon Mr. Knight Francesco Bassi, of the Archieparchy of Milan. Upon Mr. Engineer Ferruccio Maglioni, of the Archieparchy of Bologna. Upon Mr. Giovanni Battista Torino, of the Archieparchy of Turin. November 20. Upon Mr. Doctor Engineer Knight Ernesto Ganelli, of the diocese of Grosseto. November 5. Upon Mr. Doctor Primo Palazzi (Italy). The Knighthood of the Order of Saint Gregory the Great, civil class: February 13, 1941. Upon Mr. Doctor Giuseppe Heinrich, of the Archieparchy of Prague. May 20. Upon Mr. Giovanni Scanlan, of the diocese of Hexham and Newcastle. August 11. Upon Mr. Antonio Strada, of the diocese of Vigevano. August 18. Upon Mr. Andrea L. Stabler, of the diocese of Mobile. Upon Mr. Giovanni E. Eck, of the Abbey of Saint Mary Auxiliatrix of Belmont. August 19. Upon Mr. Leone Luigi McNamee, of the diocese of Reno. Upon Mr. Edoardo Wallace Clark, of the same diocese. Upon Mr. Giovanni Edoardo Horgan, of the same diocese. November 22. Upon Mr. Emerico Telbisz, of the diocese of Csanád. Upon Mr. Carlo Déchelette, of the Archieparchy of Lyon. Upon Mr. Enrico Burnot, of the same archdiocese.

[*Latin ed. p. 524*]

524 Acta Apostolicae Sedis – Official Commentary, October 25, 1941. To the Reverend Mr. Domenico Di Domenico, of the diocese of St. Angelo in Vado. To the Reverend Mr. Pasquale Carnevali, of the same diocese. October 26. To the Reverend Mr. Doctor, Engineer Giustino Allegrini, of the diocese of Grosseto. November 8. To the Reverend Mr. Anthony Ajelli (Rome). The Grand Cross of the Order of St. Sylvester the Pope: August 24, 1941. To the Reverend Mr. Doctor Giovanni Bottaro (Italy). October 25. To the Reverend Mr. Doctor Ignazio Giordani (Rome). The Insignia of the Order of St. Sylvester the Pope: August 25, 1941. To the Reverend Mr. Commissioner Orazio Cipriani, of the archdiocese of Reggio Calabria. The Commander's Cross with Insignia of the Order of St. Sylvester the Pope: September 27, 1941. To the Reverend Mr. Anthony Grossardi (Italy). The

Translated by churchlatin.ai, a product of Boyne Archives

Commander's Cross of the Order of St. Sylvester the Pope: June 23, 1941. To the Reverend Mr. Doctor Carlo Giuseppe Rocca, of the patriarchate of Venice. To the Reverend Mr. Knight Riccardo Perale, of the same patriarchate. August 14. To the Reverend Mr. Accountant Carlo Amedeo Bianchi (Rome). August 24. To the Reverend Mr. Doctor Ciro Roca (Italy). To the Reverend Mr. Doctor Italo Morelli (Italy). To the Reverend Mr. Doctor Pasquale Sessa (Italy). To the Reverend Mr. Domenico Ranieri (Italy). August 28. To the Reverend Mr. Luigi Cavalli, of the diocese of Lodi. August 30. To the Reverend Mr. Attilio Vignetti (Italy). September 8. To the Reverend Mr. Vittore Buzzi, of the archdiocese of Milan. To the Reverend Mr. Luigi Santambrogio, of the same archdiocese. August 30. To the Reverend Mr. Arturo Sagretti, of the diocese of Viterbo. October 4. To the Reverend Mr. Anthony Spagnoli, of the diocese of Pon tremoli. October 26. To the Reverend Mr. Ferdinando Pazzagli, of the diocese of Grosseto. To the Reverend Mr. Gaetano Gambardella (Rome). To the Reverend Mr. Vittorio Mcoletti (Rome). The Knighthood of the Order of St. Sylvester the Pope: August 20, October 3, 15, 20, 26, 1941. To the Reverend Mr. Gastone Imbrighi (Rome). To the Reverend Mr. Doctor Mario Crisanti (Rome). To the Reverend Mr. Lorenzo Golfari, of the diocese of Forlì. To the Reverend Mr. Umberto Riva, of the diocese of Como. To the Reverend Mr. Piero Francalacci, of the diocese of Grosseto.

[*Latin ed. p. 525*]

From the Roman Curia Diary, 525 Con, Biglietti della Segreteria di Stato: His Holiness Pope Pius XII, reigning happily, deigned to appoint:

Secret Chamberlains, extraordinary, on the following dates:

January 9, 1941: Monsignor Carlo Schuettler, of the diocese of Jassi.

June 2: Monsignor Giacomo Martin, of the diocese of Nice.

September 25: Monsignor Francesco Pietrini, of the diocese of Viterbo.

October 2: Monsignor Giuseppe Lang, of the Slovak Apostolic Administration of Rosnavia.

Monsignor Eugenio Loja, of the same Apostolic Administration.

January 9: Monsignor Giovanni Jacko, of the Slovak Apostolic Administration of Cassovia.

Monsignor Giovanni Onderuv, of the same Apostolic Administration.

Monsignor Edoardo Sedlac, of the same Apostolic Administration.

Monsignor Stefano Zlatos, of the Slovak Apostolic Administration of Tirnava.

Monsignor Guglielmo Mitosinka, of the same Apostolic Administration.

Monsignor Nicola Viânosky, of the same Apostolic Administration.

November 1: Monsignor Giuseppe Benetti, of the Archdiocèse of Milan.

November 15: Monsignor Porfirio Cornidez, of the diocese of Sonora.

Translated by churchlatin.ai, a product of Boyne Archives

Monsignor Giuseppe Paupini, of the diocese of Fano.

Monsignor Luigi Berube, of the diocese of Ogdensburg.

Monsignor Giovanni Patrizio Carrol-Abbing, of the diocese of Salford.

Monsignor Giovanni B. Franz, of the diocese of Springfield.

Monsignor Luigi Hufker, of the same diocese.

Monsignor Enrico Schnelton, of the same diocese.

November 23: Monsignor Achille Onorati, of the suburbicarian diocese of Velletri.

Monsignor Giovanni Rast, of the diocese of Freiburg in Switzerland.

Secret Chamberlain, extraordinary, with sword and mantle, on November 30, 1941:

Mr. Francesco Lucifero Nobile, of the Marquisate of Aprigliano, of the diocese of Crotone.

Honorary Chamberlains, in paonazzo attire, on the following dates:

March 21, 1939: Monsignor Cristóbal Pinazo, of the diocese of Puno.

October 2, 1941: Monsignor Giovanni Majan, of the Slovak Apostolic Administration of Rosnavia.

January 9: Monsignor Michele Pavlik, of the Slovak Apostolic Administration of Tirnava.

[*Latin ed. p. 526*]

526 Acta Apostolicae Sedis - Commentarium Officiale, a secreto cappellano d'onore Sanctissimi: ′ 2 Octobris 1941. Dom. Ioannes Pava, ex administratione apostolica Rosnaviae Slovacae.

NECROLOGIUM:

6 Decembris 1941. Dom. Salvator Frattocchi, Episcopus Orvieti.

11 Id. Dom. Paschalis Gagliardi, Archiepiscopus titularis Lemni.

12 Id. Dom. Leopoldus Ruiz y Florez, Archiepiscopus Moreliae.

21 Id. Dom. Alexander Fontana, Episcopus Ferentini.

[*Latin ed. p. 527*]

31 December 1941, An. et vol. XXXm (Ser. II, v. VIII) - No. 14 ACTA APOSTOLICAE SEDIS COMMENTARIUM OFFICIALE I GENERAL INDEX OF ACTS (AN. XXXIÏ — SKR. II v. VIII) I - ACTA PP. XII SACRED CONSISTORIAL CONGREGATION: DECRETAL LETTERS, 97, 137. APOSTOLIC CONSTITUTIONS, 14, 65, 383, 407. *MOTU PROPRIO*, 479. CONVENTION, 480. APOSTOLIC LETTERS, 109, 152, 325, 385, 447, 482. EPISTLES, 19, 110, 153, 328, 355, 386, 417, 449, 490. SERMON, 5. ADDRESSES, 117, 155, 184, 356, 421, 450, 496. RADIO BROADCASTS, 351, 439. 112, 195, 319, II - ACTA SS. CONGREGATIONUM SACRED CONGREGATION FOR THE CENSORSHIP OF BOOKS: Notification of Suppression, 69. Notification, 69. Warning, 121. Response, 294, 331.

Translated by churchlatin.ai, a product of Boyne Archives

ACTA, vol. VIII, D. i*. ._ 31-12-1941. 70, 123, 295, 331, 362, 427, 459, 513. SACRED CONGREGATION FOR THE EASTERN CHURCH: Decrees, 27, 28. Provision for Churches, 459. SACRED CONGREGATION FOR THE DISCIPLINE OF THE SACRAMENTS: Instructions, 29, 297. Norms, 364. Exhortation, 57. Decree, 363. SACRED CONGREGATION OF THE COUNCIL: SACRED CONSISTORY, 177. SUPREME FEDELTY: Decrees, 122, 361, 388. Provisions for Churches, 25, 121. Instruction, 389. Indult, 24. Resolutions, 70, 333, 369. SACRED CONGREGATIONS FOR RELIGIOUS, AND FOR SEMINARIES AND UNIVERSITIES: Decree, 371. SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH: Decrees, 124, 165, 38.

[*Latin ed. p. 528*]

Indices, 528. General Provisions of the Churches, 125, 392, 514. Nominations, 125; Designation, 514. 335. Decrees concerning liturgical matters. In causes IV - ACTS OF THE PONTIFICAL COMMISSION FOR BIBLICAL STUDIES: Letters, 465. 392. PONTIFICAL COMMISSION FOR THE AUTHENTIC INTERPRETATION OF CANONICAL LAWS: SACRED CONGREGATION FOR RITUALS: Decree of Acts, 128. Errors of God, Responses, 173, 378. 126, 166, 335, 372, 393, 428, 460, 515. SACRED CONGREGATION FOR EXTRAORDINARY ECCLESIASTICAL AFFAIRS: Indult, Audience, 516. 73. Concerning indulgences, 379. S. C. de Propaganda Fide: Names, 129. Sentences and Decrees, 74. Citation of edicts, 58, 130. Congregation of Rites: 59, 96, 131, 174, 340, 473, 519. SACRED ROMAN ROTA: 296, 377, 434, 464, 518. 131, nations, 59, 379, 473. SACRED APOSTOLIC PENITENTIARY: Decree, for more solemn matters, 519. III - ACTS OF THE TRIBUNALS. Decree of the Diary of the Roman Curia: 171. Secretariat of State: Nominations, 60, 96, 132, 174, 342, 379, 435, 474, 520. Office of the Prefect of the Pontifical Secretariate: Nomination, 64. Necrology, 64, 136, 350, 382, 438, 478, 526. * For greater convenience, this distinct listing is provided: Cardinals appointed to the Sacred Congregations: S. C. de Religiosis, 60; S. C. Concilii, 435; S. Penitentiariae Apostolicae, 435; Administration of the Goods of the Holy See, 379. Cardinals granted Protectorates: 61, 132, 343, 435, 520. Bishops Assisting the Holy See: 132, 343, 435, 520. Consultors appointed: S. S. C. S. Officii, 343; S. C. de Religiosis, 342; S. O. de Propaganda Fide, 60, 343; S. C. Rituum, 132, 342; S. O. pro Negotiis Extr., 174; Pont. Commission for Biblical Studies, 96, 342. Officials resigned: In S C. for the Eastern Church, 132; Dat. Ap., 342; Pont. Commission for Russia, 174; in Nunciatures, 435, 520. Apostolic Protonotaries by number: 520; for example: 61, 132, 344, 436, 520. Advocates of the Sacred Consistory, 435. Domestic Prelates: 61, 133, 344, 436, 521. Pontifical Palace Announcer, 435. Secretariate officials above the number: (51, 175, 379, 474, 524. Secretariate officials with sword and cloak, n.s.: 62, 176, 381, 476, 525. Secretariate officials of honor: 62, 176, 381,

Translated by churchlatin.ai, a product of Boyne Archives

477, 525. Secretariate chaplains of honor: 62, 478, 526. Chaplains of honor within the city: 478. Secretariate officials with sword and cloak: 62, 176, 382, 477. Secretariate officials outside the city: 176. Clerics of the Pontifical Chapel: 64. Members of the Pontifical Academy of Sciences: 435. From the Order of Pius: Grand Cross, 134, 346, 436; Plaque, 134; Commendators, 134, 347; Knights, 134. From the Order of St. Gregory the Great: Grand Cross, civil, 134, 347, 436; Plaque, civil, 437; military, 437; Commendators with plaque civil, 62, 134, 437, 522; military, 437; Commendator military, 63, 135; civil, 63, 134, 347, 437, 523; Knights civil, 63, 135, 348, 437, 523; military, 63. From the Order of St. Sylvester: Grand Cross, 348, 438, 523; Plaque, 348, 524; Commendators with plaque, 524; Commendators, 63, 135, 348, 438, 524; Knights, 64, 136, 349, 438, 524.

[*Latin ed. p. 529*]

II. INDEX OF DOCUMENTS ARRANGED IN CHRONOLOGICAL ORDER

I. ACTS OF POPE PIUS XII

1. DECRETAL LETTERS

1940, May 2: "PAS. Sanctitudinis culmen." – The virtues of Blessed Gemma Galgani, Virgin, are recognized, and she is declared a Saint.

97: "Errantes oves." – The virtues of Blessed Mary of Saint Euphrasmatic Pelletier, Virgin, are recognized, and she is declared a Saint.

137

II. APOSTOLIC CONSTITUTIONS

1940, July:

September 1941, January:

April:

May:

July:

25: Concerning De Batavia (De Semarang). – The Apostolic Vicariate of Batavia is divided, and a new Apostolic Vicariate of Semarang is established.

4

Concerning James Capitis Viridis and others. – The ecclesiastical hierarchy in the Portuguese Colonies of "Africa" and "Timor" is otherwise established.

Translated by churchlatin.ai, a product of Boyne Archives

15

Concerning the Bahamas. – The Apostolic Prefecture of the Bahamas is raised to the rank of an Apostolic Vicariate.

3

Concerning Rajaburi. – The Apostolic Prefecture of Rajaburi, in the kingdom of Siamensi (Thailand), is raised to the rank and dignity of an Apostolic Vicariate, retaining the same name and boundaries.

10

Concerning Saint Salvador in Brazil (Amargosensis). – A portion of the territory of the Archdiocese of Saint Salvador in Brazil is separated, and a new Diocese, to be called "Amargosensis," is established, as a suffragan of the Metropolitan Church of Saint Salvador in Brazil.

3

Concerning Antioquiensis and Iericoënsis, of Urabá. – The Dioceses of Antioquiensis and Iericoënsis, canonically united with each other, are separated, and the Apostolic Prefecture of Urabá is suppressed, and its territory is added to the Diocese of Antioquiensis, together with a small portion of the territory of the Diocese of Iericoënsis, which is therefore separated from that Diocese.

8

Concerning Cookpoliiana (Cairnensis). – The Apostolic Vicariate of Cookpolitan is raised to the rank of a Diocese, to be called "Cairnensis," and is established.

65

67

383

407

410

412

[*Latin ed. p. 530*]

Index 530 1941 July 13: A chronological list of documents pertaining to the Cuiabá, Corumbá, and Registro (Chapadensis) regions. - A portion of the territory is separated from the Cuiabá Archdiocese, the Corumbá Diocese, and the Registro Prelature; and a new "nullius" Prelature, "Chapadensis," is established, as a suffragan of the Cuiabá Metropolitan Church.

414 III - MOTU PROPRIO 1941 November 4: Concerning the establishment of a Pontifical Work for priestly vocations, under the Sacred Congregation for Seminaries and Universities.

479 IV - CONVENTION 1941 June 7: Between the Holy See and the Spanish Government.

Translated by churchlatin.ai, a product of Boyne Archives

480 V - APOSTOLIC LETTERS 1940 December 7: Regarding the Gorizia Archdiocese. - The archpriestal church, dedicated to Saint Ambrose, Bishop and Doctor, in the city of "Monfaluego," within the territory of the Gorizia Archdiocese, is decorated with the honors of a Minor Basilica.

109 1941 January 6: Concerning the glory of religion. - The church of Marathae, within the territory of the Policastro Diocese, dedicated to Saint Blaise, Bishop and Martyr, is raised to the rank of a Minor Basilica and granted its honors.

325 February 11: In the city of Como. - The archpriestal church, within the city and Diocese of Como, dedicated to Saint George, Martyr, is decorated with the title of a Minor Basilica.

326 Among the Sacred Buildings. On March 21: The Cathedral Church of Santa Fe de Antioquia is honored with the dignity and title of a Minor Basilica, dedicated to the Blessed Virgin Mary, Immaculate.

152 25: Concerning the Christian faithful. - In the Diocese of San Diego, the Blessed Virgin Mary is confirmed as the principal patron, under the title of "Our Lady of Refuge," and Saint Didacus, Confessor, is declared the equally principal patron.

385 July 2: We request. - The Cathedral Church of Caiamarca, under the title of the Blessed Virgin "of the Valley," is raised to the privileges and honors of a Minor Basilica.

447: It is reported to us. - The church of Saint Francis of Assisi, or the sanctuary of the Blessed Virgin Mary Immaculate, located in the city of Agrigento, is granted the honors of a Minor Basilica.

482 December 7: Charity in humility. - The Venerable Servant of God, Magdalena, from the marches of Canosa di Puglia, foundress of the Institute of the Daughters of Charity, is declared Blessed.

[*Latin ed. p. 531*]

Index of documents arranged in chronological order:

VI - LETTERS

1940
November 21
December
1941
February 24
April 3
April 20
June 8
July 12

Translated by churchlatin.ai, a product of Boyne Archives

July 23

July 25

September 8

PAO. With joyful affection. - To the Most Reverend Father Divine Henry, Bishop of Velletri, and Cardinal Gasparri, Prefect of the Supreme Tribunal of the Apostolic Signatura, who is celebrating the completion of five decades of episcopacy.

19. It is, indeed, pleasing. - To the Most Reverend Father Titus Troechi, titular Archbishop of Lacedaemonia, and also Vice-Chancellor of the Holy Roman Church, celebrating the twenty-fifth and thirtieth years of his episcopacy.

20. Greetings from all sides. - To the Most Reverend Father Aloysius, titular of St. Prudence, and Cardinal Maglione, Secretary of State.

21. It is with heartfelt affection. - To the President, Professors, and students of the "Fordham" University in the state of New York: on the occasion of its first century since its founding.

32. Ninety years of age. - To the Most Reverend Father January, Bishop of Ostia and Albano, and Cardinal Granito Pignatelli di Belmonte, Dean of the Sacred College, and also Prefect of the Sacred Congregation of Ceremonies, celebrating the completion of ninety years of age.

153. Although plainly. - To the Most Reverend Father Aloysius, Cardinal Maglione, regarding public affairs of the Church: public supplications are again made for the reconciliation of peace among peoples.

110. We gladly received. - To the Most Reverend Father Dionysius, titular of the Saints Nereus and Achilles, and Cardinal Dougherty, Archbishop of Philadelphia, whom he sends as a legate to the Ninth National Eucharistic Congress of the United States of America, to be held in the city of St. Paul, Minnesota.

355. Recently, we recognized. - To the Illustrious Gentlemen, the President and other members of the Swiss Federal Council: on the occasion of the 600th anniversary since the founding of the Swiss Confederation.

386. At the end of the fiftieth year. - To the Most Reverend Father Bartholomew Cattaneo, titular Archbishop of Palmire, General Treasurer of the Apostolic Camera, celebrating the completion of ten decades of priesthood and five decades of episcopacy.

417. Loving letters. - To the Reverend Fathers, Bishop of Sion and other Bishops of Switzerland: in response to letters from a common meeting held at the Shrine of Our Lady of Maria Einsiedeln.

418. To the Most Reverend Father Alaphrid I., titular of St. Martin in

Translated by churchlatin.ai, a product of Boyne Archives

Mons, and Cardinal of the Holy Roman Church.

[*Latin ed. p. 532*]

Index of documents arranged in chronological order, concerning the Most Reverend Cardinal Schuster, Archbishop of Milan, convening the Diocesan Synod. 419, September 30, 1941. Recently, it was brought to Our attention. - To the Most Reverend Father James Aloysius, titular of Saint Jerome of Illyria, Cardinal Priest of the Holy Roman Church, Archbishop of Buenos Aires, whom We send as a legate to the Eucharistic Congress from the entire Republic of Chile, to be held in the city of Saint James. 449, November. As Our Predecessor did. - To the Most Reverend Lady Mary Emmanuel, Abbess of the Monastery of Annecy and to the other superiors and religious sisters of the Order of the Visitation of the Most Blessed Virgin: on the third anniversary of the death of Saint Joan Francis de Chantal, the Lawgiver Mother of that Order. 490, December 21. - To the Most Reverend Father Alexius, titular of Saint Callistus, Cardinal Priest of the Holy Roman Church, Archbishop of Naples, having completed five years since his entry into the Order of the Cardinals. 493, December 25. May it be pleasing to you. - To the Most Reverend Father Thomas Pius, Cardinal Boggiani, Bishop of Portuense and of Saint Rufina, and also Secretary of the Holy Roman Church, on the twenty-fifth anniversary of assuming the dignity of the Roman Purple. 494, in the Sacred Congregation of Propaganda Fide. - To the Most Reverend Father Peter, titular of the Holy Cross in Jerusalem, Cardinal Priest of the Holy Roman Church, Fumasoni Biondi, Prefect of the Sacred Congregation of Propaganda Fide, who will happily complete his twenty-fifth year as bishop. 495, July 7. SERMON, December 24, 1940. Greetings, Venerable Brother. - These are the words which Our Holy Father Pope Pius XII spoke on December 24, in the year 1940, in the vigil of the Nativity of Our Lord Jesus Christ, in the presence of the Most Reverend Fathers, Cardinals, and the Most Reverend Bishops, and the Prelates of the Roman Curia. 497 VIII. ADDRESSES, 1941. March 30, To the Legate of the Order of Jerusalem. 498 April 20, To those working in the Catholic Action, gathered from the Universities of Italy in Rome. 499 May 22, To the young women working in the Catholic Action in Rome. 500 June 1, To the Most Reverend Cardinals, on the feast of Saint Eugene I, Pope. 501 July 17, To the Legate of Peru. 502 August 1, To the Legate of Romania. 503 October 3, To the Prelates, Auditors, and other officials and administrators of the Tribunal of the Roman Rota, as well as the Advocates and Procurators of the same Tribunal.

[*Latin ed. p. 533*]

Index 1941 October » November » » » » x of documents arranged in chronological order.

26 To the women of the Catholic Action and their helpers, gathered from

Translated by churchlatin.ai, a product of Boyne Archives

the dioceses of Italy in Rome, on the feast of the Lord Jesus Christ the King.

2 To the young men of the Catholic Action, gathered from the dioceses of Italy in Rome.

22 To the Legate of the Republic of Argentina. 30

At the beginning of June, the Pontifical Academy of Sciences, with the Most Reverend Cardinals present, along with the Extraordinary Delegates of Foreign Nations and the members of the same Academy, and other Prelates of the Roman Curia, and distinguished men. 533

450

496

502

504

IX - RADIO BROADCASTS

1941 April » June » » » » » NOVEMBER 13

With all our hearts, we send greetings to you all. – From the Most Blessed Father, given on April 13, 1941, during the Paschal season of the Resurrection of the Lord Jesus Christ, to the entire world.

1 From the Most Blessed Father, given on the feast of Pentecost, on June 1, 1941, transmitted throughout the world, fifty years after the Encyclical Letter "Rerum Novarum" issued by Pope Leo XIII of blessed memory.

The versions were broadcast by the Vatican City radio station:

in the French language. . . . . .

in the English language

in the Spanish language

in the German language. . . . . .

in the Portuguese language

in the Polish language. . . . . .

in the Dutch language

in the Hungarian language. 26

Venerable Brothers and dearly beloved children. – To the faithful of the United States of America, gathered in the city of St. Paul of Minnesota, for the Ninth National Eucharistic Congress.

29 On this solemnity. – From the Most Blessed Father, given to the entire world on the feast of the Holy Apostles Peter and Paul: concerning the guidance of Divine Providence in the events of human society.

9 Bs siempre una fecha grande. – From the Most Blessed Father, given to the faithful, on the occasion of the eucharistic congress gathered from the entire Chilean nation in the city of St. James.

The Spanish text, the Italian version. 112

Translated by churchlatin.ai, a product of Boyne Archives

195
205
216
227
237
249
260
271
283
351
319
439
443

X - SACRED CONSISTORY

1941 May 12
Consistory, secret:
Chamberlain of the Sacred College
Provision for Churches. 177
177
184

[*Latin ed. p. 534*]

534 Index documentorum chronologico ordine digestus II - ACTA SS. CONGREGATIONUM I - SUPREMA S. CONGREGATIO S. OFFITII PASTORALIS. 1941 » » Ian. Febr. Martii 10 22 8 24 69 Notificatio. Associatio «La Crociata Mariana» repro69 121 121 » » » » » 29 Maii 10 Responsa ad dubia. De cautionibus in mixtis nuptiis » » 16 Decretum. Proscriptio librorum » . . . . . 294 331 II - SACRA CONGREGATIO CONSISTORIALIS 1940 Nov. 16 Faventinae et Imola. - Decretum. De finium dioe- 1941 Apr. 26 Quebecensis et Stherorookensis. - Decretum. De mutatione » Iunii 14 Csanad. - Decretum erectionis Capituli Cathe- 122 361 388 III - SACRA CONGREGATIO PRO ECCLESIA ORIENTALI 1940 Nov. 23 Decretum. Pro spirituali administratione Ordinariatuum Graeco-Ruthenorum in Foederatis Civitatibus » » » Decretum. Facultas concedendi transitum ad alium ri- 27 28 IV - SACRA CONGREGATIO DE DISCIPLINA SACRAMENTORUM 1940 Sept. 21 Instructio ad Excmos Lusitaniae Ordinarios circa matrimonia celebranda iuxta Conventionem sollemnem diei 7 Maii a. 1940 inter S. Sedem et Rempublicam » Dec. 20 Decretum. De ordinandis tribunalibus ecclesiasticis Insularum Philippinarum pro causis nullitatis matrimo- 1941 Febr. 10 Hortatio. De instructione, die 26 mensis Maii 1938 data, 29 363

Translated by churchlatin.ai, a product of Boyne Archives

57 » Apr. 28 Normae. Pro exsequendo decreto diei 20 Decembris 1940 de ordinandis tribunalibus ecclesiasticis Insularum)) Iunii 29 Instructio. De normis a parocho servandis in peragendis canonicis investigationibus antequam nupturientes ad matrimonium ineundum admittat (can. 1020). 297
364

[*Latin ed. p. 535*]

Index of documents arranged in chronological order:

Allegation I. - The examination of those about to be married should be conducted at an opportune time before the celebration of the marriage by the parish priest. . . . 309

Allegation II. - The examination of witnesses to confirm the freedom of status of those about to be married. 313

Allegation III. - Questions to be separately posed to the parents (guardians) of a minor who is about to be married. 315

Allegation IV. - Concerning the granting of a supplementary oath. 316

Allegation V. - Status of documents. . . . 317

V. SACRED CONGREGATION OF THE COUNCIL

1940, June 15, Catánen. - Resolution concerning the reservation of dignities.

July 21, Bosa. - Resolutions. Regarding the right of presentation.

December 20. Indult. To the dioceses of Italy for the year 1941, concerning the law of 1941.

July 14, Instruction. Concerning exhorting the faithful to offer the Sacrifice of the Mass.

Catánen. - Resolution concerning the right to elect canons. 333

369

24

389

VI. SACRED CONGREGATIONS FOR RELIGIOUS, AND FOR SEMINARIES AND UNIVERSITIES

1941, July 25. Decree. Concerning the admission of students to the Seminary. 371

VII. SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

1941, February 20. Concerning Kiwantze.

Concerning Tuning.

Decree. Concerning the division of Niangara.

Translated by churchlatin.ai, a product of Boyne Archives

April 3. Concerning Borneo.

Decree. Concerning the division. 165

VIII. SACRED CONGREGATION FOR RITES

1940, December 4.

Majorca. Decree concerning the introduction of the cause of beatification of the Servant of God, Franțisene Anna, a Virgin of the Sorrowful Mother, Cirer Carbonell, a professed sister of the Institute of Sisters of Charity of the diocese of Majorca.

Rome or Varese. Decree concerning the introduction of the cause of beatification of the Servant of God, Mary of Jesus of the Good Shepherd, in secular life Francisca de Siedliska, Foundress of the Institute of the Sacred Family of Nazareth. 126

166

[*Latin ed. p. 536*]

January 15, Italy. – Saint Michael the Archangel is declared the Patron and Protector of Radiologists and those engaged in Radium Therapy.

February, Verulana. – Decree for the introduction of the cause of beatification of the Servant of God, Mary Fortunata Viti, a professed nun of the Order of Saint Benedict.

Savonen. – Decree for the resumption of the cause of canonization of Blessed Mary Joseph Rossello, a virgin of the Third Order of Saint Francis, and the Foundress of the Institute of Daughters of Our Lady of Mercy. Leodien. – Decree concerning the virtues for the beatification of the Venerable Servant of God, Mary Theresa Haze, the Foundress of the Congregation of the Daughters of the Cross.

Constantinople and Avranches. – Decree concerning the virtues for the beatification of the Venerable Servant of God, Placida Viel, the second Superior General of the Institute of Christian Schools of Mercy.

March 23, Alhingen. – Decree for the introduction of the cause of beatification of the Servant of God, Francis Coli, a professed priest of the Order of Preachers, and the Founder of the Congregation of Sisters of the Third Order of Saint Dominic of the Annunciation.

Taurinen. – Decree for the introduction of the cause for beatification of the Servant of God, Mark Anthony Durando, a priest of the Congregation of the Mission, and the Founder of the Institute of the Sisters of Jesus of Nazareth.

May 28, Ulysses. – Decree for the resumption of the cause for canonization of the Blessed Nonius Alvarez Pereira, a lay brother professed in the Order of the Brothers of Carmel.

June, Bergom. – Decree for the introduction of the cause for beatification

Translated by churchlatin.ai, a product of Boyne Archives

of the Servant of God, Gertrude Comensoli, the Foundress of the Institute of the Sisters of the Most Holy Sacrament.

July 30, Saint Thomas of Melapor. – Decree concerning the miracles for the canonization of the Blessed John of Britto, a martyr, a professed priest of the Society of Jesus.

Neaples or Lucien. – Decree concerning the miracles for the canonization of the Blessed Bernardine Realino, a religious, a professed priest of the Society of Jesus.

Rome or Leodien. – Decree for the introduction of the cause of beatification of the Servant of God, Mary of Jesus, formerly Emilia d'Oultremont, also known as d'Hooghvorst, the Foundress of the Institute of Mary Reparatrix.

August 15, Verona. – Decree concerning the miracles for the beatification of the Venerable Servant of God, Magdalene of the Marquises of Canossa, the Foundress of the Institute of the Daughters of Charity.

Saint Thomas of Melapor. – Decree concerning the [illegible word] for the canonization of [illegible word].

[*Latin ed. p. 537*]

Index of documents arranged in chronological order, page 537.

Organization of the Blessed John de Britto, Martyr, Priest of the Society of Jesus 460

August 15, 1941 - November 16, Neapolitan or Lycian. - Decree concerning the process for the canonization of the Blessed Bernardine Realino, Confessor, Priest of the Society of Jesus 462

Veronese. - Decree concerning the process for the beatification of the Servant of God Magdalene, of the Marchionesses of Canossa, Foundress of the Institute of the Daughters of Charity. 515

IX - SACRED CONGREGATION FOR EXTRAORDINARY ECCLESIASTICAL AFFAIRS

November 19, 1941. General Indult concerning the law of ecclesiastical abstinence and fasting. 516

III - ACTS OF THE TRIBUNALS

I - SACRED PENITENTIARY APOTOLICAL

February 22, 1941. Decree. To priests who are detained in particular places of custody, the faculty is granted to hear the sacramental confession of those who are in the same places.

March 10, 1941. Decree. Indult concerning pious exercises for the month.

Translated by churchlatin.ai, a product of Boyne Archives

73
129

II - SACRED ROMAN ROTA

January, April, June, July, October, November, 1941.

Citations and edicts:

24 Vicariates Apostolic of MasaJka. - Nullity of marriage. 71
91
58
5 Passau. - Nullity of marriage (Bauer-Ellerbeck). 130
24 Ventimiglia. - Nullity of marriage (Raimondi-Lom). 171
26 De Peramiho. - Nullity of marriage (Landulira-Ndun). 172
19 Savona and Nault. - Nullity of marriage (Naldi-Gibelli). 296
9 Vicariate Apostolic of Uganda. - Nullity of marriage. 377
17 Alba Julia. - Nullity of marriage (Kisch-Nagy). 434
7 Padua. - Nullity of marriage (Querenni-Bruzzo). 464
29 Antioch, Maronite. - Nullity of marriage (Glanem-Souraty). 518

[*Latin ed. p. 538*]

538 Index documentorum chronologico ordine digestus IV - ACTA OFFICIORUM I - PONTIFICIA COMMISSIO DE RE BIBLICA 1941 Augusti. PAO. 20 Litterae ad Excellentissimos Dominos Archiepiscopos et Episcopos Italiae 465. II - PONTIFICIA COMMISSIO AD CODICIS CANONES AUTHENTICE INTERPRETANDOS 1941 Aprilis. Augusti. 8. 5 Responsa ad proposita dubia. Responsa ad proposita dubia 173. 378.

[*Latin ed. p. 539*]

I. INDEX OF NAMES OF PERSONS (OMITTING NAMES FOUND IN THE ACTS SUBSCRIPT)

A Aalberse G. C., 381.
Adzima A. L., 345.
Aegidius ¿1 Sacris Cordibus, 102.
Aftenie Ii., 180.
Aguilera Narbona P., 427.
f Aguirre F., 350.
Ajelli A., 524.
Alfred f., 317.
Aliddeki L., 58, 377.
Allegni G., 524.
Allgeier A., 90.

Translated by churchlatin.ai, a product of Boyne Archives

Alio ii., 181.
Alvares V., 25, 182.
Alvarez Pereira N. (B.), 340, 399.
Alvaro da Silva A., 407.
Alves Iìezzei-T'ii G., 471.
Alves de Piuho M., 26, 179.
Amaral I. d. M., 177.
Anakovic E., 379.
Anaya y Diez de Bonilla G., 427.
Anderiii' G., 381.
Angeloni I., 522.
Angrisnni L, 181.
Anguissola di S. Damiano C., 437.
Angulo G. di Gesù, 521.
Annese V., 344.
Antonio Maria da Vauro (S. D.), 340.
Antoniutti H., 361.
A por G., 26, 183.
Aquilina C, 64.
Aragone I. F., 179.
Arata A., 132, 174.
Arata R., 350.
Arboleda Viñas G., 136.
Arce A., 182.
Arcoverde de Albuquerque Cavalcanti A., 459.
Arias Schreiber D., 356, 379.
Arioli D., 136.
Armeiiise dell'Artemisio G., 348.
Ascalesi card. A., 427, 493.
f Attuoni E., 350.
A und P., 179, 459.
Audiffred T., 349.
f Ando I., 136.
Authier E., 347.
Avila S., 475.
Avíame C, 379.
Ayoub A., 348.
B Bacci C. F., 438.

Translated by churchlatin.ai, a product of Boyne Archives

Bajóla Parisani P., 63.
Baldini C, 362.
Balestra E., 61.
Balisa Melero N., 125, 182.
Baisi A., 347.
Barale V., 175.
Barberini E., 343.
Baril là G. E., 349.
Baroni F., 350.
Barroero Lazzaroni O., 405.
Barros Cámara I., 427.
Bartolozzi E., 342.
Bartóik P., 380.
Bassi F., 523.
Batanian A., 178.
Bauer-Ellerbeck, 130.
Bayley vidua Seton E. A. (S. D.), 341.
Beckmann F., 180.
Bèli veau A., 332.
Bellizzi G., 381.
Bellone F., 349.
Benetti G., 525.
Beni P., 63.
Bentivegna B., 436.
Beretta F., 522.
Bernadotte O., 180.
Bernardo Maria di Gestì (S. D.), 340.
Bernascone G., 63.
Bertarelli G., 437.
Berthieu G. (S. D.), 340, 341.
Bertini Calosso A., 134.
Bertonelli G., 475.
Bertram card. A., 181.
Berube L., 525.
Beste U., 343.
Betti G., 135.
Bettini M. E. (S. D.), 519.
Bettoni C, 432.

Translated by churchlatin.ai, a product of Boyne Archives

Bianchi C. A., 524.
Bianchi G., 123, 183.
Bianchi M., 63.

[*Latin ed. p. 540*]

540 Index Bianchini A., 62. Bieler V., 418. f Biermans G., 64. Blaha M., 332. Blanchet Ae., 182. Blaquiere C., 133. Blasco G., 344. Blum A., 475. Blumenstihl P., 438. Bocci G., 349. Boccoleri C., 178. Boeckem G., 344. Bogarin S., 332. Boggiani card. Th. P., 494. Boland T., 180. Boldori S., 63. Bolgeo C. G., 136, 349. Bolli L., 61. Boltri O., 62. f Bonardi G., 64. Bonomini F., 181. Bonomo A., 175. Borges R., 474. Borges Amaral F., 26, 182. Bornewasser F. R., 177. Bottacci I., 477. Bottaro G., 524. Bonkal G. N., 475. Bover G., 96. Boylan P., 342. Boyle P. A., 476. Brachvogel E., 344. Brady G. G., 522. Brandao Gliedes G. C., 474. Brennan F., 59. Bressane de Araujo H., 182. Breton A., 182. B^eynat G., 180. Breznik A., 133. Bñanda G., 476. Brizgys V., 180. Brodeur R., 332. Brneckner G., 476. Bruzzo I., 464. Brzoziewski G., 522. Buffolano A., 175. Buonaiuto N., 475. Burke A. G., 133. J Carrillo Guerrero F., Burke V. P., 347. 477. Burnot E., 523. Carroll G. E., 133. Burzio G., 436. Ca^rol-Abbing G. P., 525. Bustamante G. M., 136. Cartoni V., 349. Buteler A., 182. f Casado Obispo G., 64. Büttner A., 380. Casari G. M., 342. Puzzi V., 524. Casey E,, 133. By-ne C. E., 520. Casey G. J., 522. Byrne E. V.. 343. Casini E., 61. Casini S., 349. Cassaigne I., 125, 183. Castaldo P., 347, 437. C Castanier I. B., 182. Cataldo R., 175. Cabana G., 332. Cab-ini F. S. (B.), 131. Cattaneo B., 417. Cavalli L., 524. Cacciani V., 135. Cavallini V., 136. Caillot A., 182. Calandrino F., 63. Cavanagh G., 348. Calca-a A., 178. Caveto y Alcibar de So Caldiero M., 347. lida diei G I., 476. Callery T. T., 345. Cavojsky R., 437. Calvi G., 380. Cavotta L., 344. Carnai ti N., 381. f Cawet G., 438. Caminada C, 513. Cayron P. £, (S. D.), Campa E., 63. 342. Campa G., 347. Cazaux A., 427. Campolongo G., 175. Cëkada F., 181. Camponovo F., 62. Centoz L., 520. Campos P. a Tarso, 513. Ceresa C, 350. Canali card. N., 435. Cerf aux L., 96. Canevisio A., 64. Cerri V., 136. Cantwel I., 26, 183. Cerutti G., 136. Capotosti L., 61. f Cervino y Gonzales F., Capponi G., 62. 64. Capra F., 523. Cerza D., 175. Capriglia A., 62. Cesa P., 476. Caraceni F.. 476. Cesbron A.. 182. Carbone G., 522. Chambón I. A., 179. Carcano C, 136. Chang V., 392. Calcano G., 438. f Chanrion C, 478. Cardelli G., 476. Charbonneau I., 178, 332. Cardoso Fontes A., 435. Chame A., 513. Chaumont C, 332. Carnevali P., 524. Chessa E., 349. Caro T., 183. Chevrier P., 427. Ca^op^eso G., 349. Chiarino G. V., 135. Chiaudano C, 437. Chirichigno F., 25, 182. Carreño Gonzales Puma- Chollet I. A., 178. Christillin M., 62. riega F., 477. nominum personarum

[*Latin ed. p. 541*]

personarum: m Courtney G. A., 522. Ciabattoni L-, 476. f Couturier F., 332, 382. Cianci C, 436. Coyle D., 380. Cicognani A. I., 67. Craviotto L., 381.

Translated by churchlatin.ai, a product of Boyne Archives

Cifuentes A., 123, 183. Cremonesi card. C, 379. Cipriani 0., 524. Crescioli G., 176. Cipriani S., 350. Cirer Carbonell F. A. Crescitelli A. (S. D.), 341. (S. D.), 126. Crespi y Meli L., 436. Ciriaci P., 17. Cr i santi M., 524. Cirillo F., 135. Csergö C, 348. Clamer A., 96. Cserti S., 62. Cla-k E. W., 523. Cuenco I. M., 513. Cia veli E., 521. Cueppers C., 521. Coacci R., 438. Cuesta Vega M., 133. Goal lier E. G., 346. Culliman G. E., 133. Colin G. C. (V.), 96. Coli F. (S. D.), 60, 341, Cunnigham D. F., 346. Cuno L., 344. 372. Cuomo P., 476. Colonna P., 438. Ciishion R. B., 522. Coki A., 175. Comensoli G. (S. D .) , Czarto-yski A. (S. D.), 131, 374. 400, 519. Comoglio G. (S. P.), 519. Czekeházy E., 381. Comoglio T. (S. D.), 519. Comoli V., 61. Conde Ribello P., 474. D Condurli Pacheco Ph., da Costa Nunes I., 179. 124, 184. Pagallier E., 136. Cone M., 132. Conestabile della Staffa Da<>e L. G. B., 132. Dalla Tibe-a E., 62. A., 438. Confalonieri C, 123. 179. Dall'Asta U., 135. Dal Pra G., 381. Connelly S. P., 522, D'Ambrosio R., 477. Conry G. G., 523. D'Amelio M., 436. Conte F., 135. d'Amours A., 344. Conte G. M., 477. D'Angelo G., 175. Contella M., 349. Pannelautzki A., 521. f Conti G., 350. Copello card. I. A., 449. f Dantin F., 382. Dargin E. V., 476. Copenolle L., 380. D'Ascia G., 136. Corino D., 176. Cormier G. (S. D.), 342. da Silva Gomes E., 332. d'Assnnçao R. I., 180. Comi d ez P., 525. Dauenhauer G. J., 436. Co-oli E., 181. Davon d M>zaï M., 438. Co-so P., 475. f de Almeida L. A., 136. Corte G., 475. de Andrade Lima G., Cortés G. G., 521. 474. Cortinez A., 521. Coscia G., 175. de Andrade Ramos M., Cosentino N., 474. I 134. Costa C, 474. j de Arillaga I. M., 131. de Azevedo G. G., 475. Debray G., 26, 182. de Britto G. (B.), 59, 174, 341, 342, 402, 460. De Bruyn C. A., 350. de Campos G. L, 474. f de Campos Barreto F., 382. de Carlo N., 181. de Castro y Alonso E., 132. de Chantal I. F. (S.), 490. Déchelette C, 523. De Felicis E.., 62. De Ferrari C, 124, 179. de Flue N. (B.), 341, 387, 418. De Franceschi IST., 381. D'Egidio L., 476. Degli Innocenti G., 136. de Gouveia T. C, 26, 179. De Gregorio V., 436. De Guglielmo G., 176. Delaney G. G., 345. Delanoue G. (V.), 473, 520. De Laurentius O., 61. del Castillo e Villa Nue va G. F., 477. Delepine G., 521. Della Pietra M. L, 178. Della Rossa A., 349. Del Mestri G., 476. Delmont G. A., 133. de Lorenzo Llórente C, 475. De Matteis A., 175. de Meester P., 60. De Mello Franco C, 347. De Mello Lula G. C, 475. De Mitri G., 344. Dempsey G. S., 135. Demnrger A., 175. De Nicola L, 427. Dennis F., 347. De Nostitz-Rieneck G., 347. de Oliveira A., 474. Index nominum.

[*Latin ed. p. 542*]

m Index nominum personarum de Paz y Figueroa M. A. Donders P. (S. D.), 473. (S. P.), 341. Donnei 1 G. J., 476. d'Ermo A., 350. Donnei I.y G., 179. Dermody G. G., 135. Don nel Iv M. .1., 346. de Rujula y de Ochoto-Dorigo M., 381. rena G., 477. dos Santos Silva A. I., de Sà Aires F., 381. 459. de Sant'Anna Oliveira Dotti M., 17«. G., 475. Poughe'ty card. D., 355. De Senna Battista M., d ' O u 11 remont vidua 474. d'Hooglivorst Ae. (Maria a Iesu) (S.D.), 428, de Siedliska F. (Maria a 510. Iesu de Bono Pastore) (S. D.)*

Translated by churchlatin.ai, a product of Boyne Archives

160, 510. Downes G. E., 133. Desmedt L , 124. Dovvney T. B., 345. de Souza Marinilo G., Doyle C, 345. 474. Dovle T. G. S., 522. Desranlean Pli. S.. 361. Droste VischeHng M. de Stieglitz F., 381. (Maria dei S. Cuore Destouehes F., 349. di Gesù) (S. D.), 342, de Strohe! di Fratta e 519. Campocigno M., 135. Drnry M. G., 476. f Devoto F., 350. D'Sa D., 175. De Zanche V., 181. D'Sa E., 175. Diamare G., 435. Du Bois de la Vil lera bel Diaz Bical ho G. A., 475. F.. 178. di Baviera G., 520. Du flema i re V., 344. Di Capua F. P., 521. f Dueñas G. A., 350. Didaeus (S.), 385. D" ff v !.. 315. Di Domenico D., 524. Dnki» O . M . , 183, 295. Di Gaetano A., 63. Dmmnt A.. 302. Di Gaetano P., 63. Durando M . A . (S. D.), Di Girolamo I., 26, 179. v i . Di Guglielmo G., 437. * Durante O. I,., 478. Dikavicius V., 474. ! DurineO.. 135. Di Maggio E., 344. Drrsmet card. G. B. (S. Di Mauro M., 63. D.i. m. di Nannarini F., 135. D" t ra X.. 134. Dineeri L. C, 522. Dwo^schak L. F., 345. Diomedi C, 63. Di Paolo L., «2. di Paula E., 513. E Diskin M. A., 523. di Thun e Hohenstein F., Fck G. E., 523. Ererbeck I., 130. Domenech y Marti G., Ellison A. G., 62. Elverfeld C. M., 477. Emmerich F., 521. Endresz G., 475. Enoiish C. E., 347. Espela^e B., 181. M . - i r ; , " i o . Esposito G., 64. Ettorre D., 180. Engster M. (S. D.), 340. Evrard I., 20, 182. F Fabbri F., 381. Fa bris S., 475. Fanghini L., 349. Fa langa A., 522. Falciola A., 348. Fallón G. G., 346. Fan I., 124. Fares A., 62. Farol li A., 521. Fari-eli E. M., 345. Favalli A., 380. Fa va rato Ae., 392. Fea rns (î. M. A., 522. Feichtinger F . , 520. Felici P., 62. Perche I., 181. Fet-mi D., 476. Fernandez F . A., 136. Fernandez de Peña Ran da y de Angiulo A., 477. Fernandez Gau F . , 477. Fer-arite V., 521. Femara G., 476. Fe-rata G. B., 437. Ferreira da Rocha Malheiro M. G., 403. Ferri F., 521. Ferrofino G., 476. Fen^a R., 125, 183. f Fia n da ea F., 136. Fina G., 175. Finili P., 63. Finke G., 474. Finotto Siletti U., 349. Fiori D., 345. FitzwaldC. E., 522. Firz Simon L., 362. Flannelly G. G., 476. Fl echter M. J., 346. Fliesser I. C, 183, 295. f Foley D., 478. f Fontana A., 526.

Index of the names of persons.

[*Latin ed. p. 543*]

personarum 543
Gargiulo R., 436.
Garrity E. P., 175.
Gasparri card. H., 19.
Gassort G. F., 348.
Gatti A., 63.
Gaudel A., 427.
Gauthier G., 178.
Gayet E. F., 133.
Geisén G. H., 436.
Gentil Da Costa F., 475.

Translated by churchlatin.ai, a product of Boyne Archives

Gentileschi G., 346.
Gerlier card. P., 132.
Gesuelli Q., 476.
Gfoellner I., 183, 295, 350.
Ghanem-Souraty, 518.
Giacomini D., 478.
Gibelli! Ae., 296.
Giglio L., 136, 349.
Ginanneschi A., 437.
Giordani L, 524.
Giorgetti E., 521.
Giorgi E., 477.
Giovenco G., 523.
Giraudeau P. F., 478.
Giusti del Giardino F., 437.
Glattfelder I., 388.
Glennon L, 179.
Glover R., 380.
Godoy L., 521.
Golfari L., 524.
Golland Trinidade H.H., 123, 183.
Gomes Junqueira D., 26, G 183.
Gabardi B., 381.
Gomez-Hoyos L., 344.
Gaetano S., 436.
Gonçalves Cerejeira card. E., 182.
Gagliardi P., 526.
Gagnor P., 26, 183.
Gonzales de la Peña y Galgani G. (S.), 97, 147.
Alonso Fernandez M., 477.
Gallo A., 61.
Gallo G., 134.
Gonzales de Marmolejo R., 439.
Galović M., 477.
Gonzalez Honderman E., 136.
Gamazo y Garcia de Los Rios G., 476.
Govone A., 347.
Gambardella G., 524.

Translated by churchlatin.ai, a product of Boyne Archives

Gozzoli G., 345.
Ganelli E., 523.
Grabmann M.., 521.
Gardinazzi F., 175.
Gracida C, 344.
Gargiulo L., 476.
Grady G. F., 345.
Grandicelli D., 136.
Grandin V. G. (S. D.), 341.
Granito Pignatelli di Belmonte card. L, 101, 153, 174, 401.
Grassi C, 62.
Grautmann E., 521.
Gravina F., 380.
Graziola G., 347.
Grazzini G., 64.
Grealy P., 346.
Grieff G. M, 345.
Griffin G. A., 180.
Grignion da Montfort L., M. (B.), 341, 520.
Grigorcea B., 348.
Grossardi A,, 524.
Grossi Gondi L., 382.
Grosso G., 176.
Grudzinski G., 521.
Grueter L, 125, 183.
Grunewald M. G., 346.
Guasco Gali arati Di Bisio E., 135.
Guerri G., 342.
Guerry Ae., 178.
Guevara I., 25, 182.
Gumy L. G., 438.
Gunceviè G., 381.
Gustinelli G., 521.
Index Fontana G., 381.
Forero Meto G., 379.
Fortina G., 62.
Francalacci P., 524.
Francia M., 63.

Translated by churchlatin.ai, a product of Boyne Archives

Francisca Anna a Virgine Perdolente (Cirer Carbonell) (S. D.), 126.
Franco C, 61.
Franz G. B., 525.
Frassati P. G. (S. D.), 519.
Frate F., 62.
Fratel Benilde (S. D.), 341.
Frattocchi S., 26, 182, 526.
Freiberg G. A., 436.
Frentiu V. T./ 180.
Fresno F., 521.
Freundorfer G., 96.
Frias Hurtado H., 179.
Friedl R. (S. D.), 340.
Frisnyâk G., 175,
Frye E., 521.
Fulcheri y Pietrasanta E., 181.
Fumàsoni Biondi card. P., 61, 177, 495,
Furlong F., 476.
Fusco M., 176.
Fusina M. E., 490.
ACTA, vol. VIII, n. 14, — 31-12- nominum?
Hacker R., 474.
Hanauer S., 181.
Hannon D., 183, 295.
Hassett A. D., 346.
Haze M. T. (V.), 336.
Heavey L, 392.
Heibel G. H., 345.
Heinrich G., 523.
Heinze A., 521.
Henderson C. F., 347.
Herdocia C, 134.
Herrero Bena vides P., 477.
Hervig E., 475.
Heuken L., 475.
Heylen T. L., 478.

[*Latin ed. p. 544*]

D. P., 344.
Hichey E. G., 340.
f Hickey J. P., 64.
Higgins G. G., 347.
Hoch T., 475.
Hodges M. M., 144.
Hoffmann G., 474.
Holovié L, 61.
Holub G., 347.
Holzener G., 475.
Horgan G. E., 523.
Horinger G., 477.
Hou G., 61.
Hufker L., 525.
Hughes G., 380.
Hughes J., 329.
Hurley I. P., 181.
Hybasek A., 477.
Kane C. J., 345.
Kao I., 392.
Käppeli T., 132.
Karosas A., 181.
f Kaspar card. C., 136.
Keany T. L., 175.
Kelley G. F., 345.
Kelly G. R., 476.
Kemphues L. G., 133.
Kenéz A., 348.
Kevenhoe^ster I. B., 68.
King I. H., 332.
Kinsella M., 344.
Kirk E. F., 345.
Kirmann A., 180.
Kisch-Nagy, 434.
Kiss L., 345.
f Klein G., 64.
Kioske E., 521.
Klosterman E. G., 436.

Translated by churchlatin.ai, a product of Boyne Archives

Knifié G. B., 477.
Koepgen G., 331.
Konrad F. S., 344.
Kopp R., 521.
Kosch L., 62.
Koschel G., 344.
Koudis R., 474.
Kovács V., 181.
Kowalski C. R., 514.
Közi-Horvath G., 476.
Krapp G., 521.
Krzyzosiak L. G., 346.
Kuffel L. J., 345.
f Knopka G., 350.
Kuraitis F., 474.
Imbrighi G., 524.
Importuno V., 381.
Incisa della Rocchetta M., 436.
Ippoliti L., 132.
Ivànyi G., 344.
J nominum personarum
Jaccarino G., 436.
Jacko G., 525.
Jaco vino R., 380.
Jagodic G., 475, 563.
Jalbzykowski R., 178.
Jannoni S., 523.
L Jannuzzi V., 380.
Jansoone F. (S. P.), 341.
f Labbé Marquez G., 362,
Janssens A. M., 521.
I 438.
Jaricot P. M. (S. P.), 174.
Laberthonnière L., 121.
Jarosseau A. M. E., 64.
La crampe G. M., 475.
L alean L., 347.
Lambertenghi G. (S. D.), 60.

Translated by churchlatin.ai, a product of Boyne Archives

Jennings E., 183, 295.
Lambenini I. (B.), 131, 340.
Lambíase A., 438.
K Lancellotti L. M., 343.
Kalabus G., 521.
I.andolfi M., 437.
Kalan G., 133.
Landolfi S., 380.
Kampschoër G. G., 135.
Landulira - Ndunguru, 172.
Lang G., 525.
Lanza A., 02.
Lauzo Ae. A., 181.
Laplanche M., 133.
La Puma card. V., 61.
L Larkin T. P., 522.
Laros M., 331.
Laudun M., 350.
f Lauri card. L., 438.
La Via L., 523.
Lavitola A., 380.
Lawlor G., 345.
Lawlor T. V., 133.
Le Bellec E., 427.
Le Blanc A., 25, 182.
Lebrun L., 181.
Lechleitner C., 474.
Le Clerc A. (Maria Teresa di Gesù) (V.), 96.
f Legrai ve L. G., 350.
Leicht P. S., 347.
Leimbach C. A., 344.
Lemieux L, 183.
Lennon P. G., 522.
Lenz F., 475.
f Lequien P. L., 136.
Leturia P., 132.
Le ver ve G., 134.
Licata N., 381.

Translated by churchlatin.ai, a product of Boyne Archives

Liederth G. E., 63.
Lilie G., 475.
Lill P. D., 345.
Llobet I. M., 502, 519.
Loia E., 525.
Lolini E., 523.
Lombardi L., 175.
Lombardi L., 380.
lombardo A., 171.
f Lopez de Rego y Labarta G., 382!
Lopez-Gomez G., 61.
Lopez Vicuña V. M. (S. D.), 60.
Lubrano M., 132.
Lucev R. E., 26, 179.
Lucifero Nobile di Apriguano F., 525.
Lustosa A., 362.
Lynch D. A., 62.

[*Latin ed. p. 545*]

Index:
M:

Maddalena di Canossa (B.), 342, 431, 473, 483, 515.
Maglione card. A., 21, 110, 520.
Maglione F., 347.
Maglioni F., 523.
Magnaghi G., 43G.
Magnaghi N., 43G.
Magner F., 20, 182.
Maglioni O., 521.
Maïioney G. R., 522.
Maiellaro G., 62.
Maiello V., 380.
Maiztegui Besoitatitnrria I., 180.
Mai an G., 525.
Majocchi C, 436.
Maiora V., 474.
Maîtenyi V., 521.
Malcotti A., 349.
Malee G., 525.

Translated by churchlatin.ai, a product of Boyne Archives

Malizia A. A., 350.
Malonf C, 438.
Manaresi G., 134.
Mancini L., 382.
Manessero G., 349.
Manrique E., 135.
Manti A., 61.
Mannelli G., 64.
Mapelli C, 350.
Mara dei C, 523.
Marchetti Selvaggiani card. F., 343.
Marelim A. G., 362.
Maria R. V. de Refugio, Patrona, 385.
Maria Antonia di S. Giuseppe (de Paz y Figiieroa) (S. D.), 341.
Maria dei S. Cuore di Gesù (Droste Vischering) (R. D.), 312, 519.
Maria di Gesù (d'Oultremont) (S.D.), 428, 519.
Maria di Gesù del Ruon Pastore (de Siedliska F.) (S. D.), 166, 519.
nominum 'personarum
Mariano A., 382.
Maria Teresa di Gesù (Le Clerc A.) (V.), 96.
Marinelli R., 346.
Marinotti A., 347.
Marioni G., 135.
Markez L., 475.
Marmaggi card. F., 520.
Marmottin A. A., 178.
Mameli N. A., 345.
Marotti G., 175.
Marquardt L., 344.
Martelanc G., 477.
Martillotti A., 176.
Martin G., 525.
Martinelli L., 520.
Martínez A., 181.
Martinez Silva S., 181.
Martini C, 176.
Martini M., 342.
Martini Camia F., 477.

Translated by churchlatin.ai, a product of Boyne Archives

Marvan M., 521.
Masciarelli V., 381.
Masetti E., 523.
Masi A., 135.
Masoni E., 438.
Massa P., 124, 183.
Masteson G. B., 345.
Masucci B., 476.
Masulli O., 346.
Mattei P., 133.
Matthews G., 381.
Mancher L. M., 134.
Mazzarello M. D. (B.), 342, 430.
Mazzei P., 175.
Mazzoni TT., 382.
McAuliffe M., 179.
McCaffrey G. A., 476.
McCann G. R., 522.
McCarthy G., 380.
McCarty G., 522.
McCloskey card. J., 329.
McCloskey I. P., 513.
McCormack F. C, 348.
McEntegart B. J., 522.
McGrath M., 178.
McGucken I. T., 26, 183.
McGuiness F. M., 436.
McGuire P. J., 346.
Mclntyre F., 182, 545.
Mclntyre G. B., 346.
McNamee, L. L., 523.
McNulty G., 380.
McQuaid L, 179.
McQuillen C. R., 380.
McQuillen G. L., 134.
Medeiros Delgado L, 123, 183.
Medeiros Leite L., 474.
Mederly C, 437.

Translated by churchlatin.ai, a product of Boyne Archives

Meireles Freiré E., 474.
Melançon G., 180.
Melanson A., 438.
Mele D., 136, 563.
Melis F., 347.
Melomo A., 179.
Mena G. A., 347.
Mena Porta H., 332.
Menchaca Lira A., 362.
Menchaca Lira E., 436.
Méndez y Del Rio G., 132.
Meneghini G., 63.
Mengarini E., 437.
Menicucci M., 101.
Menna G., 476.
Mennini L., 437.
Mercati D., 380.
Merceron A., 350.
Mercier G., 392.
Mercier L., 133.
Mercoîino M., 345.
Merino Movilla E., 475.
Mery Berkdorf A., 123, 183.
Meszlényi A., 176.
Metzdorf G. H., 133.
Metzroth H., 177.
Meulenherg M., 438.
Meysztowicz A., 476.
Michael Archangelus (S.), 128.
Michalik A., 61.
Michelaarnoli G., 382.
Micheletti P., 349.
Migliorini B. L., 362.
Millefiorini D., 382.
Mimbela P., 356.
Minar G., 380.
Mirra E., 175.
Misura ea L, 332, 435.

Translated by churchlatin.ai, a product of Boyne Archives

Mitoáinka G., 525.

[*Latin ed. p. 546*]

546 Index nominum personarum Padolskis V., 181. Ndunguru E., 172. Mitrovic A., 381. Paganucci D., 476. Nécsey E., 133. Mlynar R., 348. Pages E. G., 475. Negwer G., 344. Modugno G., 349. Pagni T., 176. Molas Valve M. R. (S. Nelson G. A., 522. i Palazzi P., 523. Nembrini D., 381. T).), 519. • Pallavicini G., 176. Némethy, E., 176. Monaghan T. F.., 345. Panico L, 66, 413. f Nicolas O. G., 382. Monse F., 520. Papp D., 359, 379. f Nicolescu A., 180, 350. Montaìbetti H., 123, 183. Parente P., 343. Nicoletti V„ 524. Montali M., 476. Parisi C, 477. Monteiro Marques da Sil Nicolini G., 176. Parker T. L., 25, 182. Niedbalski S. E., 345. va I. A., 403. Parra Perez C, 348. ! Nistri U., 63. Monti G., 522. Nobilomo F., 380. Parrella A., 175. Monti P. C., 136. Noll F., 132. Pasculli F., 381. Montini E., 346. Nossent G., 134. Pasini E., 436. Montoto E., 343. Nota N., 349. Pasotti C, 125, 183. Montuschi F., 381. f Nowowiejski A. G., Pasztor F., 521. Moore E. R., 476. 478. f Patau P., 136. Moran G., 346. f Nuñez y Zarate G. O., Paternostro A., 380. Moran di L. A., 64. Patrizi N., 346. 136. Moreira dos Santos F., Patrizi Montoro G., 438. 26, 183. Pau pini G., 525. Moreira Martínez R., 123, Patrizi, 346. Pava G., 526. 183, Pavlik M., 525. Morelli I., 524. Nyisztor S., 381. Pazzagli F., 524. Morello A., 175. O Pazzini F., 61. Moreno T., 25, 182. O'Brieii G. J., 522. ¡ Pecci G. B., 134. Morini A., 135. O'Brien G. W., 133. Pecci S., 117, 131. Moriondo N. G., 26, 183. O'Brien H., 179. f Pederzolli T., 350. Morpurgo O., 349. O'Connor B. L., 348. Pediconi F., 437. Moschetti H., 145. O'Connor G. A., 522. Peiffer N. J., 133. Mottola E., 344. O'Connor P., 380. f Pejov C. V., 478. Moussaron I., 178. Odar L., 133. Pellegrinetti card. H Moynihan D . , 332. Olive M., 144. j 429. Mulert H., 331. Olivieri R., 349. I Pellegrini Quarantotti Mulhall G. J., 345. Onderuv G., 525. i G., 134. Mulloy G. T., 345. O'Neil I. M., 180. i Pelletier M. di S. EufraMurcia Riaño G., 61. Onofri O., 63. \ sia (S.), 104, 137. Mutti U., 349. Onorati A., 525. Pelz C, 24. O'Reilly M., 332. Pennacchio P., 380. O'Reilly P. J., 133. N Pennetta T., 348. Orlando F., 476. Nagelesisen IT. O., 522. Ortiz y Lopez L G . , 178, Perale R., 524. Nagy L., 434. , Perba! A., 343. 344. Naldi-Gibelll, 296. Pereira B. E., 123, 183. O'Shaughnessy I., 381. Napoletano R., 476. Pereira de Andrade T. I., Ossola P., 181. Nar G. N., 477, 177. Ottavio da Alatri, 435. Narjauskas G., 474. Perez y Serán tes E., 435. Nasalli Rocca di Corne- Perini C, 136. liano card. I. B., 343. Perini N., 427. Nassi A., 349. ! Ferletti P., 436. Pacelli C, 435. Natàlucci M., 476. j f Person F. G., 478. Pacetti V., 522.

[*Latin ed. p. 547*]

Index Petrelli F., 176. Petrilli O., 521. Phung I. M., 180. Piazzini P., 349. Picchiorri G., 476. Piccioli A., 348. Piccione V., 175. Piccolo G., 344. Picconi A., 521. Pichón I. V. M., 427. Pieri F., 26, 182. Pietrantoni A. (S. D.), 340. Pietrini F., 525. Pietrogrande A., 437. Pinazo C., 525. Pinheiro E. G., 478.

Translated by churchlatin.ai, a product of Boyne Archives

Pinten I., 182. Piovesan S., 135. Pirelli C., 436. Pizzardo card. G., 60. Pizzorno F., 134. Plagens I., 25, 182. Pia y Deniel H.-, 459. Pless G., 61. Podestà P., 436. Podstatzky - Lichtenstein L., 477. Poggi E., 344. Pometta A., 133. Ponsin L. A., 132. Ponzoñe M., 438. Ponzoñe O., 438. Ponzoni V., 63. Porcelli G., 176. Porcelli V., 176. Potetti E., 133. Portoghesi G., 349. Porzio S., 133. Pothakamuri T., 180. Pouget M. A., 144. Povilaitis A. S., 474. Prado E., 346. Pratelli P., 175. Prennushi N. V., 178. Presti F. M., 348. Privitzky G., 344. Pucci A. M. (S. D.), 341. Puppo F., 135. Pypers T., 345. nominum personarum 547. Rocca C. G., 524. Roche E. P., 343. Roddy G. A., 133. Quaini G., 61. Rodríguez Ferreras G., Quant F. N. V., 135. 474. Querenni-Bruzzo, 464. Rogate E., 476. Quinn O. G., 180. Romano D., 349. Romero Lerroux de Car denas G., 477. Roques Ae., 178. Rosa C, 523. Rabini P., 61. Rosa C, 345. Raôki F., 381. Rosin C, 475. Radicioni G., 61. Ross E;, 475. Radossi R. M., 513. Rossello M. G. (B.), 60, 335. Raggi G., 62. Raimondi-Lombardo, 171. Rossi card. R. C, 177, 338, 340, 373, 398, 400, 176. Rossi E. J., 522. Rossi G., 64. Ramella G., 175. Rossignani P., 346. Ramirez A., 521. Rotondano B., 175. Randazzo P., 61. Rotta A., 389. Ranieri D., 524. Ruetten F., 475. Rast G., 525. Ruiz Guinazu E., 134. Ratti G., 478. Ruiz y Florez L., 526. Rauso U., 175. Russo N., 436. Ravarelli G. B., 380. Russo R., 344. Rawlins G. G., 344. Russo Krauss G., 382. Rayssac A., 350. Realino B. (B.), 59, 131, 340, 342, 404, 462. Reardon G. M., 436. Reilly M. A., 522. Reinys M., 178. Renna Donno S., 406. Sabatelli R., 349. Sabet M., 348. Saccardi C, 438. Sagarminaga A., 475. Saggiorato F., 523. Sághy A., 437. Sagretti A., 524. Saìani M., 523. Salimei G., 134. Salina G., 380. Salinas A. O., 70, 183. Salotti card. C, 59, 146. Riva U., 524, 404, 406, 473, 488. Rivat F. G. (S. D.), 341. Sanborn E. G., 348. Santambrogio A., 432. Santambrogio L., 524.

[*Latin ed. p. 548*]

548 Index Santi R., 178. Santos Moreno F. d. P., 474. Sartori M., 349. Sassen G. R., 347. Savi E., 477. Savino P., 435. Scanlan G., 523. Scapaticci S., 175. Scarpelli E., 102. Scarpelli N., 102. Schaepman E. G. L,. 348. Scheper G. B., 175. Schmaeing F., 475. Schmiedt A., 381. Schneller M., 477. Sclmelton E., 525. Schuettler O., 525. Schuh A. N., 345. Schulien M., 343. Schulte card. C. G., 136. Schuster card. A., 419. Schutte G. A., 349. Schwarz R., 380. Sciannelli G., 176. Scié-ton-fa, 135. Scotto di Pagliara G. D., 522. Scully G. A., 522. Sebastian L., 124, 183. Seckar G., 478. Sedlac E., 525. Sempere G. L., 473. Senso Lázaro A., 382. Seralèssandri O., 380. Serena G., 411. Sessa P., 524. gesták G., 380. Setina V., 380. Severino M., 475. Sibilia card. H., 181. Siciliano G., 522. Sidler G., 436. Siemiradzki S., 347. Sierra G. E., 344. Silva Cotapos C., 438. Silvagni A., 132. Silvestrini F., 349. Simaitis A., 474. Simon G., 132. Simonelli G., 176. Simonelli M., 136, 349. Sinibaldi F., 381. Sintas L, 335. Skerbec M., 477. Sklenar G. M., 346. Skrábik A., 332. Skvireckas I., 180. Smith G. J., 345. Sodja G., 477. Soegijapranata A., 181. Sokol G., 477. Solero S., 381. Solis Fernandez I. V., 181. Somma E., 63. Sonefeld G. G., 346.

Translated by churchlatin.ai, a product of Boyne Archives

Souraty G., 518. Spagnoli A., 524. Spellman F., 182. Spiletak A., 475. Spiller M., 514. Spohn R., 475. Stabler A. L., 523. Stanley G. G., 522. Stanto M., 380. Stegmann G., 475. Strada A., 523. Strada P., 523. Sträter E. G., 520. Streitel F. (S. D.), 342. Stroothenke W., 69. Strzyz F., 521. Stumpf A., 175. Sturzo M., 478. Suciu L, 180. Suhard card. E. O., 178. Susnik G., 132. Sweeney L, 331. Szabò G., 348. Szilagyi G., 175. nomintim personarum T Tagliaferri A., 349. Tamburini H., 70, 183. Tantaro S., 475. Tantum D., 437. Tayroyan N., 184. Tedeschini card. F., 343, 435, 492, 520. Tekakwitha C. (S. D.), 473. Telbisz E., 523. Tellez L, 380. Terranova C., 63. Terzo G. (V.), 174. Tessitore A., 380. Theas P., 181. Thiinemann H., 181. Thimmes M. A., 345. Thouvard E., 134. Tibasulwa-Aliddeki, 58, 377. Tinagli G., 437. Tirelli G., 345. Tisserant card. E., 96, 132. Tong I. B., 180. Tordela E., 523. Torino G. B., 523. Toscani C., 135. Tota C., 176. Trannoy G., 59. Trehiou I., 64. Tribbioli P. L, 122. Trigilio S., 176. Trinrlade Salgueiro E., 182. Tritschler G., 70, 179. Trocchi T., 20. Trocellier L, 180. Trofa G., 136. Tromp S., 343. Trussoni T., 64. Tulli A., 437. Tûma G., 349. U Unterberger B., 344. Upponyi G., 175. Uriarte L. B., 181. Ursi R., 477. Ursprung A., 435. Y Valaitis G., 474. Valdivia M. H., 25, 182.

[*Latin ed. p. 549*]

Index Valente F., 523. Valentini A., 176. Vallecilla G., 379. Van Dam C. A., 380. Vandegaer N., 436. van de Weijer E., 180. van Heijst G. P., 135. van Liemt G. G. B., 135. van Roey card. I. E., 343. Vasari u J., 135. Varin de la Brunélière H. M., 514. Vaftkovic" A., 176. Vega G., 124, 184. Velandi V., 176. Velmeijer V. L. A., 348. Vendola D., 362. Veneziani C., 521. Verde card. A., 60, 131, 168, 376, 395, 431. Verna A. M. (S. D.), 340. Vianello M., 132. Virent S., 346. Vidiean G., 346. Vieira Al verna z T., 362. Viel P. (S. D.K 59, 393. Vigilio da Valstagna, 177. Vigilet.**. A., 524. Villìisenor Planearte G., 521. nominum 549 personarum Villeneuve card. R., 361. f Vincenz L. M., 382. Viola A. G., 348. Virga S., 135. Visuosky N., 525. Vitale G., 175. Viti M. F. (S. D.), 60, 168, 341. Vittadini F., 438. Vittoz I., 182. Vobejda A., 380. Voglino G., 348. Volaj G., 180. Volio C., 178. Volpini N., 438. Vrakking I., 180. Vucetié F., 475. Werle J. G., 380. Whelan L. P., 332. Whitfield G. P., 133. Wiersbinski A. I., 345. Willekens P., 66. Wilpert G., 520. Windeis A., 125. Witte A., 380. Wohlgemuth A., 344. Wolff I., 392. W Zaléik L., 381. Zanchini A., 349. Zannoni A., 381. Zenucchini L., 436. Zielinski A., 380. Zilincan A., 62. Zitko S.., 477. Zivkovic A., 475. Zlatos" S., 525. Zohrabian C. L, 180. f Zonghi G. M., 382. Zucchetti D., 438. Wagner G., 520. f Waitz S., 478. Wall F., 435. Walsh T. T., 180. Waring G., 344. Watterson E. J., 345. f Wehrte V., 478. Weimann I., 181. Weiss M. F. (S. D.), 519. Wendel L, 123, 183. Y Yerena E., 181. TT. - INDEX NOMINUM DIOECESIUM VICARIATUUM, ETC. A Abellinen., 476. Achriden., 178. Acilisen., 180. Addis Abeba, 63. Adramytten., 180. Adrasen., 181. Aegypti, 85, 348. Aesernien et Venafran., 179. Africae (Lusitana Colo nia), 14. Agrien., 381. Agrigentin., 175, 381, 482. Alajuelen., 181. Albae Juliae, 434. Albanen., 381. Albien., 178, 184. Al-

Translated by churchlatin.ai, a product of Boyne Archives

binganen., 374. Alexandrin. in Luisiana, 436. Alexandrin, in Ontario, 332, 382. Alexandrin. Statiellorum, 136, 349, 476. Algaren., 349, Algerien., 344. Aliphan., 380. Alionen., 525. Altunen., 133, 134. Amargosen., 407. Amarillen., 26, 179, 362. Amazonen., 123,177,183.

[*Latin ed. p. 550*]

550 Index Amerin., 61, 438. Amorian., 178, 179. Amosen., 344, 347. Anagnin., 380. Anchialitan., 332. Anconi tan. et Numanen., 61, 178, 476, 521. Andegaven., 140. Andrien., 176, 477. Angelorum, 26, 78, 183. Anglonen. Tursien., 380. Angolen. et Congen., 15, 26, 179. Angren., 362. Annecien., 178, 182, 490, 520. Anteoueren., 136, 344. Antiochen. Maronitarum, 518. Antioquien. et Iericoën., 152, 410. Ahtofagasten., 123, 183. Apuan., 61, 62, 524. Apuanien., 381. Aquae Augustae, 427. Aquen., 134, 178, 184, 430, 438. Aquilan., 64, 123, 179. Aquinatem, Soran. et Pontiseurvi, 132, 135, 349. Aquipendien., 26. Aquisgranen., 344, 475, 520. Arabissen., 182. Aracaiuen., 474. Arenen., 136, 332. Areouipen., 25. Aretin., 92. Argentina resp.,IM, 502, 519. Argentinen., 427. Arianen., 349, 380. Asculan. ih Piceno, 133. Assisen., 475. Assurita n., 180. Asten., 523. Asturicen., 382. Arrebaten., 93. Attaearan., 350. Augustan., 62. nominum dioecesium, vicariatuum, etc. Augustan. Vindelicorum, Biturgen., 176, 346, 380, 477. 381. Augustodunen., 181, 184. Bitylien., 182. Aurien., 64. Bobo-Dioulasso, 392. Auximan. et Cingulan., Bogoten. in Columbia, 382. 61, 379. Aversan., 380, 436. Bolivia resp., 473. Axomitan., 181. Bombayen., 175. Ayacuquen., 25, 182. I Bomfim, 123, 182, 183. Bonaëren., 449, 520. I Bondo, 165. Bononien., 74, 75, 135, B 477, 522, 523. Bosanen., 180, 369. Bacoloden., 363. j Botryen., 350. Badien., 125, 183. Boven., 123, 183. Bahamas, 67. Brasilia resp., 134, 347, Ballaraten., 478. 435. Baltimoren, et Vashing- Bredan., 380. tonen., 348. Briocen., 82, 427. Banato Iugoslavo, 475. Brixien., 436, 522. Bandoeng, 65. Brixinen., 86. Baraten., 64, 125, 183. Brunen., 476. Brunen., 350, 477, 521. Barbastren., 480. i Bugellen., 175, 349. Barcinonen., 382, 477. Burgen., 132. Baren., 61, 349. Barolen. vide Tranen. Basileen. et Luganen., 93, 436, 521. C Batavia, 65. Beatae Mariae Auxilia Caceren., 363. tricis de Belmont, 523. Cadurcen., 178, 427. Caebuan. vide Nominis Beiren., 16. Iesu. Belemen. de Para, 362, Caesaraugustana 435, 427. 476. Caesarien. in Cappado Belgio, 59. cia, 332, 435. Bellevillen., 346, 380. Caesarien. Melchitarum,. Bellohorizontin., 474. 438. Bellunen. et Feltren., Cagayan., 363. 136. Caicoën., 123, 183. Belograden., 95. Caiesen., 427, 478. Beneventan., 175, 176. Caietan., 380, 522. Berberaten., 335. Cairnen., 392, 412. Bergomen., 87, 93, 349, Caiamarcen., 25, 182. 400. Cafazeirasen., 177. Berolinen., 91, 176, 381, Calbayogan., 363. 477. Beryten. Maronitarum, Calien., 136. 82. Calven, et Theanen., 70, Bikoro, 125. 183. Bismarckien., 179, 436.

[*Latin ed. p. 551*]

Index nominum dioecesium, vicariatuum, Calydonien., 183. Colonien.,

Translated by churchlatin.ai, a product of Boyne Archives

136. Camagueyen., 435. Colossen., 382. Camden., 346. Comaclen., 70. Cameracen., 178. Comen., 136, 326, 349. Campanien., 477, 438, 478, 524. Campineu., 26, 382, 513. Compsan., S. Angeli de Canton Price, 361. Lombardis et Bisaeien., Capitis Haitiani, 475, 178, 179, 181, 476. Capuan., 175, 380. Congi Inferioris, 15. Caputaquen. - Vallen., 176. Consentio, 178, 184. Cardiffen., 178, 184, 295. Constantien. et Abrin., 124, 176, 177, cen., 94, 393, 179. Conversanen., 346. Casalen., 95, 136, 181. Cookpolitan., 392, 412. Casanaren., 125, 182. Coracesiotan., 392. Casertan., 26, 183. Corumben., 414. Cassanen., 381. Cosentin., 62, 81. Cassovien., 175, 381, 525. Costarica resp., 520. Castri Maris, 436, 438, 521. Cotyaeen., 350. Covingtonen., 436. Cremen., 64. Catamarcen., 447. Catanen., 60, 70, 333, 380. Caxien in Maragnano, Crossen., 345. Crotonen., 525. Celsonen., 477. Csanadien., 388, 523. Cephaluden., 344. Cubango in Angola, 15. Chalcedonen., 427. Cuiaben., 414. Chalciden in Syria, 179, 459. Cu nene, 15. Curien., 382, 513. Cybistren., 125, 182. Chapaden., 414. Cypren., 179. Chariopolitan., 478. Cypselen., 178. Chiapasen., 427. Cyrenen., 182. Chicagen., 26. Cyrrhen., 136, 332. Chicoutimien., 180. Chile resp., 439, 449. Chouchih, 392. Cincinnaten., 133. Città del Vaticano, 349. Civitaten., 480. Civitatis Castellanae, Danaben., 181. Hortan. et Gallesin., Davenporten., 132, 133, 135, 347, 380. Derthonen., 135, 476. Civitatis Castelli, 521. Detroiten., 346. Clodien., 92. Diacoven. vide Sirmien. Cluj-Gherlen., 346. Clusin. et Pientin., 350, 362, 438. Dilien., 17, Dionysopolitan., 382. Dublinen., 179, 184, Coccinen., 362. Dyrrachien., 178, 184. Dysthien., 392. Coelen., 179. Coimbaturen., 180, 551 etc. Ecclesien., 94. Edessen in Osrhoène, 520. Edmontonen., 295. Egugen., 392. Einsiedlern, 418. Eistetten., 521. Eleutheropolitan in Pa laestina, 181. Eporedien., 63, 176, 347, 349. Erien., 344, 345, 347, 380. Erythrea, 63. F Fanen., 525. Fargen., 345, 346. Faventin. et Imolen., 122, 343, 438, 521. Ferentin., 526. Feretran., 61, 178, 181. Ferrarien., 176. Fidentin., 132. Firman., 86, 350, 427. Florentin., 77, 78, 88, 90, 91, 95, 136, 175, 435, 523. Fluminis Nigri, 124, 183. Fodian., 62, 344. Fogarasien. et Albae Iulien., 180, 350. Foroiulien., 427. Forolivien., 524. Fortalexien., 332, 362. Fort Jameson, 514. Friburgen., 77, 92. Fukuoka, 182. Fulden., 344. G Gabulen., 178. Gadaren., 125, 183. Gadicen. et Septen., 474. Gallia, 62. Gallupien., 181. Galvestonien., 520.

[*Latin ed. p. 552*]

552 Index Gargaren., 64, 183, 295. Geneva. See Lausanne. Germans. in Galicien, 26, 182. Ghardaien., 392. Goa and Daman., 179, 184, 381. Gorit., 180. Goritian., 109, 476. Grandormen., 25, 182. Gratianopolitan., 134, 136, 182. Grossetan., 523, 524. Guadala jaren., 80, 84, 521. Guadicen., 61. Guarnen., 181. Guastallen., 476. Guaxupen., 182, Guinea Lusitana, 15. Gunturen., 180. Hagulstaden and Novocastren., 523. Haiti, 346, 347, 349, 350. Halicamassen., 180. Halifaxien., 344. Harlemen., 135, 348, 381. HaHfortien., 179. Hearsten., 25, 178, 182. Hebronen., 124, 183. Helenopolitan, in Palaestina, 182. Helvetia, 386, 418. Hemerien.,

Translated by churchlatin.ai, a product of Boyne Archives

438, 513. Hieraeen., 344. Hierapolitan, in Syria, 64. Hildesheien., 84. Hinsranfu, 392. Hirdnen., 180. Hispania, 477. Hispania, 480. Holaren., 438. Honoluluen., 331. Huajuapamen., 132. Huanucen., 25. nominum dioecesium, vicariatuum, Huaraz, 25, 182. Hue j u tien., 181. Hungary, 379, 521. I Ianuen., 83, 380. lasen., 181. Iericoën., 410. Ilcinen., 437, 438, 521. Ilheosen., 124, 184. Indiae Orientales, 63, 179. Innsbruck, 474. Insul en., 521. In feram n en and Narnien., 74, 178, 181. Ipsen., 514. Iquiquen., 362, 427. Isclan., 135, 136. Italy, 24, 63, 135, 347, 348, 349, 450, 465, 496, 523, 524. J Jacarezinhoen., 513. Jacien., 61. Januen., 61, 62, 135, 176, 436. Jaren., 363, 513. Jasen., 525. Jatahien., 124, 184. Jaurinen., 26, 183, 476. Joinvillen., 475. Katovicen., 521. Kaunen., 180. Keimoes, 181. Kerrien., 332. Kielcen., 75, 88. Klaipeden., 521. etc. Laranden., 178, 181. Lauden., 61, 63, 136, 345, 350, 477, 524. Laure tan., 63. Lausanne, Geneva, and Friburgen., 135, 435, 525. Leavenworthien., 521. Lebessen., 64, 123, 183. Legionen., 475. Lemnen., 526. Leodien., 336, 343, 428. Letae., 362. Leucen., 26, 179, 362, 438. Limnen., 332, 459. Limyren., 180. Linaren., 123, 183. Linden., 183, 295, 350. Lingaven., 363. Lintsing, 61. Liparen, in Lydia, 123, 183. Lipen., 133, 363. Lisbonen., 175, 182. Lorenen., 26, 182. Lourenço Marques, 16, 26, 179, 184. Luanden., 15, 26, 179, 184. Lucen., 87, 97, 476. Lucerin., 26, 179, 349, 362. Lucionen., 138, 427. Luganen., 62, 133. Lugdunen., 523. Lulua and Katanga, 81. Lunda, 15. Lünen, Sarzanen, and Brugnaten., 475. Lusitania, 29. Lycien., 349, 404, 462. Lyrbitan., 478. L M Labacen., 132, 133, 475, 477. Lacus Salsi, 135. Laquedonien., 436, 521. Macaonen., 16, 179. Maceraten and Tolentin., 176, 476. Mackenzie, 180.

[*Latin ed. p. 553*]

Index Madauren., 181. Magno - Vara diñen. Rumen orum, 180. Majoricen., 126, 436. Majunga, 392. Manilen., 363. Maratliea, 325. Marcianen,. 180. Marcianopolitan., 26, 179. Marden. Armenorum, 178, 184. Marden. Chaldaeorum, 136. Marianopolitana 178, 184, 332. Marquetten., 25, 26, 182. Martinicen. vide Sancti Petri. Masaka, 58. Matriten., 476, 477. Matto Grosso, 414. Mazarien., 475. Medellen., 344. Mediolanen., 94, 134, 136, 348, 349, 350, 381, 419, 436, 437, 478, 523, 524, 525. Melden., 26, 182. Mendozen., 182. Meneven., 178, 183, 295. Messanen., 74. Midaën., 332. Midden-Java, 66. Mobilien., 523. Moglaenen., 180. Monacen, et Frisingen., 475. Monasterien., 475, 521. Monctonen., 25, 438. Montai cone, 109. Monopolitan., 62, 123, 179, 183, 344, 346. Monterrejen., 70, 178, 179, 184, 344. Montis Albani, 181. Montis Casini, 435. Montis Pessnlani, 133. Montis Politiam, 123. Montis Regalis, 82, 135, 436. Montis Vici, 62, 349. nominum dioecesium, vicariatuum, Montisvidei, 135, 179, 184, 521. Morelien., 526. Mossoren., 427, 474. Mozambicen., 16, 26, 179. Mutinen. et Nonantulan., 178. Myricen., 438, 514. Mysurien., 125, 183. N 553 etc. O Octerien., 476. Ogdensburgen., 525. Oklaliomen. et Tulsen., 523. Olbien., 438. Olomucen., 347, 380, 381, 521. Opunti., 332. Orien., 124, 184. Osaken., 182. Osnabrugen., 380. Ottavien.,

Translated by churchlatin.ai, a product of Boyne Archives

184. Oveten., 133. Oxyrynchitan., 178. Nampulen., 16, 177. Namurcen., 478, 513. Napo, 514. Nashvillen., 133. Natalen., 475. Naulen., 296. Nazaren., 459. Neapolitan., 64, 90, 91, 176, 344, 347, 381, 382, 404, 427, 437, 462, 493. Pacen., 474. Paderbornen., 64. 522. Palen., 363. Nemausen., 133. Neo-Eboracen., 76, 94, 182, 328, 344, 476, 522. Panamen., 180. Panopolitan., 382. Neosolien., 332. Panormitan., 63, 94. Neritonen., 81, 344. Papien., 436, 438. Niangara, 165. Nicaragua resp., 134, 520. Paracatuen., 180. Parahyben., 123. Nicen., 525. Parentin, et Polen., 77, 350, 513. Nictlieroyen., 475. Nisyrien., 70, 183. Nitrien., 61, 133. Nolan., 347, 476, 478, 522. Parnassen., 123, 183, 350. Nominis Iesu, 363, 513. Northantonien., 25, 182. Passavien., 130, 344. Patavin., 381, 464. Noten., 175. Patersonen., 346, 436. Novae Aureliae, 521. Pelusiotan., 64. Novae Segobiae, 363. Nova Lisbona, 15, 26, Peramiho, 172. Pergamen., 64, 427. 183. Novarcen., 62, 180, 345, Perusin., 134. Peruvia resp., 135, 136, 347, 348, 380, 381. Novarien., 61, 63, 135, 346, 356, 379. Petriculan., 175. Nucerin. et Tadinen., 62. Pharbaethitan., 26, 181, 182. Phatanen., 392. Nursin., 135, 476. Phat Diem, 180. Nyassae, 514.

[*Latin ed. p. 554*]

554 Index Philadelphiae, 355. Philippinae insulae, 363, 364. Pinsken, 89. Pisan, 176, 437. Pistorien, et Praten, 64, 69, 92, 382, 438. Piuren, 25, 182. Placentin, 176, 477, 521. Platien, 80, 478. Placen, 478. Poerwokerto, 65. Policastren, 325. Polonia, 347. Pompeian, 349, 350. Pompeiopolitan in Cilicia, 178, 344. Popayanen, 379. Portuen, et S. Rufinae, 494, 520. Portus Gratiae, 180. Portus Magni, 332. Praenestin, 176. Pragen, 136, 347, 348, 349, 474, 475, 520, 521, 523. Praten, vide Pistorien. Preso ven. Ruthenorum, 176. Punien, 525. Puteolan, 94. Q Quebecen, 361. Quinque Ecclesien, 62, 344, 348. Quiten, 347. R Ragusin, 475. Rajaburi, 125, 183, 383. Rancaguen, 123. Reatin, 350, 362. Recineten, 84. Reginae Gradecen, 380. Reginaten, 85. Registren, 414, nominum dioecesium, vicariatuum, etc. Sancti Deodati, 178, 182. Renen, 523. Sancti Didaci, 78, 385. Resistenciae, 181. Sancti Dominici, 475. Rhedonen, 178, 184. Rheginen, 123, 183, 524. Sancti Francisci in California, 331. Rhemen, 132, 133, 178, Sancti Georgii Terrae Novae, 184. 136, 332. Ripan, 346. Romana, 61, 63, 75, 78, Sancti Germani, 344. 79, 81, 83, 85, 86, 87, Sancti Hyacinthi, 332. 88, 89, 90, 93, 134, 135, Sancti Iacobi Capitis Viri136, 166, 184, 343. 346, 347, 348, 349, 350, 362, Sancti Iacobi de Estero, 181. 382, 428, 436, 437, 438, Sancti Iacobi in Chile, 477, 521, 524. Romania, 348, 359, 379. Rosnavien, 175, 344, 525. Rossen, 332. Rottenburgen, 475. Sancti Ioannis Portucen, 343. Sancti Ioannis Terrae Novae, 343, 344, 347. Sancti Ludovici, 179. Sancti Ludovici in Maragnano, 124. Saharien, 345. Sancti Ludovici Potosien, 70, 179, 427. Sabinen, et Mandelen, 181, 345. Sacramenten, 346. Sancti Michaelis, 350. Sagien, 133. Sancti Miniati, 92. Sagina ven, 346. Saigon, 125, 183. Salen, 183, 295. Salforden, 25, 525. Salisbursren, 80, 478. Salmantin, 459, 477. Sanaven, 26. Sancti Salvatoris in Brasilia, 407, 474. Sanctae Crucis de Sierra, 182. Sanctae Elisabeth, vide Jaren. Sanctae Manae Ormen, 346.

Translated by churchlatin.ai, a product of Boyne Archives

Sancti Sebastiani Fluminis Ianuarii, 134. Sancti Severi, 478. Sanctissimae Assumptionis, 332. Sanctissimae Conceptionis, 123. Sancti Thomae de Melia, vide Urbanien. Sancti Thomae in Insula, 16, 26, 179. Santos, 513. Sancti Caroli Ancudiae, 179. Sappen, 178, 180. Sassandren, 180.

[*Latin ed. p. 555*]

Index nominum dioecesium, vicariatuum, etc.
555 Satalen, in Armenia, 382.
Ulpianen., 180.
T Satmarien, et Magnova Ultraiecten., 347, 348, radinen.
Latinorum, 349, 350.
Taeambarem, 181, 381, 521.
Ulyssiponem, 399.
Ta rentin., 62, 381.
Sauatrem, 64.
Umtata, 125, 183.
Taubaten., 459, 475.
Savonen., 296, 335, 380.
Urabà, 410.
Taurinen., 79, 88, 93, 95, 381.
Urbanien, et Sancti Angeli in Vado, 175, 176, 350, 381, 396, Scopiem, 181.
Scyri., 332.
Urbevetan., 26, 182, 522.
Te-hoa, 124.
Secovien., 344.
Teien., 478.
Sednnen., 418.
Uruguayanem, 478.
Telmissen., 180.
Seguin, 362.
Utinen., 63, 381, 437.
Telsem, 474.
Sehnaem Chaldaeorum, 438.
Temncen., 70, 183, 362.
Ter-gestin., 87, 89.
Selen., 180, 182.
Terraeinem, Setin, et Semarang, 65, 181.
V Privernem, 523.
Sendaien., 183.

Translated by churchlatin.ai, a product of Boyne Archives

Thailandia (Siam), 383.
Serenen., 427, 521.
Theatin., 89.
Sherbrookem, 361.
Vacien., 181, 348.
Thennesien., 26, 183.
Shiré, 514.
Theramem, 61, 62, 135, 476.
Valentin., 61.
Siam (Thailandia), 383.
Vancuveriem, 183, 295.
Sienim, 62, 381.
Varmien., 344.
Sil vae PoHuem, 15, 459.
Thya tiren., 177.
Varsavien., 166.
Thyniadem, 478.
Sil ven., 478.
Vashingtonen, vide Baltimoren., 348.
Tiberien., 181.
Sina resp., 135.
Tibnrtin., 63.
Sinvançchow, 392.
Veliterm, 91, 525.
Sipontin, et Vestam, 136, 349.
Veneten., 64, 427.
Venetiarum, 513, 524.
Sirmien, et Dia eo ven., 332, 348, 379, 381, 475, 477, 478.
Timo^, 14.
Tirnava, 61, 62, 437, 525.
Siten., 179.
Ventimiliem, 171.
Tolentin, vide Macera ten.
Solo, 165.
Versalien., 94.
Verulan., 168.
So-an, viae Aquinatem.
Toronen., 136.

Translated by churchlatin.ai, a product of Boyne Archives

Veszprimien., 132, 380.
Tranen, et Parolen., 176, 344, 362, 381, 522.
Spirem, 123, 183.
Spokanem, 345.
Tre viren., 177.
Status Foederati Americae Septemtrionalis.
Tridentin., 124, 179, 184.
Tripolitan. Maronitarum, 22, 27, 59, 351, 355, 80.
Strigonien., 61, 176, 348, 437, 476.
I Tsining, 124.
Su essa n., 132.
Superiorem, 350.
Ugandem, 377.
Turonen., 140.
Surrentin., 133, 134, 436.
Sydneyem, 184.
Vinen., 181.
U Syracusam, 92.
Viterbien, et Tuscanem, 524, 525.
Vratislavien., 181, 344.
Vigíe vanen., 523.
Vilkaviskem, 181, 474.
Vilnem, 178, 476.
Viminaciem, 64, 332.
Vindobonen., 77, 78, 92.

[*Latin ed. p. 556*]

556 Index of names of dioceses, vicarages, W Wayne Castren., 132. Westmonasterien., 62. Wicliiten., 316. Wratislavien., 93. Wuchang, 514. Yukiang, 180. Z Zagrabien., 76, 78. etc. Zambangen., 363. Zamen. maior, 181. Zamorien. in Mexico, 181. Zaraïtan., 181. Zenopolitan. in Isauria, 182. I I I . - INDEX OF NAMES OF RELIGIOUS ORDERS: C Canons: - Regular Canons of St. Augustine, 96. - Regular Canons of St. Augustine of the Congregation of Our Lady of Jupille, 343. Congregation: - Clerics Regular of the Mother of God, 362. - Clerics Expiatory of the Holy Cross and the Passion of Our Lord Jesus Christ, 340. - Missionaries of Mary, 11, 125. - Of the Mission, 131, 362, 396, 519. - Oblates of the Blessed Virgin Mary Immaculate, 341, 343. - Of the Holy Spirit, 26, 392, 514. - Of the Most Holy Redeemer, 473. - Of the Daughters of the Cross, 336. - Of St. Anne of Providence, 473, 520. - Of the Third Order of St. Dominic of the Annunciation, 60, 341, 372. Congregation: - Of the Sisters of Charity of St. Joseph in America, 341. Institute: - Of the

Translated by churchlatin.ai, a product of Boyne Archives

Brothers of St. Francis Xavier (Rome), 343. - Of the Daughters of Mary Immaculate for girls dedicated to service, 60. - Of the Daughters of the Divine Providence, 519. - Of the Daughters of Wisdom, 341, 520. - Of the Missionaries of the Sacred Heart of Jesus, 131. - Of the Little Workers of the Sacred Hearts (Acri), 132. - Of the Sisters of Charity, 340. - Of the Sisters of Mary of Sorrowful, 342. - Of the Dominican Sisters of the Most Holy Sacrament (Fognano, Faenza), 343. - Of the Poor Sisters of St. Joseph (Buenos Aires), 520. - Of Our Lady of Carmel (Florence), 435. - Of Our Lady of Refuge, 519. Institute: - Of the Brothers of Christian Schools, 341. - Of the Little Brothers of Mary, 341. - Of Reparation to Mary, 428, 519. - Of the Daughters of Charity, 34.2, 431, 473, 483, 515. - Of the Daughters of Our Lady of Mercy, 60, 335. - Of the Daughters of Mary Auxiliatrix, 342, 430. - Of the Sacred Family of Nazareth, 166, 519. - Of the Christian Schools of Mercy, 59, 393. - Of the Sisters of the Good Shepherd, 137. - Of the Sisters of Charity, 126. - Of the Sisters of Jesus the Nazarene, 131, 396, 519. - Of the Sisters of the Most Holy Sacrament, 400, 519. M Missionaries of Africa, 392. O Order: - (Of Priests) Cistercian, 61.

[*Latin ed. p. 557*]

Order: – Of the Brothers Preachers, 26, 60, 96, 132, 165, 311, 342, 343, 372. – Of the Brothers Minor, 123, 177, 341, 514. – Of the Brothers Minor Conventual, 392, 482, 513. – Of the Brothers Minor Capuchin, 177, 335, 340, 435. – Of the Brothers Carmelites, 174, 340, 399. – Of the Eremites of Saint Augustine, 124, 342. – Of the Recollects of Saint Augustine, 125. – Of the Holy Cross, 165. – Of Saint Benedict, 60, 67, 340, 343, 459. – Of Saint Benedict (Monks!), 60, 168, 341. – Of the Servants of Mary, 341, 342. Index of names of religious orders, 557.

Order: – Of the Visitation of the Blessed Virgin Mary, 490, 520. – The Third Order of Saint Francis, 60, 519.

Societies: – Of Mary (Marists), 96. – Of Paris for Missions to Foreign Lands, 125. – Of Saint Francis of Sales, 25, 124, 125, 131, 374, 383. – (Pious) of Turin of Saint Joseph, 514. – Of the Divine Word, 343, 392.

Sodalicio of Saint Peter Claver, 520.

Nuns: – Of Charity of the Good Shepherd, 342, 519. – Of Consolation, 519. – Of Charity of the Immaculate Conception of Ivrea, 340. – Of Saint Joseph (Tarbes), 132. – Dominican, 131, 340. – Marist, 96.

P: Presbyteri Missionarii Societatis Mariae? 341, 520.

R: Religious Esclavas de Maria (Valencia), 61.

S: Sacerdoti Operai Diocesani, 60.

Societies: – Of Jesus, 59, 65, 96, 131, 132, 174, 328, 340, 341, 342, 343, 402,

Translated by churchlatin.ai, a product of Boyne Archives

404, 460, 462, 473.

[*Latin ed. p. 558*]

IV. INDEX OF MATTERS: Definitive sentences of those matters which, for a decade, have been absolutely condemned by sentence, 378. Abstinence. See Indult. Argentina, a republic. Joyful hope and the fervent Pontifical Academy of Sciences. B. P., sixth vows to B. P., 502. At the beginning of the Academy's year, Cardinal Alexius, in the Ascalesi group, addresses the Associates, illustrating the wonders of God in human affairs and in created things, having completed fifty years since his entry into the purple and the Order of Fathers, 493. The Association "La Crociata Mariana" is prohibited, 69. Non-Catholics in the prayers and vows of Pius PP. XII, B 325. Baptism conferred outside the parish must be recorded in writing in the parish books of origin, B. P.! 306. The Catholic Action is promoted and instilled by Pius PP. XI, and is very dear to B. P., 155. Smaller basilicas are declared: the Archpriestal temple of St. Ambrose in the city of "Monfalcone," 109; the Cathedral church of the Immaculate Conception of the Blessed Virgin Mary, 152; the temple of St. Blaise, Bishop, in the city of Martha Policastrensi, diocese, 325; the Archpriestal temple of St. George, Bishop, in the city of Como, 320; the Cathedral church of Catamarca of the Blessed Virgin Mary, "a Valle," 417; the temple of St. Francis of Assisi, or the sanctuary of the Immaculate Conception of the Blessed Virgin Mary, in the city of Agrigento, 482. The Blessed Magdalena from the marshes of Canossa is declared (S. D.), 483. Bieler, Ernest P. (f). Victor and other Bishops of Switzerland. B. P. responds to their devotional letters from the common Convent, 418. Cardinal Thomas Pius Boggiani. Having completed twenty-five years since assuming the dignity of the Roman Purple, B. P. congratulates him, 494. Goods, created by God, should flow to all according to the principles of justice and charity, 199. The common good. What matters, 200. The Bishops and faithful of the United States are praised for their works of charity towards the victims of war, 10, 22. Britto. See De Britto. England. B. P.'s concern for those held captive by the cause of war in England, 9. Archdioceses. See Dioceses. The Metropolitan Archbishop, as such, does not exceed the limits of his province, unless for a specific purpose, not as Metropolitan, 378. The secret archive, of which mention is made in can. 379 § 1, must keep a brief summary with the text of the sentence. The Camerarius of the Sacred College, 177. Canons. See Codex. Canonicals and dignities are to be chosen according to the Code, because special law has been abrogated.

[*Latin ed. p. 559*]

Index of matters, Canossa, see Canosa di Puglia.

Eucharistic Congress: Chapters of the cathedral church – or collegiate church – The Most Holy Father addresses the assembled faithful. 352, re-

Translated by churchlatin.ai, a product of Boyne Archives

garding the right of burial according to canon 1283, 439. § 1, 173.

Cardinal James Aloisius. The Most Holy Father sends him as a legate to the cathedral chapter of Csanad, to the Eucharly Congress. 388, throughout the Republic of Chile, in the city of Saint James, Carbonell Cirer, set. Francisca Anna from the Virgin Mary, 449. Decree for the introduction of the cause of beatification of the Crusade of Purity. The Most Holy Father commends it, blesses it, 184.

Most Reverend Bartholomew. The Most Holy Father congratulates him on the tenth anniversary of his priesthood and the successful completion of his episcopate, 417.

The (Marian) Crusade is prohibited, 69.

Augustus. Decree for the introduction of the cause of beatification of the (Saint) D. Csartoryski, 3-71.

Causes pending in the Sacred Roman Rota as of 1940 are listed: those with a final sentence, 74, and those completed or otherwise concluded, 91.

Causes of nullity of marriage: When cautions in mixed marriages have been given by only the non-Catholic party: when the case is to be processed from the collegiate tribunal to the ordinary, 294.

In the Philippine Islands, cases are to be processed in the first instance by the provincial tribunals and newly established tribunals of appeal, 363.

Causes of marriage for the separation of spouses never become a matter of judgment, 173.

Cautions in mixed marriages given by only the non-Catholic party: do they make the marriage valid? 294.

Books of law are entrusted to those who are truly expert and competent in the matter, 121.

Moral certainty required in determining either the invalidity of a marriage, 424, or the solution of a marriage bond, 425.

See de Chantal.

The Republic of Chile and the Holy See, 442.

Clerics attached to the church: who are to be considered regarding the right of burial according to canon 1233 § 1, 173.

Code of Canon Law – Latin version.

Responses of the Pontifical Commission for the authentic interpretation of canons, 173, 378.

Francis. Decree for the introduction of the cause of beatification, 372.

Gerlndes. Decree for the introduction of the cause for beatification, 400.

Condition or finding added to marriage upon entering, 304.

Custodians of souls are to be assisted by the Confraternity of the Most Holy Sacrament in promoting the frequency and devotion to the Sacrifice of the Mass, 391.

Translated by churchlatin.ai, a product of Boyne Archives

Congress. See Eucharistic Congress.

Convention between the Holy See and the Spanish Government regarding the provision of churches in Spain, 480.

The Convent of Bishops of Switzerland, 418.

The Most Holy Father sends legates to the city of Saint Paul of Minnesota, 355; to the city of Saint James in Chile, 449. ACTA, vol. VIII, n. 14. 31-12-1941.

John M. De Britto. Decree regarding miracles for canonization, 402; Decree regarding the "Tuto," 460.

Joanna Francisca de Chantal, commemorated in the third year after her death, 490.

A priest delegated – assisting at a marriage. The ordinary must inquire in each case whether a canonical delegation has intervened, 306.

Francisca. (Saint) or "Mary of Jesus of the Good Shepherd. Decree for the introduction of the cause of beatification, 10f.

di Canossa and the marquises (of Venice), Magdalena. Decree regarding miracles for beatification, 431; Decree regarding the "Tuto," 515; Review of life, 484; and works, 488; Beatification announced, 489.

Detainees in special custody places: if priests who have jurisdiction from their own ordinary can hear the sacramental confession of those detained in the place of detention, 73.

Dignities: The cathedral chapters of Catania are reserved to the Apostolic See, 72. And canons are to be elected according to the Code of Canon Law, because the special right has been abrogated, 334.

Dioceses: Newly erected: Luanda, metropolitan, 15; Nova Lisboa, 15; Silva Porto, 15; Lourenço Marques, metropolitan, 16; Beira, 16; Nampula, 16; Dili, 17; Amargosa, 407; Cairns, 412.

Suppressed: Angola, 15; Congo, 15.

Suffragan: Nova Lisboa, Silva Porto, and São Tomé in the metropolitan of Luanda, 16; Beira and Nampula in the metropolitan of Lourenço Marques, 16; Dili in the metropolitan of Goa, 17; Amargosa in the metropolitan of São Salvador in Brazil, 407.

Dismembered: São James Capite Verde, 15; Maeao, 16; Quebec, 361; São Salvador in Brazil, 407; Terêncio, 410; Chittagong, 412; Corumbá, 414.

[*Latin ed. p. 560*]

560 Index of Dioceses: The dioceses of Antioquiensis and Ierieoënsis are separated. 4.10. – Their boundaries are changed: See Fismes. Dispensation from impediments to marriage of a higher degree: What is required for it to be valid, 302. Cardinal Dougherty, Dionysius, appointed as Legate to the 9th National Eucharistic Congress held in the city of St. Paul of Minnesota, 335. The Most Reverend Emilia Oultremont (née Maria, of the Or-

Translated by churchlatin.ai, a product of Boyne Archives

der of Jesus). Decree regarding the introduction of the cause for beatification, 428. The Most Reverend Marcus Antonius Durando. Decree regarding the introduction of the cause for beatification, 396. Concerning the Greek-Ruthenian dioceses in the United States of North America, governed by renewed norms, 27. Cardinal Granito Pignatelli di Belmonte, Januarius. The Holy Father congratulates him on reaching his ninetieth year, 153. The Holy Father illustrates and commends the education of children, 450. The erection of the Cathedral Chapter in Canada, 388. The Holy Eucharist: must be vigilantly defended from all injury, 57. In the case of sacrilegious theft, the economic proceedings must be instituted by the Ordinary, 57. Examination of those intending to marry: See Norms, 297. Biblical Exegesis: See Interpretation. Pious exercises that can be performed during the month, and which, for a just cause, may begin on any day, 129. Switzerland: At the end of the year 650, from the founding of the Swiss Confederation, the Holy Father warmly congratulates the President and the other members of the Federal Council, and highly praises them, 387. The Holy Father responds to the Most Reverend Bishops of Switzerland, to whom letters were sent from the common assembly, 418. The Most Reverend Maria T. Hase (of Venice). Decree regarding the virtues for beatification, 336. The ecclesiastical hierarchy in the newly established Lusitanian colonies of Africa and Timor is established, 14. Spain. An agreement is signed with the Holy See regarding the provision of churches, 480. Family: Regarding nationality, 202; regarding private property of goods, 202. The faithful are encouraged to frequently and devoutly attend Mass, 389. Children are properly educated, 450. Boundaries are changed: – between dioceses: Faventina and Imoleivsem, 122; Quebec and Sherbrooke, 361; Antioquiensis and Ierieoënsis, 410. – between Apostolic Vicariates: of Tsining and of Siwantze, 124; of Niangara and of Rondo, 165. Primary and secondary purpose of marriage: The just value of both, 423. Cardinal Fumasoni Biondi, Peter, celebrating his twenty-fifth year as Bishop, is praised and honored by the Holy Father, 495. Fasting: See Indult. Impediment to marriage, 303. Indult regarding the law of fasting and abstinence: – for Italy, 24. – a general indult for the entire world during the time of war, 516. Incapacity for marriage, whether psychological or physical, 423. Instruction: – regarding marriages to be celebrated according to the agreement between the Holy See and the Republic of Portugal, 29. – regarding the norms to be observed in carrying out investigations for marriage, 297. – regarding the diligent safeguarding of the Holy Eucharist, which must be carefully preserved, 57. Correct interpretation of the Holy Scriptures, instilled by the Catholic Church, is vindicated and illustrated: regarding the literal meaning, 466; regarding the use of the Vulgate, 468; regarding textual criticism, 469; regarding the study of oriental languages and sciences, 470. The norms given by the Supreme Pontiffs Leo XIII, Pius X, and Benedict XV must be followed entirely, 471. The Lily Among Thorns: Description of the life of Saint Gemma, 97; auxiliary, 470;

Translated by churchlatin.ai, a product of Boyne Archives

hidden in Christ, 100; historical causes, 101; canonization, 105.

[*Latin ed. p. 561*]

Index of Matters.

Introduction to the cause of beatification: St. Dominica Francisca, a Virgin of the Sorrowful (Cires Carbonell), 126; St. Mary of Jesus of the Good Shepherd (Francisca de Siedliska), 166; St. Mary Fortunata, 168; St. Francis Coli, 372; St. Augustine Czartoryski, 374; St. Mark Anthony Durando, 396; St. Gertrude Comensoli, 400; St. Mary of Jesus (Emilia d'Ouîtremont), 428. Investigations to be carried out before the celebration of marriage, 297.

Italy. The solicitude of the Most Reverend for those of Italy, detained captive by war, 9. The people of Italy. Signs of His providential divine mission, 325.

Concerning marriage: To those entering into marriage, 422. Concerning the selection of canons and offices according to the Code of Canon Law; the special right is abrogated, 334. The right to bury. Which clerics of the Church are subject to the right to bury according to canon 1233 § 1, 173.

St. Michael (Archangel) is declared the patron of radiologists and radium therapists, 128.

Mass. Ordinaries exhort the faithful to frequently and devoutly attend the Sacrifice of the Mass, 389.

Missions: Suppressed: of Lunda, 15; of Cunen, 15. Newly established: of Guinea Lusitana, 15.

Nothing prevents the Curia: when the parish priest is ordered to assist at a marriage. 299.

Norms: For the spiritual governance of the Greek-Ruthenians in the United States of North America, 27. To be observed in carrying out investigations for entering into marriage, 297. For the execution of the Decree concerning the establishment of ecclesiastical tribunals in the Philippine Islands, 364. In the correct interpretation of Holy Scripture, they must diligently follow what has been instilled by the Supreme Pontiffs and illustrated by the Pontifical Commission for Biblical Matters, 465.

Laws of Lent and Abstinence: For Italy, a dispensation is granted for the year 1940, 24; for the entire world, a dispensation can be granted by the Ordinaries during the time of war, according to a general indult, 516.

Freedom of consent in marriage, 304.

Marriage books and baptismal records must be properly prepared, 306.

National economy. What is important, 200.

Pontifical Work for Vocations.

Books of authors: Stroothenke, 69; Laberthonnière L., 121; Koep Stud. Univ., 479; gen G., 331; Laros M., 331; Mulert H., 331.

Translated by churchlatin.ai, a product of Boyne Archives

Ordinaries: Send a report at the beginning of each year to the Holy Congregation for the Discipline of the Sacraments concerning the observance of the Instruction given on June 29, 1941, 297, 307.

Testimonial letters concerning freedom to marry are to be sent through the diocesan curia, 299.

Card. Aloisius Maglione. The Most Reverend invites him to foster prayers and works of charity in view of the hardships of war, 21; The Most Reverend announces public appeals to promote peace, 110. The Most Reverend praises and encourages, 490.

Marriages to be celebrated according to the Convention between the Holy See and the Republic of Portugal, 29.

Norms, 29.

Order of the Visitation of the B.V.M. His Moderatrices and Sisters, founded in the third century after the death of St. Joanna Francisca de Chantal, 490.

Jerusalemite Order, praised by the Most Reverend, 117.

New Order: to be established in Europe after the war, 10; to be solid, true, and just, it is necessary above all else:

To overcome hatred through Christian fraternal charity among peoples, 12;

If only the Catholic party provides guarantees, 294. See Causes matrimoniales. See Investigations.

Maria Dominica Mazzareilo. Decree concerning the resumption of the cause for canonization, 430.

To overcome the defect of faith through steadfast faith, 12;

To overcome the pernicious principle from which utility and power generate right, 13;

To overcome the difficulties for the equitable distribution in the world economy, 13;

To overcome the spirit of immoderation.

[*Latin ed. p. 562*]

Index of Matters: The Most Holy Pope Pius XII: Year. - New Order: through fraternal collaboration, prayers and supplications are instilled for the attainment of peace, 13. He indicates, 14, 21, 110, 114. Principles, ideas, and norms by which the new order must be established, 208. Penalties are not to be omitted by Ordinaries in neglecting the proper celebration of marriages, 306. Poland: The solicitude of the Most Holy Father towards Polish people: captives, refugees, and exiles, 9, 10. Those throughout the world who suffer are deplored by the Most Holy Father, 8, 115, 185, 193, 204, 321, 353. Petition for Indulgences, Ministerial Power, 184. The Supreme Pontiff in dissolving the marriage bond for the salvation of

Translated by churchlatin.ai, a product of Boyne Archives

souls, 425. Petition for Full Indulgences, 184. Precedence. The Archbishop, not the Metropolitan, precedes the Archbishop in his Own Archdiocese. The Parish Priest precedes the Metropolitan Archbishop outside his province, 378. Before marriages, the Archbishop must conduct a thorough investigation, 299. Apostolic Prefectures: - erected into Apostolic Vicariates: of Balia, 67; of Rajaburi, 383. Patrons: - suppressed: of the Inferior Congregation, 15; of Bango in Angola, 15; of Tiraba, 410. St. Michael the Archangel is declared, 128. Prelatures "nullius": - the Diocese of St. Didacus of Mozambic is suppressed, 10. - Registrensis is divided, 414. - Chapadensis is newly erected, a suffragan of the Metropolitan See of Cuiabà, 414. Practices, 8. Sedis in demanding cautions in mixed marriages, 294. The Most Holy Pope Pius XII desired, instilled, and implored, that justice be joined with charity, 9 ss., 21, 110 ss., 112 ss., 192, 203, 321 ss., 418, 421, 505, 512. Process: the economy is instructed concerning the sacrilegious theft in the Holy Eucharist, 57. Peru: The joyful confidence and hopes of the Most Holy Father towards them, 356. Family, 202. Pelletier (B.) Maria, Wuphrasia: description of her life, 137; founder of the Congregation of the Daughters of Mary of the Good Shepherd, 141; history of the cause, 143; solemn canonization, 148. Provincial ecclesiastical provinces newly erected: Luandensis, 16; of Lourenca Marques, 16. Radiologists. See Patrons. The Most Holy Pope Pius XII: speaks to the representatives of the Nations, 117, 356, 359, 502. - and the "New Order" after the war, 10, 203. He commemorates and illustrates the Encyclical Letters "Rerum novarum", 193. - See Sons. Protector. See Patrons. Children should be encouraged: to pray for peace, 21, 110; to perform works of charity for the poor, 21. The Most Holy Father deplores their sorrows, 21, III, 113, 321. Religious persecution: pious priests, religious, and lay people suffer, 110, 321. Properties of goods: concerning 199; concerning them, 356. Realino (B.) Bernardinus, C. Decree concerning miracles for canonization, 404; Decree of "Tuto", 462. Reassumption of the cause for canonization: B. Maria Iosephae Rossello, 335; B. Nonii Alvarez Pereira, 399; B. Mariae Dominicae Mazzarello, 430. Parish records of marriages and baptisms must be inspected by the Ordinaries at least every year, 306. Principles and customs of pagans,

[*Latin ed. p. 563*]

Index rerum 563 – Analytical Index. Separation of spouses. See Causes for separation. Social questions and the Church's office. Religion or religious family. See Alumni. Renunciation of the right to present the parish priest to the Chapter of the Cathedral of Bosana: not permitted in case 369, which is in cases 196. Encyclical Letters "Rerum Novarum," from Pope Leo XIII, given by Pope Pius XII, concerning civil status. The parish priest sends documents concerning marriages to the civil status office after 10 years, which are commemorated, 195, and preserves those which are established

Translated by churchlatin.ai, a product of Boyne Archives

by law, 305. The Church's office in social questions, 196. That Encyclical from Pope Pius XI concerning civil rights and duties: regarding the use of assets acquired through benefits, 197, and concerning material questions, 199; regarding the rights and duties of workers, 201; regarding the family, 202. In the Encyclical "Quaragesimo Anno," the Holy Office submits decrees, 24, 198. Pope Pius XII proclaims further principles, illustrates, which should guide the social and economic life of man, concerning the use of material goods, 199; concerning labor, 201; concerning the family, 202. The transition to another rite can only be granted by the Holy See, 28. The Holy Father urges all to cooperate, without being discouraged by difficulties, for the redemption of human society in the spirit of fraternity from the heart of Christ, 204. Tribunals, provincial and appellate, are established in the Philippine Islands for deciding cases of nullity of marriage, 363. Reverend Father Titus, of the Order of Preachers. In the 25th anniversary of him by the Holy Father, wishes are heaped upon him, 20. The Eastern Rite. See Graeco-Ruthenian. Rossetto (B.) Maria I. Decree regarding the resumption of the cause for beatification, 335. Regarding Romania. The Holy Father has joyful hopes and fervent wishes for her, 359. The University of "Fordham" is congratulated by the Holy Father on the occasion of its completion of its first century, 328. Regarding the use of the faculty to dispense in mixed marriages: whether it should be considered invalid if both parties have, at least implicitly, made use of it, 295. Regarding places: when can confessors hear the confessions of those who reside in those places, 73. Priests detained in special custody. Secular celebrations: in honor of Saint Ambrose, O.S.A., in the temple of Montefalcone, 109. Apostolic Vicariates: of the city of Antioquia, 152; of the University of "Fordham," 328; newly established: of Semarang, 65; of Bahamas, 67; of Rajaburi, 383; dismembered: of Batavia, 65; of Tsining, 124; of Niangara, 165. Cardinal Schuster, Alaphridus T. The Holy Father congratulates him for the diocesan synod held, 419. Regarding those whose boundaries are changed. See Fismes. Sufficient knowledge of Christian doctrine for entering into marriage, 304. Sacred Scriptures. See Interpretation. Seminary. See Alumni. Pontifical Seminary Pium Latin of the City and the Chilean Republic, 441. Vocations to the Priesthood. See Work of Vocations. Certain corrections in vol. XXXIII (1941) of the "Commentarii Acta Apostolicae Sedis." Page 136, line 11: instead of "Domenico Mele," read: "Damiano Mele." 474, "39": instead of "Missorò," read: "Mossorò." 475, "30": instead of "Giovanni Jacodic," read: "Giuseppe Jacodic."

[*Latin ed. p. 564*]

The thirty-third volume of the official commentary, "Acta Apostolicae Sedis," is completed on the thirty-first day of December in the year 1941,

Translated by churchlatin.ai, a product of Boyne Archives

by the Polyglott Presses of the Vatican.

[*Latin ed. p. 565*]

In the year 1941, in the City of the Vatican, on Wednesday, the first day of January.

ACTA APOSTOLICAE SEDIS, Supplement to the Laws and Regulations of the City State of Vatican City.

Pontificate of His Holiness Pope Pius XII – Year II, No. XV.

Decree of the Governor of the State, concerning modifications to the secretarial fees for the introduction of goods or provisions.

January 1, 1941.

THE GOVERNOR OF THE STATE.

By virtue of the powers delegated to him by Law No. XIII, of May 31, 1930;

Having considered the Decree of the Governor of the State, No. XLV, of December 20, 1933, by which secretarial fees for the introduction of goods or provisions were established and determined, as amended by Decree No. II, of August 2, 1939;

Having heard the opinion of the General Counselor of the State;

DECREES:

1. The table of secretarial fees, as set forth in Article 1 of the Decree of the Governor of the State, No. II, of August 2, 1939, is modified as follows:

a) For each certificate of exemption from customs duties or manufacturing taxes: Lira 15.00.

[*Latin ed. p. 566*]

Acts of the Apostolic See - Supplement b) For each certificate of exemption from consumption taxes: for wine, alcohol, and alcoholic beverages: from 1 to 50 liters . . . . . L. 5.00 from 50 to 100 liters . . . . . » 10.00 for each 100 liters or fraction thereof » 5.00 for fresh bovine or porcine meats: from 1 to 50 kilograms . . . . . L. 5.00 from 50 to 100 kilograms . . . . . » 10.00 for each quintal (approximately 100 kilograms) or fraction thereof » 10.00 for ovine meats: from 1 to 50 kilograms, from 50 to 100 kilograms . . . . L. . for each quintal or fraction thereof » , . . , ... » for salted, cured, or smoked porcine meats: from 1 to 25 kilograms, from 25 to 50 kilograms, from 50 to 75 kilograms, from 75 to 100 kilograms . . . for each quintal or fraction thereof . . for other foodstuffs: each quintal or fraction . . . . 5.00 10.00 5.00 L. 5.00 .» 10.00 15.00 . » 20.00 . » 20.00 L. 5.00 for all other goods subject to consumption taxes not included in the aforementioned categories: each quintal or fraction . . . . . L. 10.00 c) For each postal package introduced exempt from customs duties: up to 10 kilograms . . . . L. » 5.00 over 10

Translated by churchlatin.ai, a product of Boyne Archives

kilograms . . . . L. 10.00 2. - The collection of the aforementioned fees will be carried out by the Goods Office through the application of stamps for secretarial fees. 3. - This decree shall be published, in addition to the usual methods, by posting it on the doors of the offices of the Governorate and in the courtyard of St. Damasus, and shall take effect on the same day as its publication. Vatican City, January 1st, 1941. THE GOVERNOR, CAMILLO SERAFINI.

Translated by churchlatin.ai, a product of Boyne Archives